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THE YAVANAJĀTAKA OF SPHUJIDHVAJA

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Edited, translated, and commented on by

DAVID PINGREE

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The Yavanajātaka of Sphujidhvaja

TRANSLATION

CHAPTER 1

1–10. . . . .

11. . . . with the twelve zodiacal signs, which are auspicious or inauspicious and which have various forms, colors, and shapes.

12. They say that this (zodiac), in which arise the seven planets, rises in a clockwise direction, and moves in strict accord with the (proper) order (of the signs) up to mid-heaven; the visible half continues on to the western (horizon).

13. . . . (their) distinctions are established . . .

14. The first (sign) is traditionally said to have the shape of a ram; it is called by the ancients the head of Kāla. Its places are the paths of goats and sheep, caves, mountains, (hideouts of) thieves, and (places where there are) fire, metals, mines, and jewels.

15. The second is said to have the shape of a bull; it is the mouth and throat of the Creator. Its places are those of forests, mountains, ridges, elephants, herds of cows, and farmers.

16. The third is a couple (a woman and a man) holding a lyre and a club (respectively); it is the region of the shoulders and arms of Prajāpati. Its places are those of dancers, singers, artisans, and women, and (places for) playing games, sexual intercourse, gambling, and recreation.

17. The fourth, which has the form of a crab standing in water and which is the region of the chest, is called Karkī (*Καρκίνος*). To it belong meadows, wells, and sandy beaches, and its places are the pleasant play-grounds of goddesses.

18. The authorities state that the fifth is a lion on a mountain peak; it is the region of the heart of Prajāpati. Its places are forests, fortresses, caves, woods, mountains, and the dwelling-places of hunters and kings.

19. A maiden standing in a boat on the waters and holding a torch in her hand is sixth, as those who are clever on the subject of time say; it is the belly of the Creator. Its lands are grassy and (suitable for) women, sexual intercourse, and crafts.

20. (The next) is a man bearing goods on a balance and standing in the market-place; it is the region of the navel, hips, and bladder. Its places are those of customs-duties, money, lyres, coins, cities, roads, caravanseries, and ripened grain.

21. The eighth has the shape of a scorpion in its hole; it is said to be the region of the penis and anus of the Lord. Its places are caves, pits, and holes, poisonous and stony areas, prisons, and (the abodes of) ants, worms, boa-constrictors, and snakes.



The planets (Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, and Rāhu). Sandstone, 14½″ × 23½″. Worcester Art Museum.

One of the earliest extant representations of the planetary deities in Indian art, this piece was executed in North Central India (perhaps at Mathurā) in the Late Gupta Period—that is, approximately contemporaneously with Varāhamihira.

22. A man carrying a bow, one whose rear half is that of a horse, (is the ninth sign); they say this is the thighs of the Maker of the world. Its places are level land, (places where there are) horses both singly and in herds, alcoholic drinks, weapon-bearers, sacrifices, chariots, and horses.

23. The tenth is pointed out as being a sea-monster (makara) whose front is like a deer's, but whose hind-end is like a fish's; they say this is the region of the knees of the Creator. Its places are rivers, forests, woods, paths and so forth, marshes, and pits.

24. A pot being poured out (carried) on the shoulder of a man—this, the authorities say, is the eleventh (sign); it is the shanks. Its places are tanks, (fields of) poor grain, (haunts of) birds, and (areas suitable for) women, liquor-sellers, and gambling.

25. The last sign is a pair of fish in water; it is called by the best (authorities) the feet of Kāla. Its places are auspicious ones, (where there are) gods and Brāhmaṇas, pilgrimages, rivers, oceans, and clouds.

26. Thus has been told the circle of the divisions of the limbs of the Creator who made the circular surface of the earth; there is a mutual connection of the signs, marks, and qualities (indicated by the zodiacal signs) and the (corresponding) parts of the bodies of men.

27. The various kinds of places and people pertaining to (each) sign have been briefly recounted in order by the ancients; these (various kinds) with their fixed natures are to be regarded as having their places and actions in the places and limbs connected with the (various) signs.

28. For those who are authorities say that this world of the immovable and the movable has its essence in the Sun and the Moon. (In them) are seen its coming into being and its passing away; even in the circle of the constellations does it have its essence in them.

29. The solar half (of the zodiac) begins with Maghā (the first nakṣatra in Leo); the other half, the lunar, with Sarpa (the last nakṣatra in Cancer). The Sun gives the (zodiacal) signs to the planets in order, the lunar signs (are assigned) in reverse order.

30. Others, however, state that every odd sign is solar, every even sign lunar; each solar sign is masculine and hard, each lunar sign feminine and soft.

31. In the odd signs, the first half is solar, the second lunar, they say; in the even signs, the Moon is lord of the first half, and the Sun of the second.

32. As the Sun takes Leo because of its qualities and the Moon Cancer, so they give the remaining signs from (their own) lordships to (those of) the planets in direct and reverse order (respectively).

33. In order (these planets) are Mercury, Venus, Mars, Jupiter and Saturn . . .. Therefore they are said to be each the lord of two houses, one lunar and one solar.

34. The Horās (*ὧραι*) are famous . . .. The Drekāṇas (*δεκανοί*) are renowned for their acquisition of images and forms.

35. There are portions (bhāgas) (of each sign), they say, belonging to the seven planets, and these (saptāṃśas) undergo modifications according to the

planet. The navāṃśas, whose forms and actions (are taken into consideration) in genethlialogy, are (also) well known (as being useful) in making predictions, in calculating the periods of life (daśās), and in determining the length of life.

36. In (each) sign there are dvādaśāṃśas (δωδεκατημόρια) which fill the sign with their own influences. There are subtle modifications in respect to height or depth of action when (their) influences are combined with those of the terms (triṃśāmśas).

37. There are sixty solar portions (sauras) in each sign which are similar (to their signs) in what their involvement signifies. In each navāṃśa of two hundred (minutes) there are seventy-two cūḍāpadas.

38. Eighteen hundred liptakas (λεπτά) are equal to thirty (degrees); in this (matter), the distinctions according to the qualities of each are (now) to be considered.

39. The first Horā (in a sign) belongs to the lord of the sign, the second to the lord of the eleventh sign (from it). The three Drekāṇas in it belong in order to the lord of that sign, to the lord of the twelfth sign, and to the lord of the eleventh sign.

40. They say that the saptāṃśas belong to the lords of the signs (in order) beginning with the lord of the sign itself and excluding repetitions; similarly the dvādaśāṃśas are said to belong to the lords of the signs beginning with (the lord of) the sign itself.

41. The first navāṃśas in (the signs) beginning with the first (Aries) are said to belong (in order) to the lords of Aries, Capricorn, Libra, and Cancer; if one counts (in groups of three) the signs beginning with (the four signs specified above, then their first) navāṃśas belong (in order) to the lords of (these) four signs.

42. In the odd signs, five degrees (constitute the term) of Mars, five (that) of Saturn, eight (that) of Jupiter, seven (that) of Mercury, and five (that) of Venus; in the even signs, their order is reversed.

43. The sauras, cūḍāpadas, and liptikas are to be distributed through another zodiacal circle; each planet's portion is said to be endowed with the nature of another planet according to the sign in which it is.

44. They call (a sign) a "collection" (rāśi) in order to distinguish the activities of these corresponding (parts); this is immeasurable like the waters of the sea because of doubts as to the variety of their mutual interrelationships.

45. The (twelve) signs beginning with Aries are of three sorts, called movable, immovable, and two-natured, with four (in each group); at every fourth (sign) is interposed a dividing line. They are influential (respectively) at the beginning, the middle, and the end of one's life.

46. Taurus and Gemini are town signs; Capricorn, Scorpio, and Leo are forest signs; Pisces, that which travels on water (Cancer), and that which lives in the sea (Capricorn) are marsh signs.

47. The native is born with his nature affected by the changes or constancies of these signs with their natures, forms, and characteristics; if (the sign's) navāṃśa is in the path of a planet, then the natives feel the effect of that.

48. The ascendent, which is the first sign, they call horā (ὥρα), the fourth from it hipaka (ὑπόγειον); one also finds it called rasātala (hell), the place of water, the place of the house, and the place of increase.

49. The seventh place from the ascendent, the descendent, is called jāmitra (διάμετρος) in the language of the Greeks; the tenth from the ascendent, the mid-heaven, they say, is the meṣūraṇa (μεσουράνημα).

50. Those who are experts in horoscopy call these (four signs) the caturlagna ("four-fold ascendent") or the lagnacatuṣṭaya ("square of the ascendent"). One finds that the place of the Moon and its square are called meṇyaiva (μηνιαῖος) among the Greeks.

51. The fourth (place) from the first they call the quartile, the eighth death; one finds that the fifth is the simple trine (trikoṇa, τρίγωνον), the ninth the trine of the trine.

52. They say that the sixth, which gives evil, is the ṣaṭkoṇa ("sextile"), the third the duścikya; they call the eleventh the auspicious in every way, the twelfth the place of motion.

53. They say that a caturvilagna-sign ("cardine") is a kendra (κέντρον), the next group pāṇaphara (ἐπαναφορά), and the third āpoklima (ἀπόκλιμα); this is the three-fold designation of the ascendent (and so forth).

54. Know that the ascendent, (the second, and the twelfth) (are significant) with respect to property, body, thoughts, and so forth; the fourth, (the third, and the fifth) indicate things relating to the parents and children; and the descendent, (the sixth, and the eighth) indicate things relating to the wife and to coming and going, and (are significant) with respect to injuries such as illnesses.

55. Know that the mid-heaven, (the ninth, and the eleventh) indicate things relating to sovereignty and various successes, and (are significant) with respect to the treasury and the army. Know that a cardine is made auspicious by benefic planets, even if they are weak, and inauspicious by malefic planets.

56. So in these (cardines) is bound up the mundane creation, both good and bad, with all its results; and so also in them (is bound up) the birth (of individuals).

57. They say that the third, sixth, tenth, and eleventh signs from the ascendent or from the Moon are upacaya ("increasing"), the rest apacaya ("decreasing").

58. One finds that Aries, Taurus, Cancer, Libra, Pisces, Virgo, and Capricorn are the signs of exaltation of the Sun, the Moon, Jupiter, Saturn, Venus, Mercury, and Mars in that order . . . .

59. (The exaltation) of the Sun is in the tenth degree, of the Moon in the third, and of Jupiter in the fifth; one finds (that) of Saturn in the twentieth, of Venus in the twenty-seventh, and of Mercury in the fifteenth.

60. The entrance of Mars (into its exaltation) takes place in the twenty-eighth degree in the sign of its exaltation. They say that the sign opposite the exaltation and the degree having the same number (in that sign as the exaltation has in its sign) is the dejection.

61. They say that the thirty degrees in (each of) the four cardines from the

ascendent are called the spikes. In every sign the navāṃśa belonging to that sign is named by the Greeks the vargottama ("highest in rank").

62. The mūlatrikoṇas ("base-triplicities") of Mars, the Moon, the Sun, Mercury, Venus, Jupiter, and Saturn are, in order, Aries, Taurus, Leo, Virgo, Libra, Sagittarius, and Aquarius.

63. The human signs together with Leo and Scorpio are said by the Greeks to rise head-first; Pisces rises both ways; and the rest always rise backwards.

64. Excepting the second, sixth, eleventh, and twelfth signs from that in which it is, a planet always aspects the rest; their aspect is good when it is in good signs.

65. The influence of the aspect is complete in opposition, less by a fourth in the two "squares" (the fourth and eighth places), a half in the two trines, and a fourth in the third and tenth signs.

66. With the revolution of the three (signs in a triplicity), the groups (of signs) beginning with the first (triplicity) are said to be in the directions beginning with East in order; in these the lords of the directions are the Sun and Venus, Mars, the Moon and Saturn, and Jupiter and Mercury.

67. When the signs are without planets, one tells from their power the arrangement of the door and the directions with respect to things which are lost, have been put down, or have disappeared, and with respect to actions, childbirth, sleeping, or sexual intercourse.

68. The measure of the rising-times of the first and last signs is demonstrated with certainty to be two muhūrtas each; know that the measure of the rising-times (of the rest of the signs) in the two halves of the zodiac, taken (respectively) in direct and reverse order, is (two muhūrtas) with a fifth (of that measure) added (successively to each).

69. Knowing that the signs are thus measured as being short, medium, or long, they consider the lengths of journeys as being similar to the divisions of the zodiac (and the limbs of the zodiacal man).

70. One finds that the ascendent or the sign occupied by the Moon is the body, the second place the family; the third they say is the brother, and the fourth relations.

71. The fifth place is called sons, the sixth they name the place of enemies; the seventh is the wife, and wise men say that the eighth is the place of death.

72. One establishes the ninth as the place of righteousness, and they say the tenth is work; the eleventh is the gaining of wealth, the twelfth its loss.

73. Whatever significances there are in any signs which are in the places beginning with the ascendent in order, these (significances), because of the positional, temporal, or other strengths of the signs, take on the natures of the significances in the places.

74. When the benefic planets have entered into (the places) which are called "body" and so forth, they cause these (aspects of life associated with the places) to flourish; but when the malefic planets are there or (the benefics) oppressed in bad places, they harm them.

75. Taking into consideration the good fortunes or bad fortunes of their

places, which involve such things as the situations of the lords of the places and of the places themselves, the natures of the signs, and their powerful, medium, or weak aspects, one arrives at the death of men (after tracing out the rest of their lives).

76. A planet in its sign of exaltation gives a four-fold result; one in its mūlatrikoṇa half of that; one in its own house a full result; one in the house of a friend a half; one in the house of an enemy a third; and one in its dejection a fourth.

77. Planets in their enemies' houses, in the signs of their dejections, overcome (in planetary conflicts), on bad "paths", or entering into the Sun destroy the good results and increase the bad ones.

78. The semicircle from the ascendent (through the sixth place) which is to come (above the horizon), they say, is strong, that which has risen (above the horizon) is weak. The cardines are the strongest of these (places), and they state that among them the strength of the ascendent is foremost.

79. The human signs are best in the ascendent, the quadruped signs in the mid-heaven; the water signs are strong in the hypogee, the insect sign in the descendent, and the signs of two forms in the mid-heaven.

80. The human signs are strong at the beginning of the day, the quadruped and the insect signs at mid-day, Leo at the end of the day, and the water signs at night; all the signs are said to be strong in the cardines.

81. The first four signs, Sagittarius, and Capricorn are strong at night, but the experts say that the second group of four signs together with Aquarius and Pisces are diurnal.

82. Those signs—ascendent and so on—are strong which are joined with their lords, the planets whose exaltations they are, Jupiter, or Mercury, or which are aspected by these (planets), if they are not aspected by other planets which are in the second or eleventh place.

83. Saturn, Jupiter, and the Sun are strong in the day-time, Mars, Venus, and the Moon at night; Mercury is strong either by day or at night. The benefics are strong in the bright pakṣa (from new moon to full moon), the others in the dark (from full moon to new).

84. Jupiter, Mars, the Sun, and Venus are strong to the North (of the equator), Saturn and the Moon to the South, and Mercury in both. All the planets are strong in their own vargas, when they have overcome their enemies, and when they are brilliant.

85. They are strong in retrogression, when leaving the Sun, and when they have just risen; the masculine planets are strong at the beginnings of the places, the feminine at the end, and the neuter in the middle.

86. The Moon is strong in the first part of the night, Venus at midnight, and Mars at the end of the night; Mercury is strong in the morning, the Sun at mid-day, Saturn at the end of the day, and Jupiter always.

87. They have their greatest strength in their exaltations, are of medium strength in their mūlatrikoṇas and houses, and have their least strength when aspected by benefic planets or when in their friends' houses.

88. Jupiter and Mercury are strong in the ascendent, the Sun and Mars in mid-heaven, Saturn in the descendent, and Venus and the Moon in the hypogee.

89. If a month is taken to begin with the first day of the bright pakṣa, in the first ten tithis the Moon is of medium strength, in the second it is at its greatest strength, and in the third at its least; but it is always strong if it is aspected by benefic planets.

90. The strength of a planet is established in three ways in determining about all actions—according to time, according to position, and according to strong aspects.

91. One finds strength in the ascendent when it is conjoined with or aspected by its own lord or by the lord of the exaltation which is in it, or when it is conjoined with Jupiter, Venus, and Mercury; but the ascendent has little strength in the two twilights.

92. This is said to be the method of determining the strength or weakness of the signs and planets according to the teaching of the Greeks; they say that, of the complete set of influences in horoscopy, there is an enormous number . . . .

93. Through the influence of the places and of the planets in them, which have the greatest, medium, the least, or no strength at the times of the natives' births, men are born with the greatest, medium, or least strength.

94. The planets in the cardines exercise their influence in the first part of life, those in the succedent places in middle age, and those in the cadent places (āpoklimas) in old age; (in each group) the order of precedence is determined according to their strengths.

95. At the commencement of life, one says that these are the three (groups) . . . in use; by means of these three, according to their strengths at the time of the child's birth, one finds his condition (in each period of his life).

96. If the lord of the birth, the lord of the ascendent, or Jupiter is strong and in the ascendent, it exercises its influence at the time (of one) of (the native's) four ages depending upon which of the four cardines it is in.

97. If the lord of the birth or a planet possessing its qualities and strength is in its exaltation, or in a cardine in its own varga, or in its own house not aspected by malefic planets, then it exercises its influence at the time of birth.

98. Thus they say that, of the many combinations, these are the yogas which produce complete happiness; whereas, if the planets were in their dejections or their enemies' houses, it would produce complete misery.

99. Planets in signs which rise head-first are strong at the beginnings of their periods; those in signs which rise backwards at the ends; and those in signs which rise both ways exercise their influence in the middles.

100. Those planets which are at the beginning, end, or middle of the ascendent or the sign occupied by the Moon at birth are effective with their good or bad influences at the beginning, end, or middle of their periods respectively.

101. Those navāṃśas which are at the boundaries of the places at birth are considered to be in them (completely); but, except for the vargottamāṃśas, all those at the ascendent are considered to be malefic.

102. The benefic planets, when they are in the upacaya places from the ascendent, cause the births of wealthy people; when they are (in the upacaya places) from the Moon, they cause the births of men with many good qualities. The malefic planets, however, (in similar situations cause the births) of lepers, paupers, and men who are lazy.

103. The Moon in the cardines of the Sun produces fools, paupers, and those who are mischievous and without character; in the next (four signs) it causes the birth of wealthy men; and in the cadent signs of those who are born at the heads of their families.

104. If (two) men are born with the ascendent or a cardine of the one in the other's place, they are mutually helpful—or if they are born under signs (belonging to planets which are) mutually friendly.

105. The planets which are in the second, fourth, fifth, ninth, and twelfth places from another planet's mūlatrikoṇa are its temporary friends, as is the weak planet in its exaltation.

106. The planets which are in the first, third, sixth, seventh, eighth, tenth, and eleventh places are the temporary enemies. I shall call these the "base" (maula) friends and enemies.

107. Jupiter is the friend of the Sun, but the rest are its enemies; all except Mars are the friends of Jupiter; all except the Sun are the friends of Mercury; and all except the Sun and the Moon are the friends of Venus.

108. One finds that Venus and Mercury are the friends of Mars, Jupiter and Mercury of the Moon, and all except Mars, the Sun, and the Moon of Saturn; know that the rest are enemies, and that the same relationships hold among the men (born under the influence of the several planets).

109. Saturn, Mars, and the Sun are always malefic, Jupiter, Venus, and the Moon benefic. Mercury is benefic when it is not mixed with the other (planets) or their vargas; (when it is so mixed), it takes on a nature similar to theirs.

110. The malefic planets are hot, the benefic cold, and Mercury has a mixed nature; because of these is the result of time in the world the same with regard to things relating to generation and to decay.

111. There are said to be five great elements (mahābhūtāni)—earth, fire, water, air, and wind; their connections, from the body of the (cosmic) man (the zodiac), are Mercury, Mars, Venus, Jupiter, and Saturn.

112. All of the principles of existence (sattvāni) are life, love, knowledge, speech, truthfulness, ignorance, and mind; they pervade respectively the Sun, Venus, Jupiter, Mercury, Mars, Saturn, and the Moon.

113. Bile is from Mars, bile and phlegm from the Sun, phlegm and wind from Jupiter and the Moon, phlegm from Venus, wind from Saturn, and wind mixed with the quality of its position from Mercury.

114. Jupiter, Mars, and the Sun are of excellence (sattva), Venus and the Moon of passion (rajas), and Saturn of ignorance (tamas); Mercury accepts the other characteristics depending on which planet it is in conjunction with.

115. Jupiter, Mars, and the Sun are masculine, Venus and the Moon feminine; Saturn and Mercury are neuter, their sex depending on their situations.

116. One finds that the Sun and the Moon are king, Mars a general, Mercury a prince, Jupiter and Venus advisors, and Saturn a slave. These categories apply on earth (among those under the influence of the several planets).

117. Jupiter is the caste-lord of Brāhmaṇas, and so is Venus; Mars and the Sun are the caste-lords of Kṣatriyas; Mercury and the Moon of Vaiśyas; and Saturn of Śūdras.

118. When the planets are victorious, so are their castes; but when they are shattered, their castes also are shattered and their qualities are comingled . . . .

119. The associations, acquisitions, misfortunes, and possessions (of the natives) depend upon the planets' situations; by their natures they cause (the native) to be accompanied by good friends, wealth, sons, and wives.

120. Objects are green, coppery, red, white, black, silvery, or yellow; such are the colors (respectively) of Mercury, the Sun, Mars, Venus, Saturn, the Moon, and Jupiter.

121. Father, mother, brother, wife, relative, son, and slave of the natives; such are the natures (respectively) of the Sun, the Moon, Mars, Venus, Jupiter, Mercury, and Saturn.

122. The strength, old age, activity, happiness, sexual intercourse, intelligence, and status of men are from these planets through unalterable laws: Mars, Saturn, the Sun, Jupiter, Venus, Mercury, and the Moon.

123. The Sun is a handsome, square-limbed man, whose sparse hair is soft and curly and has loose ends. His eyes are sweet and wide in the description of Yavaneśvara; his body gleams like molten gold.

124. It is his nature to be inscrutable and firm; he is a fierce, steadfast hero who is hard to assail, a powerful leader whose body-hair is yellow like purified gold and whose deeds are swift and cruel. His essence is of bone.

125. The Moon is white, shining, and handsome, with an appearance like that of smooth waters. His hair is fine and curly, his eyes wide, and his body beautiful in its symmetry; he is a youthful lover with a charming and spotless form.

126. He is wise, patient, and fond of courtesy, controlling himself in accordance with the laws of Manu. Speaking kindly and clothed in spotless garments, the playful Moon with pleasing eyes laughs softly and sweetly. His nature is of (the woman's) blood in sexual intercourse.

127. Venus is graceful, having pleasing eyes and broad face, eyes, cheeks, and chest. He shines like silver, his smooth, fine, black hair hanging down with curly ends.

128. His thighs, arms, belly, and shoulders are heavy and drooping; his body is made beautiful by bright-colored garments and garlands. He is given over to a love of instrumental music, dancing, singing, beauty, sport, and sexual intercourse. His essence is semen.

129. Jupiter is yellow like ivory and gold and has a short, broad, fleshy, erect body. He speaks deeply, and his eyes and body-hair are sweet. He is pre-eminent in intelligence, memory, firmness, and resoluteness.

130. He bears authority in decisions relating to the Vedic sciences, sacrifices,

sacred learning, politics, law, and the composition of poetry. Clad in white and with his hair tied up and matted, and with upright head, he is hard to assail. His essence is fat.

131. Mercury's intellect is full and pure, his body dark, his curls (as dark as) dūrvā-grass, and his eyes handsome. He is pre-eminent in the composition of poetry, in craftsmanship, and in the arts, and is charming because of his gracefulness, jests, and so forth.

132. He is clothed in green; he is weak, defective(?), and rotund. His speech is clear and cheerful, his body soft and of medium size. He has an unstable nature, taking on the characters of others and allowing his own to disappear. His essence is of skin.

133. Mars is a hot and passionate man with flaming curly hair and a terrible red body. The corners of his eyes are bloodshot, and he shines like blazing fire; he is powerful in his vehemence and terrifying like Kumāra.

134. He is short and slender, with shining finger-nails and firm limbs. His speech is clear and pure. He is a hero, used to killing, taking, and opposing; clothed in red, he commits acts of violence and strength. His essence is of marrow.

135. Saturn has brown, inscrutable eyes. He is strong, but his limbs are curved by the bending of his head. He is tall and has thick, black, rough, and dreadful hair, and nails and teeth which are discolored and broken.

136. He is mean and very irascible; his actions are evil. Accustomed to hatred, he is a malicious master. In his black garments and looking like collyrium, thin and lazy Saturn has abandoned joy. His essence is of sinew.

137. They say that, if the planets are in the cardines in their own vargas and if they have temporal or other strength, then the natives have situations, castes, shapes, essences, and powers like theirs.

138. As these planets are strong and occupy their own dvādaśāṃśas, navāṃśas, and houses, they cause similar perfections of creation in the bringing forth of the limbs of men.

139. When the planets are not in their own vargas, then the signs and so forth are said to be strong, and it is by means of the natures of the vargas—according to the planets (which rule them)—that one decides upon the changes and complications (which affect the natives).

The first chapter in the *Yavanajātaka*: the natures of the signs and planets.

CHAPTER 2

1. Halves of the signs in the circle of (zodiacal) constellations are called by the name of their series Horās. I will describe them briefly, but in detail, together with their various shapes, insignia, distinguishing marks, and forms.

2. The first Horā in Aries wears red clothes and is flaming like the Sun at Doomsday. He holds a sword and a firebrand in his hands. His hair is tawny and sticks up, and his ear-rings are of gold. He is a fierce man who has raised the staff of Death for the sake of protection.

3. This is a man-shaped creature whose cry is loud and who has a long, thin face. Standing in the midst of flocks of goats and sheep, and mounted on a goat, he rules his host.

4. The second Horā in Aries wears a garland of skulls. His bow blazes with arrows. He has the strength of an elephant. He is bound with a half-girdle, and his clothes are black. His limbs are adorned with snakes. Bearing a sword and (elephant's) skin, and of terrible figure, he wears the diadem (of Śiva).

5. Entering the forest with his swift thieves, he lets loose destruction, this fearful-faced man, splitting open the highest peak with his bolts. His anxiety is destroyed and lost.

6. The first Horā in Taurus is a woman who carries a pitcher of cow's milk and clarified butter. She is pre-eminent, rising up with an axe in her hand. Her face is like that of a horse. She plays and swings gracefully, wearing bright-colored robes, and her feet tinkle with anklets.

7. She is four-footed. Girdle-strings surround her body. She is filled with thirst, and has developed a desire for food. She is beautiful with her heavy breasts, has handsome hips, and wears a bright, pendant girdle.

8. The second Horā in Taurus is a youthful woman who is a delight to the eyes. She is intelligent, and pale with the beauty of campaka-flowers. She knows the rules of sciences, pharmacology, and the arts. She is adorned with garments of silk, this blazing one.

9. She appears in an assembly of farmers, sacrificing her body to Brahma(?) like a woman in childbirth. She has garlands, perfumes, and cosmetic powders. Intoxicated from drinking liquors, she speaks in a lovely voice.

10. The first Horā in the third sign holds a lyre in his hand. His complexion is the color of a parrot's tail-feather. He is an artistic man with a low-hanging robe whose nature it is to love singing, dancing, and listening (to music). Seated on a cane chair he composes poetry.

11. He runs after women and is clever in love. His sides are bound in the embrace of a maiden's arms. He is not much of a businessman, but he speaks gently and sweetly, a very reprehensible person.

12. The second Horā in the third sign is established as being a woman whose actions are charming and glowing with youth. She is pale and red-limbed, clever and grateful. She is besieged by the leader of an army in a wide-spreading war. Clothed in red, she wears a long red necklace.

13. Raising her arms, she cries out when she is robbed. She is made naked by thieves in a park, but is brought back by means of an armed conflict.

14. The first Horā in the fourth sign is a woman who holds a blossoming lotus in her hand. She stands in the water, pale as the color of a campaka-flower. Her upper-garment and ornaments are pale like moon-beams. Her limbs are adorned with the splendor of full and half necklaces.

15. Leaning on the branch of an aśoka-tree in a garden, she recalls to mind her beloved. She wears a golden girdle and a necklace trembles on her breast.

16. The second Horā in the fourth sign is established as being a very pale man in the middle of a garden who leans on a bright weapon and whose neck

is raised (in longing). He is a lover whose radiance is made beautiful by gracefulness. Holding a lotus, the beloved one pours forth his complaints.

17. He wears variegated garments and ornaments at Doomsday(?). The ointment on his body is as bright as Cupid's. His allies have been destroyed, and he is remembered with the harsh words . . . .

18. The first Horā in Leo is to be spoken of as a bold man whose form is as terrible as a lion's. He is blazing, a fierce and hideous tyrant. He has upward-curving tusks, and is like Yama and Kāla. He stands in the midst of battles between Niṣādas and thieves.

19. He has bound on his quiver. Desiring to taste flavors, he slays deer in mountain caves. His teeth are like those of the lord of elephants. His firm chest is wounded.

20. The second Horā in the house of the Sun is a fierce man who delights in battle. His bow is drawn back; his garment is a deer-skin. He is a eunuch, but, bearing his armor of gold, he protects women. The hair on his body is long.

21. He is bald-headed and gat-toothed. Impassioned, he touches the genitals of a man or a woman. Together with the robbers of his band he shouts terribly and shrilly in the desert.

22. The first Horā in the sixth sign is a black and white woman who is charming and wise. She is wet with her menstruation and has filthy garments. She thinks of fine clothes, and, desiring a son, has intercourse with the man she loves.

23. She cries in the forest among the serving-girls of Brahma(?), leaning on a branch that is in full fruit and leaf. She is without wealth like one in distress, and her body is stretched out. She has attained beauty.

24. The second Horā in Virgo is said to be a man pale as moon-beams who knows how to write. He wears a beautiful and spotless garland of blossoming lotuses. He is handsome with teeth as bright as the rays of the Moon.

25. He is remembered . . . He adores his beloved. A pleasing man, he is eloquent and clever in crafts, dances, and the weaving of garlands, as well as in the use of a needle.

26. The first Horā in Libra is a man who is black and white. He is clever and knows spells . . . He carries a pair of scales, and is steadfast in the five duties.

27. Standing within the market-place, he wears bright and graceful clothes. He is in control of grain, etc., and of all sorts of coins. He carries a dart, a sword, and an arrow in his fist. He follows the vow of one who has renounced liquor.

28. The second Horā in Libra is one who is accustomed to pitiless and manly deeds. He has prominent teeth. Hating the accomplishment of protection, he carries bright-colored arrows, a knife, and a drawn sword (with which to assail his enemies).

29. He is a smasher of houses who strikes others with his fist. His hair is erect, and he is wearing a woolen cover. Crying aloud in the market-place, he jingles a bell and causes fright among the people.

30. The first Horā in the eighth sign is a man of terrible form—blazing, fierce, and most dreadful. He delights in injury, and wears a garland of gold. Yearning for battle, he dons his armor which is bound with serpents.

31. He has prominent teeth and is violent like Death. His limbs and his eyes are red, his hair like numerous swords. He slays living creatures with poison and a sword like Maheśvara angry at Doomsday.

32. The second Horā in the eighth sign is a level-standing(?) woman with a black body who has poisonous mouth and hands. She is the cause of (the use of) weapons, battles, diseases, and dangers, as she makes her snakes swell, writhe, and sway.

33. Her neck is clung to by great serpents proud of their poisonous breath. Her girdle consists of strings of jewels. She is filled with anger, and her teeth are flashing and fearful. Biting her lower lip, she creates tumult and quarrels.

34. The first Horā in Sagittarius is a man whose bow of bone is drawn. He wears the Moon in his diadem, and is moon-faced. His hair is bound with gold. He races with his horse, this protector of the sacrifice.

35. He stands in penance in the forest of asceticism and on the peaks of mountains, slaying the race of the Dasyus. He knows the proper use of each element of the Vedas and the sacrifice, and accomplishes all his desires. His eyes are as wide as lotuses.

36. The second Horā in Sagittarius is a woman of handsome brilliance who is full of motion, pride, and playfulness, and who shines like gold. She understands magic, is artful in (the use of) poison and weapons, and gives clever advice.

37. Seated on an auspicious throne she looks at an excellent casket filled with jewels and other riches. With spotless ointment on her body as she gazes at the jewels from the sea, she shines, smiling like Lakṣmī.

38. The first Horā in Capricorn is a man with jagged teeth who is hideous, and fierce, armed with a club like Death at Doomsday. He breaks the peace, this wearer of a deer-skin.

39. He guards his iron, his slaves, and his buffaloes, and, standing in the water, defends his black grain. He keeps fierce thieves who are devoted to him, Mlecchas and the chiefs of the Caṇḍālas, sending them out (on raids).

40. The second Horā in Capricorn is a woman with loose hair who has a red face and red arms and who stands on one foot; they say that the rest of her is black. Her belly hangs down, and her teeth are dreadful like a crocodile's.

41. She shines with blue unguents, and her body is covered with a garment the color of collyrium. She is adorned with ornaments made of the metal of the Piśācas. Entering the water and standing at the Mare's Mouth (the Entrance to Hell), she raises her voice again and again.

42. The first Horā in Aquarius is a man who is as black as collyrium. His teeth are dreadful. He is black, and wears a graceful leather garment. He makes juice from the succulent sugar-cane.

43. He knows many desired arts, and his hands are employed in many crafts. A pot is on his shoulders. His thoughts are covetous; he is a friend of

those whose emblem is a pot, but is not subordinate (to them). His hands hold dice for gambling. He is beloved as one who desires to defend (his friends).

44. The second Horā in Aquarius is remembered to be a woman adorned with silken garments. Her robes are black, and her hand grasps a noose. Her eyes are as wide as a lotus. She is learned in the sacred texts.

45. Her body is tall and black, her hair reddish and wild. She is by nature clever. Being in the final stage of intoxication, and surrounded by throngs of Water-Rāksasīs, she commands Fate together with the Night of Doom.

46. The first Horā in Pisces is an excellent lady who is loved by one who has crossed over (the ocean). Standing on a path beside the Great Sea, she is shining and moon-faced. Her laughter causes a trembling and a graceful movement of her arms and breasts.

47. Having risen up from the shore of the Great Sea and surrounded by women who are pleasing in every way, she shines forth, her limbs adorned with red garments. She accomplishes all her objectives, and is without misfortune.

48. The second Horā in Pisces is said to be a woman wearing ear-rings made of the superior metal of the Piśācas. Her body is adorned with a blue necklace and with girdle-strings having (all) the colors in the world(?).

49. Her upper-garment was made in the land of the Ābhīras. She shines forth, dreadful, in blue robes. While carrying her metals in wagons and by foot, she is robbed in the woods by blazing thieves.

50. These Horās, whose purpose resides in (the determination of) the thoughts, places of origin, and qualities (of natives), are described by the Greeks by means of illustrations wherein their forms, insignia, and ornaments are successively given. They have names in accordance with their natures.

The second chapter in the *Yavanajātaka*: the forms of the Horās.

CHAPTER 3

1. Thirty-six are the thirds of the zodiacal signs which are called Drekāṇas (δεκανός) by the Greeks. They have various clothes, forms, and colors; I will describe them with all their qualities beginning with their characteristic signs.

2. The first Decan in Aries is a man garbed in red and having a red complexion, a fierce man whose limbs and hands are wounded and who attacks in anger. He bears golden mail and bright arrows, and his hand is upraised with an axe.

3. The second Decan in Aries is a pale-hued warrior whose eyes are pitiless to his enemies. He is clothed in white. His head is like an elephant's. He has arrows for weapons, and he knows the purposes of minerals and mercury. His limbs are heavy and hairy.

4. The third Decan in Aries wears dark blue garments and has a dark blue body. Armed with a club, he is fierce. He has a blue garland of diadems. His body is exceedingly strong, and his eye-balls are like a bull's. He is like the Age of Discord.

5. The first Decan in Taurus is a black woman, winning (all) hearts by a

profusion of sidelong glances. Round her neck she wears a garland full of kadamba-flowers. She shines forth holding an axe in her hand. Her body is bowed down to by cow-herds.

6. The second Decan in Taurus is a red-faced woman whose arms and lower lip are also red. She is pre-eminent as she stands on one foot holding a jar. She is always intent on eating and drinking, and delights in gardens and woods.

7. The last Decan in Taurus is a woman . . . with a tender body. She has a bull's hump, and wears a garland bright with campaka-flowers. Her eyebrows are fair, and her girdle hangs over the circle of her buttocks.

8. The first Decan in the third sign carries a bow, and his hand is bright with arrows. He is adorned with a garland of many colors, and his necklace is pendant. The instruments of his craft are prepared. He knows how to use swords and missiles, and he wears a diadem and armor.

9. The second Decan in Gemini is a black woman whose girdle is beautiful and whose garments are brightly colored. She delights in the arts, in singing, and in story-telling. Holding a lyre, she is pleased and delighted. Her brows are lovely, and she is graceful.

10. The third Decan in Gemini wears red clothes and a red, pendant necklace. He is pale with red limbs, violent and fierce. The tip of his staff is red (with blood). He is the chief of a multitude of men. He bears a sword and missiles.

11. The first Decan in the fourth sign is a woman whose words are beautiful and full of grace. Holding a lotus in her hand, she stands in the water. Pining with love, she is as pale and fair as a campaka-flower. She wears a single white garment.

12. The second Decan in Cancer is a girl seated on a snake-throne, having a beautiful waist. Her heart is filled with kindness and affection. Her body, adorned with jewels, is beautiful, and her garments are of a pale hue.

13. The third Decan in the fourth sign is set down as a woman who is the color of a dark blue lotus and is pleasing to the eyes. Her upper-garment is of silk and (adorned with) bright jewelry. She is barren, but puffed up with pride in her beauty.

14. The first Decan in Leo has a belly and a body like a lion's. He is fierce, armed with a sword, and arrogant with his mighty strength. His deeds are terrible and cruel, and he desires spicy food. He has many fingers(?).

15. The second Decan in Leo is a bold woman with loosened hair. She is on a mountain peak, proud in taking away the wealth of another. Terrible, she causes his death. Her actions are like those of a rogue.

16. The third Decan in Leo is a woman whose actions are marvellous and who is cunning in respect to machines and to undertakings involving the arts, business, or jewels. Seated on an ivory throne, she considers(?) the murder of her enemies.

17. The first portion of Virgo is a black man who possesses a subtle knowledge of crafts and who knows the rules of calculating, cleverness, and story-telling. He is attached to beauty and skill, and is determined in his purpose.

18. The second Decan in the sixth sign is a beautiful woman whose limbs are polluted by her menstruation. She loves a man in secret for the sake of a child. She is learned; striving on behalf of her people, she journeys to a foreign country.

19. The third Decan in Virgo is a woman who is gracefully coquettish. Her face is smiling, her countenance moon-like. Her one braid of hair is adorned with aśoka-flowers, and her steps seem to stumble with intoxication.

20. The first Decan in Libra is a man in the market-place with the implements of his trade prepared. His limbs are covered with silk and bright ornaments; his body is black and his eyes beautiful. His places are those where there are gold, merchandise, mines, and treasure.

21. The second Decan in Libra is a fair-waisted woman who knows meanings and crafts. She wears bright garments and a bright, pendant necklace. She is clever in the office of an intermediary (between lovers) for the sake of the bridegroom. Her actions are like those of rogues and cheats.

22. The third Decan in Libra is a man about to attack. The tops of his teeth are far apart, and the hair on his body is long. He is wearing a heavy cover. He carries a bow and is armed with a helmet. He engages in the tricks of rogues.

23. The first Decan in the eighth sign is a blazing man whose staff is fierce to his enemies. His sword is drawn, his armor is of gold; his flames are fanned by anger. He sports with serpents whose poison is sharp.

24. The second Decan in Scorpio is a woman with loose hair who is bound with snakes. She is robbed by thieves in the forest. With black body and completely naked she runs swiftly from a bandit, calling out terribly and shrilly.

25. The last Decan in the eighth sign is a cruel man wearing a golden suit of armor. He is clever in seeking treasure in a hole. He wishes to follow a vow that is broken. He knows how to use weapons, but is tormented, having been robbed by his companions.

26. The first Decan in Sagittarius is a man whose bow is drawn and whose speed is as violent as a horse's. He has knowledge of chariots and weapons, and bears the instruments for the sacrifice. His body is protected by gold, and his ear-rings flash with gold.

27. The second Decan in Sagittarius is a woman who is charming, graceful, and beautiful. She is seated on an auspicious throne, and is pale with a golden-hued garment. Opening a golden casket in a heap of jewels, she takes pleasure in distributing (its contents).

28. The third Decan in Sagittarius is a bearded man with a black body. Clothed in silk and pining with love, he is graceful. On his breast hangs a string of pearls, and a bracelet is on his upper arm. He is fond of music and perfume.

29. The first Decan in Capricorn is the color of collyrium. His teeth are as terrible as a crocodile's. He is armed with a staff, and his actions are like those of Time and Death. He stands in the middle of a cemetery with an armor of heavy hair and a strong body.

30. The second Decan in Capricorn is a man of blazing splendor whose teeth

are dark blue and like a Piśāca's. He is handsome, having bound on his armor, sword, and helmet (śirastrāṇa). He wanders about constructing river-embankments, tanks, and aqueducts.

31. The third Decan in Capricorn is a woman with loose hair, a gaping mouth, and a hanging belly. Her red body is tall and thin. She holds a noose in her hand, and wears a winding-sheet. She delights in injury.

32. The first Decan in Aquarius is a man who has dreadful teeth. He knows how to practice magic. His is the color of a dark cloud, and his hair is filthy and sticks up. His actions are pitiless. Garbed in an antelope-skin and rags, he has a vile nature.

33. The second Decan in Aquarius is a man with a shining sword. His tawny hair stands up. Covered with garlands of skulls, he wears armor. His is the color of sunset-clouds, and his protruding teeth are fierce. He is covered with the strings of nooses and so forth.

34. The third Decan in Aquarius is a man with various weapons wearing a garland of golden Moons. His shape is boar-like, his form frightful. Producing red(?) in Malaya, he is an ascetic whose hair is reddish-brown like a monkey's.

35. The first Decan in Pisces is a woman with a beautiful body whose eyes are expansive and long. Her body is adorned with silk and gold. She stands by the Great Sea, which she has crossed in a boat for the sake of a heap of jewels.

36. The second Decan in Pisces is a woman dreadful in strife, the foremost one. She is fierce, and has no clothes; her color is white, red, and black. Her garments and ornaments are destroyed; desiring clothes, she shouts out.

37. The third Decan in Pisces is a woman whose hair has been loosened and who wears ornaments bearing the emblem of the Ābhīras. She shrieks as she is frightened. She stands in the water adorned by troops of spirits having the shapes of jackals, cats, and boars.

38. These thirds of the signs which are called Drekkās together with the natures that accompany each, to which much thought has been given, have been thus described by the great Greek masters who know the meanings, properties, and traditions of horoscopy.

39. Because of its doubtfulness, this pictorial representation is (to be) combined with (the effects of) the lords of the navāṃśas, the navāṃśas themselves, and the aspects of the planets; it is useful because it exemplifies the many forms, natures, and distinguishing marks in the world.

40. Whatever characteristics of a planet have been described with regard to the signs, the navāṃśas, and times, or whatever causal natures, their entire effect is in full force in all actions for whatsoever purpose.

41. What are the form, nature, quality, and distinguishing mark of (each) planet and sign has been said previously; the form which arises from the changes due to their mutual combinations in order is to be determined by a wise man.

42. They say that the form and distinguishing mark of a navāṃśa (are affected) by various changes because of the signs, planets, and (other) portions

(of a sign); because of its situation in the rank of its own sign within a sign, they say a navāṃśa possesses especial strength.

The third chapter in the *Yavanajātaka*: the forms of the Decans.

CHAPTER 4

1. There are objects (dravyāṇi) of various characteristics and natures which exist on earth, in the air, and in water; I shall tell of them as they pertain to the vargas and dvādaśāṃśas (bhāgas) of the signs, according to the associations (of each) in order.

2. Aries is lord of lands, fire, blood, weapons, gold, copper, minerals, smelters (agnijīva), battles, and mantras; of youths, children, fans, umbrellas, spears, flagstaffs, thieves, and commanders of armies;

3. of goats, sheep, artisans, sugar-cane (ikṣuka), green onions (dudruma), mountains, (places for) assignations, and things which are burnt, cast off, or smashed; and of such objects as red arsenic (manaḥśilā), red chalk (gairika), and red flowers.

4. Taurus is lord of games, parks, garlands, children, women, market-streets, woods, gardens, meeting-houses, and wells; of ghee (sarpis), sour milk (dadhi), milk (kṣīrasa), grass, flowers, city-squares, oxen, ploughs, and plowmen;

5. of teams of oxen, yoke-pins, carts, axles, wheels, perfumes, bulls, shining buffaloes, and bulls; of works of beauty and pleasing ornaments; and of things belonging in treasure-houses.

6. To the third sign (Gemini) belong the sexual intercourse of men and women, gambling, amusements, crafts, music, singing, smiles, and instrumental music; exercise, magic weapons, writing, soldiers(?), conversations, good advice, and manuscripts (pustakāni);

7. couples, the acquisition of money, weapons, wealth, and herbs; the bearers of knowledge, of instruction, and of commerce; those who live by cleverness, by affording humor, and by their hands; and dancers and rogues.

8. To the fourth sign (Cancer) belong women, ascetics, and Brāhmaṇas learned in the scriptures (śruti); rivers and white dūrvā grass; lotuses (kumuda) and lilies (utpala); objects which are cold or soft and wet; sweets, medicines for restoring life (saṃjīvana), and mirrors;

9. crocodiles (nakra), frogs (maṇḍūka), crabs (kulīra), turtles (kūrma), aśoka-trees, and water-plants and grasses; and white birds and carnivorous ones.

10. Leo is lord of peaks, forests, fortresses, poison, bones, sticks, skin, flesh, hair, deer-skins, and thread from the loom; of (animals) who live in the woods and have claws, tusks, or horns; of hunger, thirst, dry lips, flavors, and herbs;

11. of hunters, arrows, increases, and creatures who lead; of Mlecchas, swords, weapons, woolens, and gold; of diseases, enemies, plotters, and those who are sick; and of (all) things which are strong.

12. In the sixth sign (Virgo) are virgins, sexual intercourse, love-suits,

unions, bashfulness, (women) who move their buttocks(? calannitamba), liquids, smoke, and incense; materials such as ointments and rouge for face and lips, ornaments, women's playthings, mirrors, and jewel-boxes;

13. lamps, ships, litters, upper garments, women's crafts, poetry, listening (to music), and beauty marks; freedom from passion(? virāga), eloquence, gems, jewels, incense, and such arts as telling stories and singing.

14. Libra is lord of such things as balances, measures, touch-stones, wares, market-streets, gold, jewels, clothes, and pearls; of public criers, guides, caravan-leaders, brokers, exporters(? nairyāṇika), and image-makers(? mūrtika);

15. of playboys, dice, rogues, liars, those who live by (the skill of) their hands, and those who are clever at hearing the meaning and the things to be done in message-bearing; and of the arts such as that of the six political principles (ṣāḍguṇya) and that of inference, and of letters.

16. In Scorpio are holes, snakes, ants, those who are destroyed by poison, stones, or weapons, those who are maimed or struck down, and those who are reviled; crawling creatures, scorpions (vṛścika), mongooses (babhru), and lizards (godha); such things as serpents and other creatures which live in holes;

17. murderers, those who are stamped on by the feet of their enemies, the corrupted, the poor, and those who obey other men's wives but wrong their own wives; flesh, stomachs, and female and male sexual organs; and vessels, implements of war, and ashes.

18. In Sagittarius are horses, elephants, chariot-wheels, bows, armor, weapons, warriors, arms, and charmed arrows; the Vedas, kindling sticks, mantras, oblations, sacrificial instruments, gods, priests (ṛtvij), teachers, offerings, and Brāhmaṇas;

19. knowledge, instruction, sacred texts, those who are best in speech, poems, traditions, grammar, and auspicious materials; kingdoms, advisors (amātya), municipal councillors (puramantri), and townspeople; and Brāhmaṇas who stand in water as well as those who stand in ant-hills.

20. In Capricorn are other animals, trees, and clove-trees; . . . ; the corrupted and the . . . ; crocodiles (makara) and serpents (uraga); lead (sīsa), copper (loha), iron (ayasa), minerals, and nooses;

21. poor grasses (kusasya), grain (dhānya), mines, low people, slaves, causeways, rafts, forests, and rivers; those who live by ships and water; killers of deer (mṛga) and birds; and whatever inhabits the waters.

22. Belonging to Aquarius are tanks, wells, dams, and obstructions; slaves, men who are terrified, and those whose bodies are spotted and branded; poor grain (kusasya), copper (loha), iron (ayasa), and black lead (kṛṣṇasīsa); outcastes (*lit.* "cookers of dogs"), . . . of horses, prisoners, and old men;

23. eunuchs, ascetics (pravrajita), and those who marry low(-caste) women; cheats, bad men, and rogues; those who bark like dogs and those who howl like jackals; and pots and so forth.

24. Pertaining to Pisces are deep waters, oceans, fords, river-banks, ships, helmsmen, (all) sorts of fish, and conchs; the sounds of women, houses, sailors (jalopajīvi), baths, clothes, views, and offerings of water;

25. sacrifices, Brāhmaṇas, ceremonies, jewels, pearls, conchs, coral, and water; ornaments; and objects relating to the Purāṇas, the Vedas, vows, law (nīti), and righteousness (dharma).

26. Whatever the nature of a thing—be it town, dry land, forest, or water—and whatever its place—air, fire, earth, or water—a wise man may ascertain that it belongs to this or that (zodiacal) sign which is similar.

27. One must understand that objects take on various forms and characteristics due to the changes originating in the signs. Now I will recite separately each object which has a nature similar to that of each planet.

28. The Sun is lord of kings, forests, peaks, gold, copper, lions, fire, vicious animals, poisons, and woolens; and of lion-thrones, raw flesh, deserts, charred sticks, and heaps of wealth.

29. The Moon is lord of women, paintings, sleep, sexual intercourse, food, and drinks; of things which are cold, wet, or sweet; of flavors and herbs; of garlands, garments, and land; of jewels and pearls; and of salt and lotuses (ambuja).

30. Jupiter is lord of auspiciousness, lotuses (padma), Brāhmaṇas, gods, sacrifices, heaps of grain (dhānya), property, houses, and sons; of gold, carriages, thrones, and nutritives; of councillors (mantri) and mahattaras.

31. Venus is lord of heaps of jewels such as diamonds, oxen, sons, women, marriages, perfumes, clothes, and ornaments; of good fortune, fragrance, listening (to music), and pavillions; of treasures and of wealthy men.

32. Mars is lord of armies, kings, robbers, the injured, and the slain; of poisons, fire, weapons, blood, and the wounded; and of gold, heaps of minerals, all sorts of flowers, and cāmīkara-gold.

33. Mercury is lord of all sorts of merchandise, of union and separation, of cleverness, crafts, traditions, and medicine; of laughter, the interpretation of mantras, and ambiguities; and of shrines (caityas) and trees.

34. Saturn is lord of corpses, death, prisoners, battles, old men, villains, evil women, eunuchs, lazy people, and the initiated (dīkṣita); of those who are wretched, slavery, ointments, and cold things; and of all things which are low.

35. Each object, while pertaining to a particular sign, belongs also to a particular planet . . . ; in its influence on the accomplishment of such things as actions it is to be described in accordance with the positional strength of that planet.

In the *Yavanajātaka*: the rule relating objects to the signs and planets.

CHAPTER 5

1. They say that masculinity, which is the seed of the bodies of all types of beings, is solar; and that femininity, which is to be inferred to be a basis for that (seed) and is its covering, is lunar.

2. From the semen caused by the navāṃśa belonging to the Sun, when it has fallen in the uterus of a woman, come the bones; from the blood (of the

woman) come skin, flesh, and fat—and the blood is caused by the position and navāṃśa of the Moon.

3. The Sun, which is the father of flesh-bearing, embodied creatures, is in various states at the time of impregnation; proportionally it establishes in their bodies large, small, or medium-sized bones.

4. The Moon, because of its position and navāṃśa, causes the growth of skin, complexion, and flesh; and the rest of the planets with their natures arising from their portions (bhāgas) and positions produce each its own qualities (in the native) in accordance with what has been said before.

5. If, at the time of sexual intercourse of a man and a woman, Mars, the Sun, Venus, and the Moon are in their own vargas and are strong (*lit.* "brilliant"), they produce a fetus in the woman's womb.

6. In this situation, if the Sun and Venus are in benefic signs, they cause the birth of a male; but, if the Sun and the Moon are in their mūlatrikoṇas, they produce a female fetus.

7. If these planets are in malefic, apacaya, or their enemies' signs, while the other planets are in benefic signs, then the semen is destroyed; but if Jupiter is in the ascendent, impregnation takes place.

8. If, at birth, (the planets) are in malefic signs, in injured navāṃśas, in their dejections, or in their enemies' houses, and are weak, pale, or harsh, they destroy the embryos or let loose a miscarriage in the womb.

9. The lords of the (ten) months (of pregnancy) are Mars, Venus, Jupiter, the Sun, the Moon, Saturn, Mercury, the ascendent, the Moon, and the Sun. The ten (stages of pregnancy) are like these planets in regard to success or failure.

10. In the first month there develops the incipient fetus (kalala), in the second there is a budding (peśi), and in the third shoots (śākhāḥ); in the fourth bones, sinew, and the head, and in the fifth marrow and skin;

11. in the sixth blood, hair, nails, and liver; the activities of the seventh take place in the mind; in the eighth thirst, hunger, and taste, and in the ninth touch, awareness, and pleasure;

12. and in the tenth, which is the month of the Sun, the fetus, with his whole body opened up by the channels of sense, is born. Thus, in the case of all (men) beginning with Brāhmaṇas, the time spent in the womb is divided into ten parts.

13. Those (planets) which are endowed with brilliance and strength increase the excellence and good qualities of their months; but those which are injured by malefic planets or whose strength is broken, even though they are in benefic signs, ruin their (months).

14. Whatever is the nature of the term in which the Sun is, such is the nature of the inner soul (of the native); his outward appearance comes from the navāṃśa in the ascendent or from that in which the Moon is, whichever is stronger.

15. His form is to be described from these two things, or from the Decan in which the Moon or the Sun is, or from the planet which is strong in the configurations of the time at impregnation and birth.

16. In regard to the parts of the body, (the twelve places) beginning with the ascendent are joined with the twelve (limbs) beginning with the head; the measurement of these limbs as shortest, tallest, or medium depends on the measurement of the navāṃśa of the planet in that sign and of the planets' direction.

17. Planets which are malefic, in the navāṃśas of malefic planets, or injured by malefic planets harm these (limbs); benefic planets, if they are strong at birth and conception, cause these limbs to be splendid.

18. Malefic planets in the sixth, seventh, or eighth places from the Moon or from the ascendent harm the fetus; if the malefic planets beginning with the Sun are together in one place, they cause deterioration in the limbs.

19. Whatever is the ninth sign from the Moon as it proceeds in its course at conception, the Moon gives success to (the limb belonging to) that sign at birth; one calculates from the navāṃśa in the ascendent if that is stronger.

20. If the masculine planets are together in the odd signs or masculine navāṃśas, or if one of their navāṃśas is in the ascendent, or if the vargas of the Sun and the Moon are in masculine navāṃśas, then (the native) is masculine because of the connection with masculine things.

21. If feminine (planets) are in the even signs or in feminine navāṃśas or in the ascendent, then females are born; for, if they are males, they are weak. Feminine navāṃśas in the ascendent beget females.

22. If Jupiter and the Sun are in vargas of the Sun and are strong, a male is born; if Mars, Venus, and the Moon are in vargas of the Moon, and the Moon is weak, they cause the birth of a female.

23. One masculine (planet), if it is in an odd sign or in a masculine navāṃśa, strong, in conjunction with the Moon, and aspected by a masculine planet, or in its exaltation or a cardine, gives birth to a male.

24. But even one planet in the first navāṃśa in an even sign, if it is strong and in its own navāṃśa, produces a female; or, if it is in its exaltation, it produces a female, though it may produce a male because of an excess of strength.

25. A masculine planet which is strong, is in its exaltation in the ascendent, and is under the strong aspect of a masculine planet, is said to cause the birth of a male; a feminine planet in the same configuration produces a female.

26. If Saturn and Mercury are in their own navāṃśas or in cardines of the ascendent or in navāṃśas of the ascendent and the sign in which the Moon is or if they are aspected by them, then they produce neuters.

27. If they are in masculine places, they give birth to a neuter with a male form; if in feminine places, to one whose behavior and actions are a woman's and who is like a female.

28. If a neuter planet is in conjunction with the Moon or the ascendent or is in a navāṃśa aspected by neuter planets, know that (the native) is neuter and has the form of a neuter. (These configurations are effective) at conception, during pregnancy, or at birth.

29. If a navāṃśa of Mercury in a two-natured sign is strong and in a cardine and if a navāṃśa of a two-natured sign is in the ascendent or the sign in which the Moon is, they say that twins are conceived.

30. If a strong planet in the ascendent aspects a two-natured sign or the navāṃśa of a two-natured sign, and if Mercury is in a varga of the Moon, it inevitably causes the birth of twins.

31. If Mercury is in the ascendent in the navāṃśa of a two-natured sign and is not aspected, it produces twins; even with respect to the rules for determining whether the native is male or female, if navāṃśas of two-natured signs are involved, the womb is said to contain twins.

32. If Jupiter is in a navāṃśa of Mercury in a two-natured sign or is strong and in conjunction with Mercury or is aspected by Mercury which is in its own navāṃśa, then twins are born.

33. If all the planets are in the ascendent in the portions (bhāgas) of a two-natured sign which belong to Mercury or are strong in their own vargas aspected by Mercury, then they say triplets are born.

34. If (the configuration at birth) is similar to that at conception and the planets are not in different positions, then the result produced by them is considered to be even greater than before.

35. The Sun is father by day, Saturn at night; the authorities say that Venus is mother by day, and the Moon is considered to be mother at night. This is always (true)—at conception, during pregnancy, and at birth.

36. One knows the characteristics belonging to the mother and father by means of such things as the good or bad places and aspects (of these planets), by means of the strength or weakness of their mutual configurations, and by means of their conditions, ages, complexions, and qualities.

37. One finds the distinguishing features of the father made clear in the odd signs, that of the mother in the even signs; the guru (of the native), with his caste and his family (jāti), is to be established, night and day, from the position and configuration of Jupiter.

In the *Yavanajātaka*: the rules relating to conception.

CHAPTER 6

1. If the Moon does not aspect the ascendent, he is not born in the presence of his father. One finds the direction toward which (his father has gone) from the nature of the signs and of the planets in order.

2. In the house (where the birth takes place) the direction of the door is to be described from the planets in the cardines according to their strength. The survival of his mother or her demise (is to be predicted) by means of the planets' being in their exaltations or dejections.

3. If the Moon or the ascendent is in a portion (bhāga) not belonging to Jupiter or is not aspected by Jupiter, they say that the native is begotten by another (than his mother's husband); or (he is begotten) by . . . if a strong planet aspects.

4. If there is a planet in a cardine which is in its own house or in its own varga, (the native) is born in his own house. Otherwise he is born in a house

which (is to be described) from the position of the lords of the ascendent and of the sign in which the Moon is or from their qualities;

5. or one should describe the house from the nature of the planet which is in the fourth place (the place of the house). Certainty regarding houses is obtained by means of the planets which are in their exaltations or depressions or in the fourth or seventh places, and are in immovable signs.

6. If a sign which is strong in mid-heaven is in that place, they say (the native) is born in a hidden house; if (a sign) which is strong in the ascendent or descendent is in the same place, (he is born) in another (house); and if (a sign) which is strong in the fourth place is in that place, (he is born) in his own (house).

7. If (the ascendent) is aspected by Jupiter, (the house) is new; if by the waxing Moon, it is smeared (with cow-dung); if by the Sun, it is old; if by Mars, it is burnt; if by Venus, it is painted and new;

8. if by Mercury, they say it is a grass (hut) with many curves; and if by Saturn, it is old and dilapidated. The presence or absence of (their) qualities in the house is to be judged on the basis of the strengths of the successive signs.

9. If Jupiter is in its own portion (bhāga) in a cardine, (the native) is born in an apartment with a roof; if Mars (is thus), he is born on the ground in front of a (Vedic) fire-hut; if Mercury, he falls onto (sacred) darbha-grass or on the earth;

10. if Venus, in a lake-house or in the water; and if Saturn, in a grass hut which lets in many cold winds. If the Moon is in its own house or navāṃśa, (he is born) in cold water; if the Sun (is thus), in the granary of his father's house.

11. If the Moon in an even sign is either in the navāṃśa of a water-sign or in the fourth place (the place of water), they say that (the place of birth) is full of cold water; the same is true if Jupiter is aspected by the Moon, but it is otherwise if Mars and the Sun aspect.

12. One knows the measurements of the things pertaining to the house by means of the amounts by which the ascendent or the Moon has advanced in its sign; one knows the furnishings, color, and appearance (of these things) from the nature of these (*i.e.*, the ascendent and the Moon), which depends on their positions among the signs.

13. If the Moon is aspected by or in conjunction with the malefic planets and is not waxing, it causes the loss of both mother and child; the suffering is caused by diseases arising from the lord of the (Moon's) sign.

14. If the Moon in a navāṃśa of Saturn is in the ascendent, or if it is in the fourth place in a navāṃśa of a water-sign, or if Saturn in a cardine is in its own nāvāṃśa, and if it is not aspected by the Sun, (the native) is born in darkness.

15. If the benefic planets are strong, (the natives) listen to the sacred tradition (śruti), rejoice in good conduct, and are grateful; devoted to serving gods and Brāhmaṇas and to righteousness (dharma), they wear pure garlands and garments and precious ornaments, and they are brilliant.

16. If the malefic planets have positional strength, (the natives) are rogues and ingrates; treacherous, cruel, greedy, and ugly, they steal others' goods; they hate good men (sādhu), and are struck by anger and ignorance.

17. If the lords of the ascendent and of the sign in which the Moon is are in their own navāṃśas, in their own exaltations, in their own houses, in the ascendent, in their own mūlatrikoṇas, in upacaya signs, or in cardines, they cause the births of superior men.

18. If the lord of the ascendent is strong, it causes the birth of men having health, fame, and property; if the lord of the birth (is strong, it produces) men possessing great wealth and enjoyment, and having extensive fame and excellence.

In the *Yavanajātaka*: the rules relating to birth.

CHAPTER 7

1. The Moon in its exaltation produces a man who is rich in savory foods, clothing, and ornaments; Jupiter in its exaltation one whose name is famous and who is honored by the king, a noble and wise man of good righteousness (dharma);

2. Mars in its exaltation produces a glorious man, a praiseworthy and prominent hero whom it is difficult to assail; Venus one who engages in coquetry, laughter, listening (to music), and singing, a well-dressed man who is lucky with women;

3. Mercury in its exaltation a distinguished man who speaks cleverly, a wise man who is rich in the arts; the Sun a great and very fierce man who thinks of many things; and Saturn one who obtains a command from the king.

In the *Yavanajātaka*: the rules relating to exaltations.

4. The Moon in its mūlatrikoṇa produces a man who is wealthy because of his family and who enjoys (good things); the Sun a leader; Jupiter a mahattara, a niyukta; Mars a leader of thieves;

5. Venus a rich man who is the headman (variṣṭha) of a city or village; Mercury one who engages in quarrels and wins; and Saturn produces a hero who is satisfied with himself and his possessions, one who is the eldest in his family.

In the *Yavanajātaka*: the rules relating to mūlatrikoṇas.

6. The Moon in its own house produces an intelligent and kindly man who delights in righteousness (dharma); the Sun a reddish man, intolerant and fierce, one whose actions are evil; Mercury is a wise man of charming speech;

7. Jupiter one who knows about poetry and the sacred traditions (śruti) and whose actions are good; Mars a rich man, fierce and fickle; Venus a wealthy farmer; and Saturn a respectable man who knows no unhappiness.

In the *Yavanajātaka*: the rules relating to their own houses.

8. The Moon in its friend's house produces one who obtains happiness from anything; the Sun a famous man whose friendships are firm; Jupiter one who

is honored among good men; Mercury a man whose speech is filled with cleverness and humor;

9. Mars one who jealously protects his friends' wealth; Venus a man who is dear to his friends and has a wealth of advice (for them); and Saturn a lord (of men) who eats the food of others.

In the *Yavanajātaka*: the rules relating to the friends' houses.

10. The Moon in its dejection produces a sickly man of little merit; Mars a poor man distressed by miseries; Jupiter a filthy man who has earned contempt; the Sun a servant who is rejected by his relatives;

11. Venus a man of no independence who has lost his wife; Mercury a stupid man who quarrels with his relations; and Saturn a pauper whose behavior is condemned and whose good character is destroyed.

In the *Yavanajātaka*: the rules relating to dejections.

12. The Moon in its enemy's house produces a man with heart-trouble; the Sun a pauper injured by poison; Mars a deformed man whose enemies are united; Jupiter a fool and a homosexual who acts in an ignoble manner;

13. Mercury an ignorant man who is deprived and is a slave to many; Venus one who serves a woman and has no authority; and Saturn a man whose body is tormented by griefs such as sickness.

In the *Yavanajātaka*: the rules relating to their enemies' houses.

CHAPTER 8

1. The influence (of the planets) in the degrees of their exaltations is complete; in their navāṃśas, as in their mūlatrikoṇas; in their dvādaśāṃśas, as in their houses; and in the degrees of their dejections or of their enemies, it is the least.

2. When they are in these (places) in the vargottamāṃśas, they have the best influence, but of varying strength; and when they are aspected by benefic planets, they are beneficial, attaining good fortune in accordance with the aspects.

3. One planet in its exaltation produces the results described (in the last chapter); two a man who is famous and wealthy; three the defender of a city or its governor (īśvara), the general of an army who collects his own revenue, a noble man;

4. four a rich and glorious king, noble and attached to his own righteousness (dharma); five a famous and most excellent king whose treasury is increased with much wealth;

5. six a man who has inherent in him the power to acquire the wealth and strength of the king of kings, and power with respect to giving and to honor; seven planets in the signs of their exaltations produce one who is lord of the earth bounded by the seas.

6. Even one planet in the sign of its exaltation, if it is aspected by its friends which have positional or temporal or other strength, produces a king whose strength and valor are renowned and who has many friends as his allies.

7. If two planets are in their mūlatrikoṇas, he has a family and is a prominent leader on sea and land; if three, he has wide-spread fame and is of good family, of great wealth, and foremost in his town and tribe;

8. (if four, . . . ; if five, . . . ;)

9. if six, he is a king of good conduct and righteousness (dharma), one who has strength and courage and is the measurer of his kingdom; if seven planets are in their mūlatrikoṇas, he is a lord of men with the appearance, harem, and power of a king.

10. Two planets in their own houses produce a man who is prominent in his family and honored by his people; three the wealthy and honored establisher of his line, a man who knows many sciences;

11. four a famous and nobly dressed man who is revered by his city, his guild, and his tribe; five the equal of those who enjoy the earth, a renowned man, the first in his tribe, who has many pleasures, horses, and sons;

12. six a lord of men ruling his own kingdom, a man of great fame who has splendor, servants, and a treasury; seven planets in their own houses produce an emperor (rājādhirāja) the ranks of whose foes are overwhelmed.

13. If two planets are in their friends' houses, (the native) obtains his livelihood from the attachment of his friends; if three, he is a distinguished person famous for his excellent qualities who is useful to his friends and relatives;

14. if four, he is a grateful man devoted to gods, Brāhmaṇas, and his teachers, one who is a leader in good behavior; if five, he is a wealthy and glorious servant of the king, one who protects suppliants;

15. if six planets are in their friends' houses, he has many pleasures and horses and much beauty and he acts like a prince (pārthiva); and if seven, he is a lord of men with a wealth of firm riches and with numerous elephants, horses, and servants.

16. Two planets in the signs of their dejections produce a man of base actions who is tormented by debt; three planets an unsteady character who lives in many places, a tramp and a pauper;

17. four a fool who serves others, one who has no regard for righteousness (dharma) and whose actions are invalidated by laziness; five a servant who has no house, no possessions, no wife; six a slave afflicted by calamities, fear, and weariness;

18. and seven planets in the signs of their dejections cause the birth of property-less men, low, infirm, and homeless, who follow the trades and eat the food and alms of outcastes, and who wear clothes made of air and scraps of rags.

19. Two planets in their enemies' houses cause the birth of men who quarrel much and have tormented souls; three of those whose wealth, acquired by toil, is destroyed and who are afflicted by sorrow and suffer many losses;

20. four of those who are struck by the pain which results from the loss of what they love—their sons, their wives, and their wealth; five of those who are afflicted with the miseries and calamities of their relations and whose actions are despised;

21. six planets in their enemies' houses cause the birth of ignoble men who are pained and saddened by disease; and seven of those who have deformities and are disgusting, who are of the lowest families and who are deprived of food and clothing.

22. These planets, in their places of influence, give results to men in accordance with their strengths; but there is also a modification of these (results) due to their being in the (various) horās and navāṃśas and because of their mutual aspects.

23. If a vargottamāṃśa is in the ascendent and its lord, in full strength, is aspected by three or more benefic planets, the Greeks proclaim the birth of kings.

24. If three or more planets are strong with directional, positional, temporal, or other strength, and are "brilliant" (vapurdhara), in cardines, and not mixed with the malefic planets, they cause the birth of monarchs.

25. If the Moon is in a navāṃśa of the Sun and if the benefic planets are in cardines while the malefic planets are not in conjunction with the Sun at dawn, the best (astrologers) predict the birth of kings.

26. If three or more planets in their own navāṃśas but not in their enemies' houses or in the signs of their dejections are at full strength and are "brilliant" (vapurudvahanti), and if they are aspected by benefic planets while the Moon is not weak, they produce kings.

27. If the Moon in its own exaltation or navāṃśa is in the ascendent aspected by its lord, which is very strong, and if it is full, while the malefic planets are in cadent places, then it produces a king.

28. If even one planet in its exaltation aspects the Moon in a vargottamāṃśa while the malefic planets are not in the cardines, it causes the birth of a king who enjoys a good realm.

29. If the full Moon is in the fourth place or in the navāṃśa of a water-sign and a benefic planet is in the ascendent in its own varga, and if the malefic planets are not in the cardines, then the birth of kings is announced.

30. If a navāṃśa of the Sun aspected by the Sun is in the ascendent, and if the full Moon is in its own house or navāṃśa, and if Jupiter aspected by Venus is in a cardine, then it produces the birth of monarchs.

31. If all the planets are strong and in signs which rise backwards, but not in their enemies' houses or in the signs of their dejections, and if the full Moon is in the ascendent aspected by the benefic planets, which are at their strongest, they cause the birth of a king.

32. Even one planet, if it is strong and of undiminished "brilliance", and if it is in the vargottamāṃśa in its own house aspected by three friendly planets, causes the birth of kings.

33. If the lord of the nativity (*lit.* "birth-sign") is in an upacaya place, and if a benefic planet is in a cardine or in the navāṃśa of the house of a benefic planet, while the malefic planets are weak, it causes the birth of a great lord of the people.

34. If the lord of the ascendent is strong in a cardine, and is in a friend's

house and aspected by a friend, while an excellent planet is rising, it produces a king who is a famous and honored lord of the earth.

35. If the lord of the ascendent and of the Moon's sign, both in cardines, are uninjured and are aspected by benefic planets, while the ascendent and the Moon are in their navāṃśas, they cause the birth of lords of the earth.

36. If any planet in a cardine is in its own exaltation, house, or portion (bhāga), or in the portion (bhāga) of a friend, while the sign of its exaltation is in the ascendent, and if it is aspected by benefic planets, it causes the birth of a lord.

37. If Jupiter is in the ascendent, the lord of (that) sign (the ascendent) in the fifth house, and the lord of (the sign of) its exaltation in a cardine, and if the malefic planets, though very powerful, do not aspect, then in this yoga it produces a king, the lord of the masters of magic.

38. If the lords of the ascendent and of the sign in which the Moon is are strong, being in their friends' houses or in cardines, and if the Moon is in a water-sign or in the fourth place, they cause the birth of kings.

39. In this yoga, if the two (lords) are in the fifth place while a benefic planet is in a cardine in its own varga and a navāṃśa of the lord of (that) sign (the ascendent) is in the ascendent, then they produce the best king, one who is firm.

40. Seeing configurations of this sort in the horoscopes of kings, even though they have not been mentioned, (an astrologer, by analogy), determines the influence of the planets, observing as well the good effects of time, position, and aspect.

In the *Yavanajātaka*: the birth of kings.

CHAPTER 9

1. Benefic planets in (these) configurations always produce righteous (kings) of good behavior who are famous for their good qualities; malefic planets produce (kings) who act cruelly and fiercely, whose natures are debased, and who are unrighteous and impure.

2. If (the yoga) involves all the planets being in their exaltations to the degree while all these planets are strong, a benefic planet is in the ascendent, and the Moon is full, it produces the emperor of the three worlds.

3. If all the planets are in the vargottamāṃśas in their own houses and are brilliant (atidīptabhās) while a benefic planet is in a cardine, they produce a master of the world consisting of four continents and the sea.

4. If all the planets in their own navāṃśas are in their friends' houses or if, in their friends' navāṃśas, they are in their own houses, they produce a lord having power in their (the planets') regions in the four continents on earth.

5. If all the (benefic) planets are in benefic signs in the cardines in benefic navāṃśas and if the malefic planets are not "blazing" (adīpta) and are not in the cardines, they cause the birth of yogis and of munis who have the divine eye and supernatural power.

6. If, in this yoga, the benefic planets are in the cardines, and the malefic

planets are "blazing" (dīpta) and are also in the cardines, then there is born an honored enjoyer of the earth, whose enemies are overcome by his wisdom.

7. If all the planets, in the signs of their exaltations or in their houses, are in their own navāṃśas and aspect the ascendent, there is born a king of firm strength, a lord of the earth.

8. If all the planets in their own portions (bhāga) in the signs of their exaltations are strong, then there is born a learned and strong (lord) of the people, who is entrusted with the command in the world.

9. By means of the strong aspects of the signs and navāṃśas and by means of the aspects and conjunctions with the houses of friends, (this yoga) causes even those who originate in low families to become lords and kings, according to the positional strengths (of the planets).

10. If all the planets, being strong and to the North, aspect the ascendent, while the Moon is full, there is born a lord in the world with its four oceans.

11. If one planet is in its exaltation, the king enjoys royal prosperity on a seventh of the earth; because of the incompleteness of these (planets) (*i.e.*, the number of the planets in their exaltations less than seven) the kings rule over a (corresponding) portion of the earth.

12. If, in the yogas or in parts of yogas, (the planets) are without strength, then (the natives) become generals (nāyaka), ministers (amātya), or priests (purohita); one should describe the resulting magnitude and fortune (of the native) on the basis of the distinctions which pertain to the signs, planets, and so on.

In the *Yavanajātaka*: the birth of kings.

13. If the Moon is in the ascendent or in an upacaya place aspected by benefic planets, it causes the birth of a lord (īśvara); if the Moon is aspected by the lord of the sign in which it is when that planet is strong, it causes the birth of an overlord (adhīśvara).

14. If the lord of the ascendent or a friendly planet is in the ascendent aspecting an upacaya place of the Moon, they cause the birth of chieftains of armies, cities, towns, and tribes, with modifications similar to their own (the planets') selves.

15. If the Moon in its own navāṃśa is aspected by Venus at night, it causes the birth of a lord (īśvara); if it is aspected by Jupiter by day, it causes the birth of one superior to that.

16. By means of this yoga, even if it is only in a friend's navāṃśa, the Moon produces the best men; the Moon, if it is aspected by three friends either night or day, produces men who support their friends.

17. If the Moon is in the house of a benefic planet away from the ascendent while benefic planets are in the cardines, it causes the birth of wise men of great wealth who have in their retinue those who have vowed to live truthfully.

In the *Yavanajātaka*: the birth of lords (īśvara).

18. If the Moon is in a house or a navāṃśa of a benefic planet and is aspected by three benefic planets without any other, it produces a noble man full of knowledge and science, who is foremost because of the three purities.

19. If the Moon, even though in the house of a malefic planet, is aspected in strength by Jupiter, Venus, and Mercury without being aspected by the malefic planets, it causes the birth of those who have outstanding speech and knowledge.

20. If the benefic planets are in the cardines and the malefic planets in the third, ninth, and eleventh places, the Moon in a friend's house causes the birth of wise men of good conduct; if it is waning, it produces ascetics.

21. If the benefic planets in their own vargas are in the cardines and the Moon is in the house of a benefic planet, they produce ascetics, yogis, and men of excellent qualities.

22. If the benefic planets are in navāṃśas and houses of the benefic planets in the cardines while the Moon is full and the navāṃśa of a benefic planet is in the ascendent, they cause the birth of men intent on righteousness (dharma) and sacred tradition (śruti).

In the *Yavanajātaka*: the birth of kings of holy men (sādhu).

23. If the malefic planets are in the ascendent in the house of a malefic planet and the benefic planets are in the cardines, they cause the birth of leaders of bands of thieves whose hoards are acquired by cruel and wicked deeds.

24. If the benefic planets are in the ascendent and the malefic planets are in the cardines, they produce the strong chieftain of an army and castle; but if they (the malefic planets) are in conjunction with three benefic planets, (they produce) a firm king of wise policy and terrible strength.

25. Even one planet without the configurations mentioned (in the preceding verses), if it has temporal or other strength and is in the ascendent or is aspected by a benefic planet or is in a cardine, causes the birth of a prominent man.

26. A benefic planet aspected by malefic planets and in a bad place causes the birth of a vile, indigent, and diseased man; malefic planets give a result that is greater (*i.e.*, worse) by a third.

27. If the Moon is in a navāṃśa of a malefic planet, the malefic planets are in the ascendent, and the benefic planets are weak in the houses of the malefic planets, they produce fameless men whose persons and actions are the lowest and who are censured by the world.

28. Examining configurations of this sort, from the signs, navāṃśas, and aspects, and from the planets, one should determine the birth and family of the vilest among men of highest, middle, or lowest rank.

29. These yogas which, because of the positions and courses of the benefic planets, have been mentioned as producing prominent men are also to be mentioned in reverse as producing wicked men when their connections are with the malefic planets.

In the *Yavanajātaka*: the chapter on the births of kings of thieves.

CHAPTER 10

1. If a planet is in the second place from the Moon, those who understand yogas call it sunaphā (*συναφή*); if it is leaving the Moon, they call it anapharā

(ἀναφορά); and if (there are planets) on both sides (of the Moon), they call it daurudhura (δορυφορία).

2. If these yogas with respect to the Moon do not occur and there are no planets in the cardines, this configuration, lacking the aspect of all the planets, is called kemadruma (κενοδρομία); it is of the lowest influence.

3. One finds that the man born under sunaphā is wise and strong, of exalted conduct and independent behavior, one who has obtained fame on earth, an excellent person, bedecked and beloved, a man desiring righteousness (dharma).

4. The Moon, entering into anapharā, produces a glorious and eloquent man who is attached to business, an enjoyer whose actions are unimpaired and distinguished and who possesses all noble qualities.

5. One should know that a man born under daurudhura is a rich lord possessing distinguished enjoyments and garments, an independent man whose good conduct is well-known, a man who stands to the fore gaining fame by means of his eloquence, intelligence, courage, and other (virtues).

6. The authorities say that one born under kemadruma is a low slave to others, who does not enjoy family, wife, home, or food, one whose actions and conduct are reviled and who practices various devices.

7. The influences in the configurations called by their proper names have been recited correctly; (now) I will describe these yogas separately and in detail with reference to their connections with the planets.

8. Jupiter, entering into sunaphā, produces a famous man whose intelligence is informed by many sciences, a king or one who acts like a king, a celebrated person with a family of great wealth.

9. Venus, entering into sunaphā, produces a well dressed master of wife, home, fields, and quadrupeds, one who is honored by the king and endowed with good luck, beauty, position, and courage.

10. One who is born under sunaphā in a configuration with Mercury is an eloquent and wise poet who knows music, singing, sacred traditions (śruti), and sciences, a well behaved man, friendly to (all) creatures, whose fame and wealth increase.

11. One should know that a man born under sunaphā of Mars is fierce and strong, often engaging in battle and thievery and devoted to riot and enmity, the destructive but rich leader of an army or tribe.

12. One should say that a man born under sunaphā of Saturn is a clever and prosperous person who is secretive in his actions, a man who is honored or is the mahattara of a city or town, a greedy fellow of impure character but healthy body.

13. If Jupiter enters anapharā, he is a man with a family who has much wealth and does many things, a poet endowed with inscrutability, intellect, firmness, and courage, a Brāhmaṇa or one who is handsome and of good counsel.

14. One who is born under anapharā of Venus is a handsome man who is fond of sexual intercourse and is lucky with women, a generous and affectionate person who possesses oxen, lands, gold, and merchandise, a glorious king.

15. If Mercury enters into anapharā with the Moon, he is an orator who is clever at writing and transcribing, one who is devoted to music and acts of sexual intercourse, a poet whose deeds are well known and whose knowledge is authoritative.

16. One who is born under anapharā of Mars is a proud and contemptuous leader of a band of robbers, a bold and envious thief who is eager for battle, a self-controlled and haughty man whose splendor is brilliant.

17. One who is born under anapharā of Saturn is rich in extensive lands, iron, and quadrupeds, is listened to and revered among the tribes, and has many sons, but he is unmanly and the husband of a bad wife.

18. The Moon between Jupiter and Venus produces a master of forces whose intelligence, firmness, courage, and bravery are renowned and who has hoarded much, or the supreme head of the merchants' guilds.

19. The Moon between Jupiter and Mercury produces a clever and eloquent poet who is learned in knowledge, science, sacred traditions (śruti), and righteousness (dharma), a man who does his duty.

20. The Moon in daurudhura of Jupiter and Mars produces a man of enormous wealth whose deeds are famous, one who quarrels much, will not put up with insult, and is on his guard.

21. The Moon in daurudhura of Saturn and Jupiter produces a famous, wise, revered, happy, and glorious man, a handsome and calm person who is clever in the knowledge of strategems (naya).

22. The Moon between Venus and Mercury produces a wealthy man who speaks sweetly, one who knows about debating, singing, and drama, and who has good food and possesses clothing and victuals.

23. The Moon between Mars and Venus produces a handsome and competent man who is lucky with other men's wives, a generous person who indulges in gymnastics, heroics, weaponry, and debates, and who desires to win.

24. The Moon between Saturn and Venus produces an honored, prosperous, and clever man who is in a position of authority, the head of his clan, but one who is a favorite in sexual intercourse with aged and sinful women.

25. If the Moon enters daurudhura of Mars and Mercury, he is a greedy and dishonest man who speaks many lies, but the chief of his tribe or a man with lots of land and money.

26. If the Moon is between Saturn and Mercury, he is a man of little knowledge who wanders in foreign countries striving for wealth, one who is honored among other peoples but opposed by his own, a person quick to beg from others and to pay them homage.

27. If the Moon is between Saturn and Mars, he is an irate and slanderous man who has many enemies, a prattler tormented by miseries who has many acquisitions and much wealth, but whose hoard is insecure.

28. If, in these configurations, the malefic planets are in their mūlatrikoṇas, houses, or navāṃśas, or in the sixth and eighth places, or in the signs of their dejections or their enemies' houses, or if they are overcome, they injure whatever is related to (that particular) sign, navāṃśa, or portion (bhāga).

29. They say that a benefic planet whose strength is increased by its being in the sign of its exaltation or in some other place, if it is in a cardine and aspected by a benefic planet, in these configurations causes the birth of a man who is superior in the world and has great qualities.

30. If the Moon is in a yoga in one sign, it is said to have an influence equal to that of the benefic or malefic planets (it is with); whatever influence was mentioned previously for the course of the Moon is to be maintained with respect to the planets in conjunction with the Moon.

In the *Yavanajātaka*: the rules relating to the yogas of the Moon.

CHAPTER 11

1. If the second sign from the Sun is occupied by a planet, it is called veśi ("entrance") by the ancients; if it is departing from the Sun, it is called vāśi (*φάσις*). I shall describe those who are born under these (yogas) according to their characteristics.

2. He who is born under veśi is a man of weak voice whose actions are despised; weak in both eyes and downward-looking, he is worn out with sorrows and the upper part of his body is bowed down.

3. He who is born under vāśi has a clearly distinguished voice and possesses energy, strength, memory, and good conduct; his body is firm and powerful, and he casts his glance upwards; the front of his body is broad.

4. Jupiter in veśi produces a man with distinguished friends who knows of many hoards; Venus one who is enervated in his actions and whose movements are slight, a coward who obeys the commands and orders of others;

5. Mercury an obedient and gentle man of little strength, a slow-thinker who is overcome by shame and is fond of food; Mars one who carries out the commands of others; and Saturn a rogue who is hostile to his elders.

6. Jupiter in a vāśiyoga produces a master of speech and intelligence who is endowed with firmness and strength; Venus a powerful man possessing splendor and prosperity, a glorious man whose excellence is famous because of his actions;

7. Mercury an eloquent man who carries out the orders of others; Mars one who is famed in battle and whose arm is unequalled; Saturn a slanderous person whose actions are merciless. (Each one) is to be described according to the nature and qualities appropriate to (the planet's) position.

8. The planets, as they move in the course of time in these respective positions, form the bodies (of men) through their connections with each other's houses and navāṃśas and through their mutual aspects and conjunctions.

9. Since the world (of men) is primarily divided into gradations of caste and (also) has various qualities, distinguishing features, and characteristics such as form, therefore is (the influence of the planets), whether highest, middling, or least, seen to have modifications caused by the position of the planet.

In the *Yavanajātaka*: the rules relating to the yogas of the Sun.

CHAPTER 12

1. The Sun in Aries produces a diligent man who is fierce in battle and is outstanding because of his overflowing strength; one whose fame is obtained in actions involving speech and the meaning of the sciences, a man with allies who is of noble conduct and who desires to win;

2. one who is fond of hunters and indulges in acts of violence, a splendid and outstanding man with a strong bone structure; one whose body suffers from diseases arising from bile and blood. If it is in the degree (bhāga) of its exaltation, (the Sun produces) the best of kings.

3. The Sun in Taurus produces one who is fond of perfumes and garlands and has the best furniture and clothing, but is of little firmness; one who takes delight in such things as singing and instrumental music and is knowledgeable about sexual intercourse, a thin man of great strength who is afraid of the water;

4. a rich epicure who is addicted to litigation, a powerful man who hates barren women; one who is struck by diseases of the mouth and eyes and has a bad end; a man with few sons and one who endures suffering.

5. The Sun in the third sign (Gemini) produces a man endowed with good conduct and excellent qualities, an intelligent person who speaks sweetly and is well behaved, one who possesses the qualities of cleverness and affection;

6. one who has two mothers, a man with a beautiful waist; one who knows learning and the sciences and who acts nobly, a handsome man who hates sexual intercourse and desires righteousness (dharma); one famous among kings because of his noble qualities.

7. The Sun in Cancer produces a man who hates his own allies and is subject to others, one who lacks determination in action and talks stupidly, who cannot stand in one place and delights in drinking;

8. one who is afflicted by many labors and miseries and is liable to change in his speech, his region, and his place; a man who hates his father and is unlucky in sexual intercourse with women; one who is always enervated by diseases caused by phlegm and bile.

9. The Sun in Leo produces a man who slays his foes, one who becomes violently angry and who acts nobly; a diligent worker who will not tolerate opposition, a famous guardian and a foremost hero;

10. one possessing inscrutability, strength, steadfastness, and firmness, a glorious man who holds a sword in his hand; one whose actions are fierce and brutal and whose conduct is unsaintly (asādhu), a man who is fond of flesh and who wanders in impassable forests.

11. The Sun in Virgo produces a weak man of little strength whose speech is soft and weak, one whose body is like a woman's and who is clever at shampooing and massaging, a scribe;

12. a man obedient to the gods, his elders, and Brāhmaṇas, a modest person who enjoys listenging (śruta) and singing and instrumental music; an intelligent and wise man of charming speech who is eager to perfect himself in his profession.

13. The Sun in Libra produces a man who travels among foreign nations,

one who is tormented by injury, decay, disease, loss, and grief, and whose actions are hateful, low, and frustrated;

14. a bold man who exerts himself in trade in gold, copper (loha), iron (āyasa), and minerals; a man sought after in battle and one addicted to wealth, sacred traditions (śruti), and righteousness (dharma); a man whose first wife dies or is unfaithful.

15. The Sun in the eighth sign (Scorpio) produces a wicked, cruel, and untruthful man who becomes violently angry; one who is dependent on bad women and who disputes with greed, jealousy, and lies;

16. a fool lacking the qualities of purity and good behavior, a man of arrogant character who is fond of quarreling; one whose body is assailed by poison, fire, blood, and swords, and who treats his father and mother improperly.

17. The Sun in Sagittarius produces a great man who is honored by kings, one famous and clever in studying the meaning of the sciences, a wise and courteous person qualified for litigations;

18. a quiet man who is hospitable to gods and Brāhmaṇas; one who is honored among good men and who delights in benefiting his relatives; a wealthy man, a hero of noble courage whose body is broad, full, tall, and handsome.

19. The Sun in Capricorn produces a man whose virtue is lost, one who delights in many occupations, but has little strength; a man whose property is lost because of a conflict with his allies;

20. a greedy man addicted to sexual intercourse with bad women; one whose income is increased by crime; a man who suffers from heart-trouble and wanders much, a rogue despised among good men and bereft of righteousness (dharma),

21. The Sun in Aquarius produces a man of unswerving hatred, hostility, and anger; one who is not determined in his actions and who talks stupidly, and who is a great lover of ignoble women;

22. a miserable man of little wealth who is poorly dressed, a fool whose friendship turns to cruelty; an ignorant man with bad manners who does not speak nobly (*or*, like an Āryan); one whose fame is obtained by his good sons and by those devoted to him.

23. The Sun in Pisces produces a meritorius man who has many enemies and allies, one whose wealth is obtained through merchandise from the sea; a man who rises up from loss and is famous for his wealth and bodily appearance;

24. one who is very sad because of the suffering of his wife; a wise and powerful man with many brothers; one who is affectionate to his friends and elders and speaks well, a man who desires exercise; one who is afflicted by diseases of the genitals.

In the *Yavanajātaka*: the influence of the signs of the Sun.

CHAPTER 13

1. Mercury in Aries produces a man who is thin, but eats much; a rogue who prattles in vain and likes quarrels and weapons; one whose property is acquired with much labor, and then lost;

2. a man fond of sexual intercourse, a tricky craftsman; one whose position is insecure, and who is fettered by many debts; a man delighting in gambling who behaves like a knave and a rogue, a scribe who takes pleasure in singing and dancing.

3. Mercury in Taurus produces a handsome man, generous and of good conduct; one who indulges in music, play, sexual intercourse, and laughter, a clever and bold man whose words are kindly and sweet;

4. a man who knows gymnastics, garlands, clothes, and ornaments, a famous and firm man with much money and many wives; one whose word is accepted, the best of friends; a man learned in knowledge, the sciences, and the sacred traditions (śruti).

5. Mercury in Gemini produces an eloquent man who is pleasant in his conversation; a well dressed man who knows the rules regarding the crafts, sacred traditions (śruti), sciences, and arts; a man who boasts and is proud and haughty;

6. a happy and self-reliant man whose intelligence is renowned; a poet who cannot be stopped in debates; a man who is son to two women; a clever man of lofty character who is fond of giving and has many friends and allies.

7. Mercury in the fourth sign (Cancer) produces one who delights in foreign countries; a wise poet who knows about sexual intercourse with women and singing; one who is attached to many enterprises, but cannot make up his mind;

8. a man who hates and quarrels with his relatives, who prattles a lot, and is unstable and of bad character; one whose wealth is scattered and lost because of a quarrel with his enemies; a man who gains fame on earth through the renown of his clan.

9. Mercury in Leo produces a man having little memory and no knowledge or artistic talent; a man devoid of energy, strength, steadfastness, and good conduct, a liar despised in the world;

10. a man unlucky with women, a servant without independence who looks like a woman and has no children; one who delights in the vilest acts, and takes pleasure in the vicious members of the families of kings.

11. Mercury in Virgo produces an excellent man who is eloquent and fond of righteousness (dharma); one who knows painting, writing, sacred traditions (śruti), and poetry, and is resolute in applying himself to such things as knowledge and the crafts;

12. one who has little virility with women, a sweet and courteous man who has the service, respect, and honor of a slave; [a famous conqueror to be honored among friends, a man of unparalleled strength who is renowned for his good qualities.]

13. Mercury in Libra produces a man who is fond of craftsmanship and debates, a man clever in speech but of dishonest behavior; one whose service is false, a man clever at buying merchandise and using expedients;

14. one whose thoughts are fixed on the goods of many lands, and who experiences much loss, misfortune, and waste; [a man devoted to all the commands

of elders, Brāhmaṇas, and Āryans, one who is accepted by them and is attached to the gods.]

15. Mercury in Scorpio produces a man tormented by misfortune, pain, fatigue, and sorrow; one whose actions are hated and whose character is bad (asādhu); a man holding a club of cruelty and resolute in deceit;

16. a greedy fellow intent on receiving from others, a contradictory person who is the enemy of good men and the husband of bad women; a man whose honor and wealth are vile and low and who is assailed by debt; a fool who is ashamed of the steadfastness and righteousness (dharma) he has lost.

17. Mercury in Sagittarius produces a noble man of great renown endowed with the meaning of the sciences, crafts, sacred traditions (śruti), and courage; a wise man skillful in speaking;

18. one who indulges in sacrifices, vows, worship, and charity, a priest (purohita) or a spy for a prince (pārthivasākṣin); a man prominent in his family who knows writing and transcribing, one who is clever in making decisions regarding actions and the use (of things).

19. Mercury in Capricorn produces a poor and low man who serves others; one who acts falsely; a fool without arts, crafts, and good qualities, one whose virility is obstructed and whose character is malicious;

20. a man whose person is well formed, but who has many sorrows; one lazy in his work and abandoned by his relatives; a dirty man addicted to sleep and pleasure, unwanted in the world and apprehensive with fear.

21. Mercury in Aquarius produces a man of impure character who is slighted and ignorant; one deficient in speech, intelligence, and actions; hopeless, shameless, and unlucky in sexual intercourse;

22. an enemy to his own people, to saints (sādhu), and to his wife; a speechless man, frightened of others, dirty and subdued; one without righteousness (dharma) and without effect, a man oppressed by fatigue, a homosexual whose exterior is covered with garlands and ornaments(?).

23. Mercury in Pisces produces a man who delights in purity of behavior; a traveler who is virtuous (sādhu) in speech, thought, and action; a poor man with few children, but good manners;

24. one not too honored among good men, but a man who has obtained righteousness (dharma); a person without much by way of sacred traditions (śruti), sciences, and arts, but clever in work such as sewing(?); a versatile man, guardian of the hoards of others.

In the *Yavanajātaka*: the influence of the signs of Mercury.

CHAPTER 14

1. Venus in Aries produces a disquieted man addicted to many angers and enmities, a wicked person who tries to steal other men's wives; an envious person who wanders in woods and forests;

2. one who incurs bondage and loss of income because of women; a man in whom there is no confidence in the world and who has no friends; [a very bold hero who is honored among chiefs of armies, cities, guilds, and tribes.]

3. Venus in Taurus produces a rich, famous, and handsome man who has many wives, sons, and jewels; one who supports his relations and knows many things, a tiller of the soil or one who earns his living with a herd of cattle;

4. a generous man who has excellent clothes, perfumes, and garlands and many sons; a great and courageous person endowed with outstanding qualities which are favorable to others and please himself.

5. Venus in Gemini produces an eloquent, noble, and pious man, one who is hospitable to gods and Brāhmaṇas and is grateful; a person delighting in knowledge, in the meaning of the sciences, and in the arts;

6. one who aims to be kindly and is always affectionate; a man rich in friends whose friendship is blooming; a person who takes pleasure in writing, transcribing, memory, singing, dancing, music, and painting; an expert in sexual intercourse.

7. Venus in the fourth sign (Cancer) produces a man devoted to righteousness (dharma) in sexual intercourse; a wise person, the best of those who are experts in the sacred traditions (śruti); one of gentle nature and of kindly sight;

8. a man tormented by hatreds, quarrels, and stupors and by such things as illnesses which arise from the faults of women and of drinking, but obtaining happiness by means of desirable wealth, both his own and that coming from his family.

9. Venus in Leo produces a man of little strength who is fond of his relatives and allies; a handsome man experiencing various pleasures and miseries; one devoted to the rules of good conduct followed by gurus and Brāhmaṇas;

10. a man who obtains happiness by means of the attentions of women and associating with them, and who takes pleasure in his wealth; a man of business who is of no use in his intelligence and imagination, but receives instructions from others.

11. Venus in Virgo produces a gentle man who possesses little wealth, but earns his living by serving others; an expert in women's ornaments who knows all about sexual intercourse and singing; a sweet man who understands writing and the arts;

12. one who makes an effort to know the sciences of measuring and counting, and is active in a business fraud; a man without kindness and affection among women; a wanderer among those who resort to pilgrimages and conventions.

13. Venus in Libra produces a rich man with shining money and merchandise; a self-controlled person owning variegated garlands and garments; one who travels much and earns his wealth with an effort;

14. a man who gains glory by worshipping gods and Brāhmaṇas; a learned hero, the refuge of good men; one who is resolute in difficult actions and in all things characterized by cleverness.

15. Venus in the eighth sign (Scorpio) produces a cruel, hateful, and unrighteous (adharma) man; one who is destroyed by his enemies and marries beneath his caste; a rogue of much wickedness among other men's wives;

16. a man without righteousness (dharma) who is rejected by his own brothers and despised because of his character and his servitude; one fond of

injury who suffers many debts, curses, and pains; a braggard filled with diseases of the genitals.

17. Venus in Sagittarius produces a man who knows about lost treasure and obtains a reputation in the world; one endowed with the profits of good dharma, kāma, and artha; a man dear to the world who is handsome and fond of ornaments;

18. a noble person (*or*, an Āryan) having a broad, erect, and exalted body; one honored among good men and respected for his good conduct; a man who has married a well behaved wife and is fortunate; the best man, a poet or the mahattara of the king's ministers (nṛpāmātyamahattara).

19. Venus in the tenth sign (Capricorn) produces a man afflicted by many pains, fears, and toils; one who employs slander, greed, lies, and deceit, and whose behavior is corrupted by effeminacy;

20. a man served by old women, a wanderer who suffers in actions undertaken for the sake of others(?); one who is sick with a cough and has a weak body; a man confused mentally and fatigued physically.

21. Venus in Aquarius produces a man tormented by anxieties, diseases, and miseries; one attached to fruitless activities; a man obstructed by his elders and his sons;

22. a person bereft of righteousness (dharma) and shame among women; one fond of gambling and devoted to drink; a person who does without such things as baths, eating (upabhoga), and performing sacrifices(?) (āharaṇa), but who indulges in acts of servitude to other men's wives.

23. Venus in Pisces produces a noble man who rejoices in purity and knowledge; a handsome man abounding in acts involving speech and intelligence; one resorted to by the king and honored by good people;

24. a man endowed with good qualities such as politeness and generosity; a man of great wealth whose enemies are destroyed; one whose actions are renowned and distinguished in the world; the best person, the supporter of a family of saintly (sādhu) women.

In the *Yavanajātaka*: the influence of the signs of Venus.

CHAPTER 15

1. Mars in Aries produces a violent and fierce hero who performs deeds of great daring; a glorious and courageous man who cannot be assailed; a generous person impatient of insult;

2. one who has many cattle, goats, and sheep, and much gold and grain, and a large throng of wives, sons, and servants; a king, or a noble person proud in battle, or the chief of an army, city, town, or tribe.

3. Mars in Taurus produces a man who forms enmities with his relatives and causes violence in his family; one who knows singing, but says many stupid things; a man who eats much, and has little wealth and few sons;

4. one who sets his heart on sexual intercourse with other men's wives; a

man who destroys the vows of saintly ladies (sādhvī) and takes their money; one who is hateful in the world and whose dress and manners are conceited; a man who is untrustworthy and untruthful, and who lacks steadfastness and righteousness (dharma).

5. Mars in Gemini produces a man who often dwells in foreign countries; one who knows the rules relating to various crafts, weapons, and arts; a very learned man who is clever in poetry;

6. a handsome and well mannered person who can bear fatigue and pain; a steadfast man devoted to righteousness (dharma); one who favors the advantage of friends and of good men; a person clever in many activities.

7. Mars in Cancer produces a poor man whose body is racked by defects and diseases; one who gains and loses money again and again; a man who dwells in the house of another;

8. one who desires the dice, clothes, and food of others in his youth, and is soft and intent on taking other men's meals; but then, afterwards, earns his money by toil through activities connected with water.

9. Mars in Leo produces a handsome man of great strength; a very fierce hero impatient of insult; a man who assails others and keeps no hoard;

10. one who lives in the woods and forests or with herds of cattle; a man fond of flesh who slays carnivorous animals, deer, and snakes; one without children whose wife dies before he does; a man diligent in his actions, but bereft of the profits of his righteousness (dharma).

11. Mars in Virgo produces a rich man honored among good men, gentle, and of little valor; a person fond of prattling who knows about sexual intercourse and singing; one who has many expenses;

12. a man terrified with anxiety about his acquisitions of money; one who sacrifices and keeps one side bowed to the (sacrificial) fire (as he circumambulates it); a teacher of smṛti and śruti, a man of many skills; a handsome person fond of bathing and anointing himself.

13. Mars in Libra produces a wanderer, a favorite who talks incessantly; a boaster who tells many lies and is without merit; a man of deficient body whose first wife dies;

14. a rogue desiring the service and protection of others; one who lusts after the wives of his friends and elders; a man who lives with prostitutes and winemakers; a person without allies who loses the wealth he has obtained by himself.

15. Mars in the eighth sign (Scorpio) produces an evil man who practices falsehood and has many injuries and quarrels; a rogue who is closely connected with those who murder and injure; a man lacking good manners, courage, the sacred traditions (śruti), and righteousness (dharma);

16. the chief of a band of robbers, one who desires battle; an arrogant man, clever in business and of terrible strength; a person rich in many cattle, lands, and excellent women, but whose body is tormented by poison, fire, and wounds inflicted by arms.

17. Mars in Sagittarius produces a thin and much-wounded man; a rogue

indulging in harsh words whose wife and children have died and whose independence is lost;

18. a man riding in a chariot or on horseback or fighting from a chariot or an archer in other men's armies; one who is not attached to his gurus and whose efforts are in vain; a man whose allies are destroyed by mutual quarrels.

19. Mars in Capricorn produces a most excellent man; a wealthy and rich person who buys his wife with money; the chief of an army or a lord (īśvara) of men;

20. a renowned person enjoying endless happiness and pleasure; a victor and a guardian who has a noble (*or,* Āryan) wife; a man whose relatives are his allies and whose lineage is pure; one whose character is excellent and who enjoys various services.

21. Mars in Aquarius produces a deformed, poorly dressed, and ugly man; one who practices slander, envy, falsehood, and deceit; a man constantly assailed by faults whose money is stolen;

22. one whose body-hair is erect and whose manner is sorrowful; a man fond of drinking and bereft of courtesy and purity; one who looks like an old man and is impoverished at the end (of his life); one who gets his money from gambling, and does not keep a hoard.

23. Mars in Pisces produces a diseased man who lives abroad and has few sons; a person hated by many; one who loses all his property because of usury and fraud, but whose grief is not sharp;

24. a dishonest man who destroys the position and prosperity of good and noble (*or,* Āryan) men; one who is disrespectful to gods and Brāhmaṇas and knows what he wants; [a man fond of the sacred traditions (śruti) and the sciences and one who has many relatives]; a quarrelsome person who is rude to his relatives.

In the *Yavanajātaka*: the influence of the signs of Mars.

CHAPTER 16

1. Jupiter in Aries produces a man impatient of insult who excels in strength and power; a very bold person whose actions are renowned; a mighty person endowed with the qualities of an orator;

2. the master of punishments, exalted and fierce; a man delighting in pure jewels and ornaments; one who has many expenses but much wealth; a person devoted to war whose body is marked with wounds and whose foes are many.

3. Jupiter in Taurus produces a lucky and well attired man whose body is plump and broad; a handsome and courteous man who is pleased by his wife; one who serves gods, Brāhmaṇas, and teachers;

4. a man of firm nature whose wealth is in plough-lands and in cattle; one whose clothes are excellent and ornaments beautiful; a man with distinguished qualities of speech and intelligence who knows right conduct; one whose welfare results from the use of medicines.

5. Jupiter in the third sign (Gemini) produces a man delighting in cleverness

and courtesy; an intelligent and eloquent man whose wealth is established; one who takes pleasure in activities and is endowed with the quality of intelligence;

6. a famous man who is delighted by pomp and ornaments; one who is honored among the elders and is devoted to them; an excellent man of good conduct who is intent on good righteousness (dharma); a poet clever in many sciences.

7. Jupiter in Cancer produces a handsome, wise, and noble man of strength and character; a wise and rich fellow fond of righteousness (dharma); a glorious person esteemed by the world;

8. a man rich with many piles of grain and a great hoard; one whose position is firm and who possesses truth and concentration; a straightforward man whose acts are distinguished or a king or one who does favors for his friends.

9. Jupiter in Leo produces a firm and wise hero; a learned, prominent, noble, and foremost man; a hero with many affectionate friends;

10. a rich man with a distinguished lineage or a king or a handsome man having valor like a king's; one whose massed enemies are struck by poverty and anger; a firm hero whose body is large and immense.

11. Jupiter in the sixth sign (Virgo) produces an inteligent man whose mind is instructed by theory and practice and who delights in righteousness (dharma) and story-telling; a handsome man who knows the meaning of the sciences, crafts, sacred tradition (śruti), and poetry;

12. a man of pure character who is fond of perfume and garlands; one who has a firm sense in works of cleverness; a man who makes an effort in painting and the writing of letters; one who knows the meaning of many sciences and has various expenses.

13. Jupiter in Libra produces an inteligent and self-controlled man who has many good allies and friends; a handsome and courteous person who rejoices in good conduct; a wise man, the mahattara of a caravan of merchants;

14. one whose abundant wealth comes from his traveling in foreign countries; a man who delights in the full meaning of the Vedas or a Brāhmaṇa; one who takes pleasure in gods, guests, and teachers and has an excellent king; [a man attracted by sinful women.]

15. Jupiter in Scorpio produces a base man who has a swarm of many foes; an ill-mannered person who deceives his friends and is fond of treachery; a harmful imposter with a terrible wife;

16. one who is attached to faults and is seriously afflicted by diseases; a man who becomes fatigued in performing cruel deeds; an unrighteous (adharma) person who acts in a disgusting manner; one who is disregarded by others and tormented by debts.

17. Jupiter in Sagittarius produces a man fond of service and attached to sacred traditions (śruti) and righteousness (dharma); a teacher of sacrifices and vows whose meaning is not doubted; a noble and generous man with many friends and allies;

18. one who lives in many regions and countries and takes pleasure in lonely

pilgrimages and temples; a peaceful man who is not attached to starting businesses; one who desires pomp, instruction, sacred tradition (śruti), and learning.

19. Jupiter in Capricorn produces a gentle man of little strength; one who delights in performing base deeds and has a bad end; a penniless fool who does the bidding of others; one who bears much toil and suffering;

20. a man outside of righteousness (dharma) . . . ; one who has neither love nor compassion for his relatives; a quarrelsome person with weak bodily strength; a traveler who is timid in conflict.

21. Jupiter in Aquarius produces a cruel and wicked liar of odious character; one who is clever in bad crafts and in things pertaining to water; a leader of tribes who performs very vile acts;

22. a greedy man, intent on faults in his own speech, who accomplishes his aim; one whose body is afflicted by pestilences having the nature of diseases; an unrighteous man (viyuktadharma) suffering from diseases of the genitals; one who lacks good qualities of the soul such as intelligence.

23. Jupiter in Pisces produces a heavy man of pale complexion whose wealth is praiseworthy; a happy man who makes a firm beginning and is not lacking in pride; one who knows the meaning of the Vedas, sciences, sacred tradition (śruti), and poetry;

24. one who uses the courtesy, behavior, and instruction of a king; the ruler of the nobles of the world; a famous and handsome man whose deeds are restless; the stabilizer of good men and of those who restrain their anger.

In the *Yavanajākata*: the influence of the signs of Jupiter.

CHAPTER 17

1. Saturn in Aries produces an ignoble and ill-dressed person who is afflicted by anxiety, pain, and toil; an imposter whose words are harsh and depraved; a reviled and penniless man who hates the good;

2. a jealous, dishonest, cruel, and irascible person who delights in evil gossip; one who obtains treasure from the vilest act; a man who destroys his allies and relatives.

3. Saturn in Taurus produces a poor man who is engaged in many activities; one whose actions are false and speech improper; a lover of aged women;

4. a man agitated by miseries caused by sinful women; a much-wounded person who is a source of tricks; one who serves the wives of others and is not self-possessed; . . . .

5. Saturn in Gemini produces a weary man oppressed by many debts and bondages; one whose manner is roguish and whose advice is deceitful and false; a man of depraved actions and hypocritical counsel;

6. a bad artisan who is useless in his qualities of roguishness; a man without shame . . . ; one attached to diverting himself with evil friends and comrades; one who is forever fond of homosexual acts.

7. Saturn in Cancer produces a pauper proud of his beauty; one who is

always sickly and is separated from his mother; a soft and unwell man who likes delicacies;

8. one whose actions are adverse to his relatives and to old men; a man clever in his own dharma; one who annoys others; a person who before was satisfied by the enjoyment of other men's wives, but afterwards is lucky with his own; one whose money is stolen.

9. Saturn in Leo produces an uncouth man whose behavior and qualities are despicable; one whose faults are immense in writing, reading, and speaking; a man who takes pleasure in vile deeds;

10. a person overcome by desires who does not attain his objectives; one whose wife is divorced (*or*, an outcast) and who lives on wages; a man who, rejecting his allies, is bereft of joy; one whose body is aged by ever traveling, toting, and toiling.

11. Saturn in the sixth sign (Virgo) produces a man whose body is like a eunuch's; one who enjoys the food and concubines of others and is without independence; a rogue who corrupts students and women;

12. a man lazy in the performance of his duty who doesn't understand the sacred tradition (śruti); [one who is not a rogue in actions which benefit others; a man who has studied the crafts and arts;] one who acts without deciding or looking.

13. Saturn in Libra produces an outstanding man who desires money; one who obtains honor by wandering in foreign countries for wealth and money; one whose position is enhanced by strength and power(?);

14. a nobly speaking leader of assembly (sabhā) and tribe (gaṇa); a lord of rich territory, protecting his lands and cattle; one whose treasure is firm in the protection of his allies; [one who is pleased by actresses, sinful women, and whores.]

15. Saturn in the eighth sign (Scorpio) produces a man who delights in enmity and harshness; one who deviates from righteousness (dharma) and is burnt by poisoned swords; a man whose anger is fierce and who has an abundance of miseries;

16. . . . .

17. Saturn in Sagittarius produces a soft man who speaks little and rejoices in acting according to his own dharma; one who knows the meaning of sacred tradition (śruti), the intelligible(?), judicial procedure, learning, and how to speak about affairs, and who has great fame;

18. a man renowned on earth and obtaining honor because of the various noble qualities of the sons of others (whom he has taught); one who, at first abandoning his property because of his saintly (sādhu) qualities, acquires wealth at the end of his life and is very prosperous.

19. Saturn in Capricorn produces an outstanding man who is to be honored as the originator of his family-line; one who teaches how to speak about affairs and has many crafts; a traveler honored by multitudes;

20. the lord of other men's fields, homes, and wives; one who takes pleasure in sexual intercourse, bathing, and ornaments; a man endowed with the

qualities of generosity, courage, ancestry, politeness, sacred tradition (śruti), wealth, and position.

21. Saturn in Aquarius produces a great man who tells many lies; one who is always attached to drink, women, and vice; a man whose friendship is bad and who is a cheat and a rogue;

22. one skillful in starting many businesses whose money is secure; a man who takes pleasure in possessing other men's wives and money; one who is outside of śruti, smṛti, the sciences, and stories; a man who speaks roughly . . . .

23. Saturn in Pisces produces a man who is the best among his relatives, kinfolk, and friends; a peaceful and revered person who sacrifices well; one whose effort is noble in the sciences and in the crafts;

24. one who has good conduct, righteousness (dharma), occupation, and truth; an examiner of such things as all sorts of jewels; a well mannered person possessing endless good qualities; one whose wealth is immense, but who suffers misfortune later on.

25. Thus, because of the positions, qualities, and natures of the planets, and because of (the signs) which have the temporal and other strengths of their lords, (the planets) produce men of various qualities, characteristic marks, and forms, who have diverse orders, conducts, and fortunes.

26. As this arranging by the planets is realized when they enter into the signs, so is it to be established as arising naturally when they are in dvādaśāṃśas (bhāgas) and navāṃśas (of the signs).

27. If a planet in its own varga, navāṃśa, or term is in a cardine, it gives a result such as that which has been described; but if they are in each other's (vargas) and are opposite to the degrees of their exaltations, they are full of the reverse influence.

In the *Yavanajātaka*: the influence of the natures of the planets and signs.

CHAPTER 18

1. Following this I will describe the configurations of the Moon in the signs, which govern the natural forms and innate states of men; the Moon together with each one (of the signs) produces these configurations when it is strong and in the house of a strong planet.

2. The Moon in Aries produces a powerful hero of noble courage; a famous man with many wives, sons, servants, and relatives; a voracious person, but one who is liberal and mighty;

3. a man who is quick and powerful and wrathful and who has a terrible arm; one whose favor is fleeting and character unsteady; a bold man who wanders on the road and loves women; one whose younger brother has died, but who fears his older brother and relatives;

4. a well dressed man who gains and then loses, but who has obtained wealth; a rich and glorious person whose words are loud and clear; a fierce man dear to the king who is hard to attack; a man clever in businesses, whose friends and relatives are unreliable;

5. a pale fellow of great strength and terrible appearance; one who looks like a ram and has a round head, mouth, and eyes; a man whose body horripilates, whose cheeks are thin, and whose feet are small; one having dishevelled hair and uneven eyes and teeth;

6. a fearless man rejoicing in battle who is missing no fingers(?); one who is not at ease among women and has ugly nails and fingers; a man whose body is tormented by diseases of the teeth and eyes, by pains connected with blood and urine, by poison, fire, and wind, and by wounds.

7. If Mars aspects, a king; if the Sun, one whose staff is fearful; if Jupiter, a man having many servants and much property; if Mercury, a wise man; if Venus, a prosperous one; and if Saturn, a pauper.

Aries.

8. The Moon in Taurus produces a proud and lucky man who has a good wife and whose speech is humorous, but scanty; a glorious person who eats a lot and dresses well; a man whose people, property, and household are great;

9. one whose business enterprises, wealth, and character are firm; a well known man whose friends and allies are steadfast; a generous person who knows about what is serious and divine; an obedient person who is friendly to saints (sādhu);

10. a pure and grateful man who delights in forgiveness and truth; an intelligent person who has little to do with coquetry or perfume; [a hero who endures many cares; an expert in sexual intercourse who desires to copulate with base women;]

11. a man dear to the king who longs for a wife and sons; a greedy person who desires to accumulate and protect money; one whose body is fat, erect, and round in every part; a deep-voiced man who is the first in his family;

12. a man whose ear-hollows, eyes, and mouth look like a bull's; a black man whose hair is thick and curly; one whose acts, whims, pleasures, and manners are base; a man producing fear (in others) and arguing with the best (of men).

13. If the Sun aspects, a man rich in righteousness (dharma); if Jupiter, a prosperous person; if Mercury, one who has many pleasures; if Venus, a king; if Mars, a chief of bandits; and if Saturn, a lord of cities.

Taurus.

14. The Moon in the third sign (Gemini) produces a clever man whose discourse is sweet and who is learned in the meaning of poetry; an eloquent and famous hero; an intelligent and noble person with many and good friends;

15. one who delights in knowledge, science, sacred tradition (śruti), poetry, crafts, music, singing, and the arts; a man endowed with the qualities of courtesy, friendship, gracefulness, laughter, beauty, and cleverness;

16. a favorite of women whose nature is subject to love; a handsome man whose body is symmetrical, broad, and beautiful; one whose eyes are handsome and wide and whose lips and teeth are radiant; [one who diverts himself and is fond of sexual intercourse with (another) man;]

17. a bold man abounding in good conduct and righteousness (dharma); one who counsels peace, but is wise in battle; a man whose dharma is intent

on gods, Brāhmaṇas, and teachers; one whose nature seems to mix with others(?);

18. a man who enjoys dainty drinks and foods and is fond of perfume and garlands; one who knows the rules of service, but whose politeness is feigned; a man who stays out of contention as far as he is able(?); a sickly person whose qualities are famous.

19. If the Sun aspects, a pauper; if Saturn, (the same); if Mars, a thief; if Mercury, a prince (pārthiva); if Venus, one who knows the arts, instrumental music, and singing; and if Jupiter, an honorable man who delights in knowledge.

Gemini.

20. The Moon in Cancer produces a wise man of clear speech who knows about poetry; a generous and benevolent person; a wise man whose intellect embraces many sciences;

21. one who can endure many troubles and pains and has fortitude; a man impatient of injury who gains honor in his speeches; a courteous man who is pleased by gods, Brāhmaṇas, and teachers; an intelligent and well dressed person who is lucky with women;

22. a man with few clothes in his store-room or on his body; one who is frequently seized by gains and losses; one who is dear to his mother's allies and has good relatives; a man honored by subjects, friends, and servants;

23. one who is subject to women and anger; a man whose feet are broad and fleshy; one who knows friendship, honor, love, and respect; a person fond of music and singing who likes to laugh; one who delights in the water and loves his children;

24. a diligent and prosperous man who wants to take to water; a wanderer; a steadfast person with many wives; a glorious man who delights in living in many places; one who demonstrates resolution in many activities.

25. If the Sun aspects, a pauper; if Saturn, a sick man; if Mars, a harsh man who finishes off his family; if Jupiter, a king; if Venus, one whose qualities are famous; and if Mercury, a man who does his duty.

Cancer.

26. The Moon in Leo produces a king endowed with the quality of courage; a man who is honored by the king; one whose shoulder is elevated like a lion's and whose body is thick-set and plump; a hungry man fond of flesh who is hard to attack;

27. a person dear to his mother; a fierce man whose anger does not last long; a liberal man with few sons who laughs but little; one whose money comes from firm enterprises; a man whose character is fearful, but whose friendship is unfailing;

28. one whose nature is deep and firm and who knows his way around; a righteous (dharmasaha) and renowned person who is slow to forgive; a clever man delighting in rivers, mountains, and forests; one who is harsh in his speech and censures many people;

29. an heroic man of conviction and strength who shows little love or civility among women; a clever and grateful person whose wealth is famous; a hero whose possessions and household are great;

30. a man who assails others and does not experience sorrow; one who uproots pride and is inclined toward affection; a man endowed with a resplendent nature, whose treasury grows ever greater; a charming person who is not bothered by diseases, hunger, or fatigue.

31. If the Sun aspects, a king; if Jupiter, a counsellor (mantrin); if Mars, a cruel man; if Venus, one of enormous wealth; if Mercury, a learned and prosperous person; and if Saturn, a foolish wretch.

Leo.

32. The Moon in Virgo produces an eloquent, sweet, and courteous man; a person with the body of a handsome youth and longing for women; an intelligent man who delights in all people;

33. one who knows singing, music, gracefulness, laughter, politeness, generosity, love, and honor; a man who is a stranger to swords and weapons and is afraid of battles and traveling; a person to be honored; one who practices many deceits, but whose anger is not of a long duration;

34. . . ..

35. . . ..

36. . . .; an indolent and negligent person.

37. If Mercury aspects, a king; if Venus, a wealthy man; if Jupiter, the head of a city (purottama); if the Sun, one who wanders in foreign lands; if Saturn, a blind man; and if Mars, a cruel person who has many diseases connected with bile.

Virgo.

38. The Moon in Libra produces an eloquent and noble wanderer, a glorious and clever traveler; one who is pure, courteous, lucky, and handsome;

39. a man who gives gifts to the gods and to his people; one who worships and makes donations to saints (sādhu) and Brāhmaṇas; a man who knows about buying and selling merchandise such as jewels; a man whose character is firm, but who chases after women;

40. one who knows unguents, clothing, and ornaments; a man with brightly-colored garments; a person whose anger is quick and terrible; one who is noble among his friends, but is made to suffer by his own people; a prosperous man who has very few pleasures or enjoyments;

41. one who is clever in finding means to increase his wealth; an anxious person who is determined in his duty; a fat man the corners of whose eyes are long and who is afflicted with misfortune; one who has a prominent end of the nose and an asymmetrical disposition of his limbs;

42. one whose wealth is obtained by his own effort; a man possessing women who delights in righteousness (dharma) and is an expert in the sacred traditions (śruti); a clever and grateful person who has found a protector; one who is beloved by women and dear to good men.

43. If Jupiter aspects, a leader of merchants; if Saturn and Venus when they are strong, a wealthy king; if the Sun, a vile person; if Mercury, an orator; and if Mars, a man without money, relatives, or wives.

Libra.

44. The Moon in Scorpio produces a prosperous and bold hero; a famous man who is honored by the lord (īśvara) of good men; a cruel and fierce man who desires to kill others;

45. an intelligent person, harsh, jealous, and impatient of insult; a firm and self-controlled man who is resolute in his actions; an expert in the meaning of the sciences, instruction, sacred traditions (śruti), crafts, service, working with minerals, spells, and medicine;

46. one who is struck by disease in his youth and whose hoard is destroyed, or whose father, mother, and older brother predecease him; a man who is impure because of such things as stealing, envy, lying, roguery, trickery, cruelty, and anger;

47. one who lives off of others and is confused in his actions; a greedy person who is fond of making love to other men's wives; a despondent man who looks like a scorpion; one whose trunk is broad, fat, and full-grown;

48. a handsome and glorious man who can endure misery; one who is devious in his actions and is tricky; a man generous in a moment whose limbs are wounded and weak; one who worships those who are receptacles of the best qualities.

49. If Mars aspects, a king; if Saturn, a sick pauper; if the Sun, a prosperous man; if Venus, one who is rich; if Jupiter, a man who is fond of his own dharma; and if Mercury, a man with an evil nature whose children are corrupted.

Scorpio.

50. The Moon in Sagittarius produces a man of lofty conduct who is honored by the king; a pure, truthful, and courteous hero; a prosperous and rich person who is devoted to the elders and to the gods;

51. a glorious person whose relatives, wealth, and virtue are renowned; an honest and grateful man whose actions are valiant; one whose fame is obtained by himself and who is endowed with the qualities of steadfastness, strength, intelligence, cleverness, and pomp;

52. a man who is superior in the rules relating to such things as poetry, business, craftsmanship, the meanings of stones, learning, sacrifices, vows, and worship; a generous person fond of righteousness (dharma) and hard to assail; one who does as he pleases and is irresistible to others;

53. a strong, sweet, and compassionate man; a proud man who likes to be protective and has a terrible temper; one who looks like a horse, is fat, and has a large head; a well dressed man . . .;

54. one who has no wives or sons and who laughs terribly; a man fond of drinking whose mind is engrossed in battles; one who knows how to use his strength and who speaks fearlessly; an impetuous person fond of women.

55. If Jupiter aspects, a king; if Venus, one with much property and power; if Mercury, a learned man of fierce actions; if the Sun, a courteous and famous person; if Mars, an evil person; and if Saturn, a wealthy man.

Sagittarius.

56. The Moon in Capricorn produces a man who delights in woods, forests,

and lakes; a well dressed person who rejoices in singing and laughter; a famous person desiring sexual intercourse with other men's wives;

57. a noble man fond of good righteousness (dharma), crafts, sacred traditions (śruti), perfumes, garlands, baths, and enjoyments; a wanderer who obtains happiness from that; one who is curious about everything;

58. a fickle person who prattles lies; a man with a throng of numerous friends, sons, and servants; one who has many movable possessions; a person whose anger does not last long; a man desiring glory who is fond of his relatives' money;

59. one who suffers from the cold; a handsome man dear to noble people; one who longs for battle, and whose words are proclaimed with a smile; an honorable man who is noble with his beauty, strength, and power; a good-looking person who is patient and learned in sacred traditions (śruti);

60. one who is tormented by such things as diseases of the heart, the cold, fevers, wind, fainting spells, loss of virility, illness, sickness, and distress; a man afflicted moreover by diseases and illnesses caused by cold and wounds.

61. If Mars aspects, a king; if Saturn, one like that; if Jupiter, a rich man; if Mercury, an eloquent man; if Venus, an honorable and wealthy person; and if the Sun, a jealous, impoverished, and rough man.

Capricorn.

62. The Moon in Aquarius produces a weak, penniless, dependent, and angry man who has few joys; one who loses the money he obtains and serves another man's wife; a poorly clothed person who slanders the origins of others;

63. a man attached to low women, gambling, envy of others, slander, tricks, and attending corpses; one who undertakes many enterprises, and knows no patron; a man who hates his relatives and cheats his elders;

64. an intelligent person who has turned away from the fruits of righteousness (dharma); a man of deceitful character who is secretive; one who serves the world, but is beyond affection; a man whose friends are undesired and destroyed;

65. a despondent person who gives presents to those who are kind to him; a grateful and trembling man who is unable to carry burdens; one whose efforts are insignificant and whose speech is soft and slow; a man whose nose and ears are pointed upwards, and who is censured by the king;

66. one afflicted by diseases of the heart, winds, sicknesses, and diseases of the genitals; a man made sorrowful by hunger and fatigue; one whose wealth is destroyed by his enemies and rivals; a man who is always struck by such miseries as insensibility.

67. If the Sun aspects, one who dies of disease and wandering; if Venus, a man with an ignoble (*or*, non-Āryan) wife; if Mars, one who steals the wealth of others; if Saturn, a rich king; if Jupiter or Mercury, a great man.

Aquarius.

68. The Moon in Pisces produces a man endowed with conviction, strength, truthfulness, intelligence, steadfastness, renown, and power; a courteous and sweet-speaking person devoted to modesty, generosity, and civility;

69. a bold man abounding in knowledge and science; one who recognizes wise gurus and delights in good behavior; a man with a good wife who takes pleasure in gods, Brāhmaṇas, and teachers; a person possessing property, loveliness, beauty, and handsomeness;

70. one whose food and drink are dainty and who is fond of perfumes and garlands; an expert in the rules relating to gymnastics, music, and the arts; an owner of gold, lands, woolens, cattle, houses, and women; a well dressed man who is respected by the king;

71. one who is learned in the Purāṇas, medicines, vows, and sacrifices; a man whose actions are directed towards such places as rivers and oceans; one who knows the rules of action in subtle decisions regarding law-suits, policy, and calculation;

72. a man fond of purity who moves swiftly and sleeps little; a very clever fellow whose teeth are small and few; a compassionate man with many enemies, friends, and wives; a diligent and virile man who is impatient of insult.

73. If Jupiter aspects, a king; if Venus, the paṇḍita of a lord (īśvara); if Mercury, one who knows the rules of laughing and the arts; if Mars, an evil man; if Saturn, a fierce person; and if the Sun, one who quarrels with many.

Pisces.

74. Thus these natures and characters of men have been described from the power of the Moon in the signs. That sign which is strongly aspected by its own lord gives the same result as has been described.

75. If the planets are in their own houses, in their friends' houses, in upacaya places, or in their exaltations, and are aspected by very strong planets, then the signs which are not combined with the malefic planets are not injurious in nativities.

76. The sign in the ascendent is called the base of the nativity; its nature has various qualities and . . .. They are to be determined by means of influences of the same sort as whatever powers there are from a prior consideration(?).

77. If the lord of the ascendent is at its highest strength, the native always receives his qualities from the ascendent; because of this, among the places the ascendent is always called "the soul"; therefore, pay attention to its natures.

In the *Yavanajātaka*: the influence of the signs of the Moon and of the aspects of the planets.

CHAPTER 19

1. If Aries is strong and in the ascendent, the native is a man of fierce anger; a greedy person with little character who travels in foreign countries; a weak man who has little happiness and speaks in a blundering fashion;

2. one whose body is afflicted by (illnesses connected with) bile and wind and by diseases of the eye; a man clever in business whose righteousness (dharma) is corrupted by temptation; a jealous person who causes destruction

among others' possessions; one who is cowardly, despondent, fickle, and stupid;

3. a man who is parted from his father and mother or from his brother; one who walks swiftly and is gluttonous; a man with few children whose character is opposed by his brothers and friends; one who possesses various moneys;

4. a famous person whose wealth is secure and immense; one with bad relatives; a man of good conduct whose nails are ugly and whose enemies are conquered; one who gets a lame and rude wife who comes from a bad family or who desires her own people;

5. a man whose wealth is increased by the commission of evil deeds, and whose happiness is enjoyed by diminishing and wasting (that wealth); one who dies because of blood, fire, and sword, or from the breaking of his body, or because of diseases arising from poison and bile.

In the *Yavanajātaka*: the influence of Aries in the ascendent.

6. If Taurus is in the ascendent, the native is a happy hero who is able to bear toil and trouble and who possesses a hoard in his youth; one whose cheeks, lips, forehead, and nose are fleshy; a man who causes many diseases of his father and mother;

7. a handsome and generous person whose actions are zealous; one who harasses his foes and has various expenses and moneys; a person of phlegmatic and windy humor who slays his own people; a man who fathers daughters and whose intellect shies away from righteousness (dharma);

8. one fond of his wife and greedy for food and drink; a handsome man with bright-colored clothes and ornaments; one who secretly thinks of friendship with his family, but who is an enemy to his own brothers and very cruel to his relatives;

9. a hateful, ungrateful, fickle, and slow man, a source of confidence who enjoys coarse foods; a lord of a guild (śreṇīśvara) whose wealth is increased by traveling on waters and engaging in the business of a merchant; a man whose deeds are clever and strong;

10. a person whose mind is filled with misery, pain, and laziness; a glorious man whose heart has turned to firm deeds; one who dies because of quadrupeds, blows, arrows, weapons, nooses, or fevers, or who is slain by his enemies.

In the *Yavanajātaka*: the influence of Taurus in the ascendent.

11. If the third sign (Gemini) is in the ascendent, the native likes to be respected and is addicted to conversation and giving gifts; a man whose mind is expanded by music, singing, sacred traditions (śruti), laughter, learning, the meaning of the sciences, and the meaning of poetry;

12. one who is overwhelmed by a desire for beauty, ornaments, and sexual intercourse; a truthful and eloquent man who is the most honorable of good men; one who has two mothers and two natures; a courteous person whose limbs are too few or too many and whose eye-lashes are malformed;

13. a pure and well mannered man who is beloved among the elders, but whose family and possessions are unsteady and insignificant; one who is impatient of insult and has a noble lineage; a handsome rogue with evil sons and few relatives;

14. a man with many wives and a widespread and cruel family; one who is lazy with respect to righteousness (dharma) but conquers his pitiless foes; a man whose actions lead to accomplishment with respect to the buying of jewels, the use of expediencies, travelling over water, and magic spells, but who abandons his money;

15. one who gives away his lands, woolens, goats, sheep, and objects of gold; a lazy man who endures the anger of the king; one who dies because of animals, forests, carnivorous beasts, or oceans, or from being surrounded in the water.

The influence of Gemini in the ascendent.

16. If the fourth sign (Cancer) is in the ascendent, the native is timid and kindhearted and dwells in many places; an intelligent but fickle man whose nature is inwardly coarse; one who worships and gives gifts to gods and Brāhmaṇas;

17. a wise man pained by diseases of the genitals; one who carries collections of stone-weights and merchandise; a slow person who enjoys actions involving the expenditure of other people's money; a man engaged in righteousness (dharma) who is of a phlegmatic and windy humor;

18. one who is to be honored among tribes and speaks a lot; a lover who delights in firm embraces, but has a bad wife; a man whose wife is from a despised and unsuitable family; one whose few sons are depraved and whose relatives have ruined characters;

19. a man who sires daughters, has many foes, and wears armor for battle; one who travels in foreign lands and whose deeds are bold and firm; a man possessing an endless number of buffaloes, herbs, women, ornaments, clothes, and vehicles;

20. one who dies because of Rakṣas, dogs, Caṇḍālas, Piśācas, low people, ropes, the breaking of bones, wind(-diseases), thefts(?), and faults, or from an excess of phlegm, or from the cutting down of his body, or from a fistula in the anus (bhagandara).

The influence of Cancer in the ascendent.

21. If Leo is in the ascendent, the native is a man of great strength whose chest is hard and whose form and face are fierce as a lion's; a man fond of flesh who is honored by the king; one who has depth, firmness, steadfastness, and courage;

22. an arrogant person who speaks little and runs after wealth; a greedy and hungry man who delights in striking others; a careless person who is very irritable and is hard to resist; one who is firm for his friends and a saint (sādhu) among those who pay obsequies to him;

23. a well established man who undertakes all the duties of a household; one who is divorced from righteousness (dharma) in sexual acts; a man who slays adverse men of varying character, protecting his relatives who delight in murder and injury;

24. a man whose son is famous and the faction of whose enemies is overcome; one whose wealth is increased and accumulated by such activities as farming; one who marries various aged wives or whores, dancers, and ascetic women;

25. a man addicted to his profession who desires various extravagances; one who suffers from tooth-aches; a man who dies inevitably because of hunger, swords, nooses, water, and poison, or because of anger and diseases, or because of aquatic animals.

The influence of Leo in the ascendent.

26. If the sixth sign (Virgo) is in the ascendent, the native is one who talks softly and clearly and is attached to generosity, service, and affection; a compassionate man addicted to music and clever in litigation, poetry, courtesy, and sweetness;

27. one whose body has the gracefulness, configuration, and spirit of a maiden's; a proud man who enjoys wealth acquired by others; a well behaved person who wanders in foreign countries and has two natures; a man with few children who is inwardly a cheat and who desires glory;

28. a lover who desires strength, pleasing objects, and glory; a handsome and lucky person whose shoulders and sides droop; an honest man with good righteousness (dharma) who is beloved among the elders; a pure man whose family does what is hated by others;

29. one who is opposed by evil together with ignoble men, but who is much praised by his nobly acting relatives; one who sires girls and is afflicted by wind-diseases; a man whose anger is increased by his hatred of his vile enemies;

30. one who is stimulated even among virtuous ladies, and who makes an effort in many activities; a man who dies because of bile(-diseases), fire, burning, fevers, thieves, or swords, or because of quadrupeds, or because of poisons.

The influence of Virgo in the ascendent.

31. If Libra is in the ascendent, the native is a valet whose body and character are coarse; a weak, ungrateful, fickle, and lazy person; one who is famous in his business and possesses property;

32. a man of phlegmatic and windy humor whose body is slender and tall; one fond of strife who is attached to sexual intercourse which is against righteousness (adharma); a man who tramples on others, but himself has many sorrows; an intelligent person whose eyes are big, black, and beautiful;

33. an industrious man who delights in being hospitable to gods and Brāhmaṇas; one who is clever in serving and honoring the elders; a father of sons who is to be honored among wise men; a purposeful, restrained, and pure man who is dear to his brothers;

34. one whose family is injured by serving evil people, and whose relatives and son are hostile to him; a man whose wife is ill-mannered and whose foes are feeble; one whose mind is busy with reasoning in dharma;

35. a man who is not resolute in many kinds of activity and who is attached to objectives whose results are harsh and terrible; one who dies from phlegm(-diseases), breaking, quadrupeds, women, bondage, wandering, drinking, drugs, or defects.

The influence of Libra in the ascendent.

36. If Scorpio is in the ascendent, the native is a man with a broad, tall, and

fat body, deep-set, reddish, blazing eyes, massive eyebrows, a low-hanging belly, and a nose that is slender in the middle;

37. a sharp, firm, aggressive, and fierce man who is impatient of injury and whose character is rough within; a jealous person who does what his mother wishes; a hero who kills, takes, and sets up obstacles;

38. one who delights in injuring his friends and elders and eats (the food) of others; a fellow who tries to seduce other men's wives; one who possesses a family and flourishing wealth; a man whose brothers are hateful and relatives low;

39. a man rich in sons who destroys confidence and has a bile-disease; a restrained and generous man whose face is full of holes; a man who serves the king and has various groups of enemies; a person with many wives who has attained righteousness (dharma);

40. one who is righteous (dharma) even in everlasting activities and gets wealth and honor by resorting to service; a man who dies because of such things as his enemies' killing him, his drinking of intoxicating liquors, faults, his passion for women, or imprisonment.

The influence of Scorpio in the ascendent.

41. If Sagittarius is in the ascendent, the native is a man with large teeth, dirty, black lips, and fleshy thighs, belly, arms, and chest; a shy person with big eyes and a broad and high head;

42. one whose mind is full of science, learning, and sacred traditions (śruti); a man whose intellect is fresh and who is endowed with firmness and courage; one whose anger is fierce, but who serves those who are obsequious to him; a man who can be overcome by bowing, but will not tolerate the insults of the mighty;

43. a man with ugly nails who is the head of his family and has subdued his foes; a hero among his companions, who is pre-eminent for his good policy; one whose wife is from an unstable family that has many defects; a man who loves his clan and is friendly to his relatives;

44. one who is victorious through his brothers and has many firm sons; a man who is injured in his mouth, eyes, armpits, feet, and head; a person of pleasing helpfulness who is rich in excellent wives; one who destroys the wealth of those who laugh at good dharma or are liars;

45. a civil person who rejoices in good actions such as the crafts; one who gets his money from the king and has a phlegmatic and windy nature; a man who dies because of various ailments, or because of diseases of the belly and fevers, or because of animals which live in the water or in holes.

The influence of Sagittarius in the ascendent.

46. If the tenth sign (Capricorn) is in the ascendent, the native is a weak and timid man who has a body and face like a deer's; a fellow tormented by diseases of the nature of wind; a man of little courage, the tip of whose nose is long and high;

47. one whose hands and feet are overgrown with curly hair; a fickle person with long ears and black eyes; a thirsty man bereft of good conduct and virtues;

one who can be controlled by sexual intercourse with women and who goes after wealth;

48. a hero of noble descent who shines because of his many connections; one who is fond of responsive singing, sacred traditions (śruti), sciences, and crafts; the weak slayer of his brothers; a man with a family; a hated person whose people are depraved; the enemy of rogues;

49. one whose wives have their bodies injured by their ill-mannered lovers; a man hostile to evil who possesses the wealth of his calumniators; one inclined towards righteousness (dharma) and knowing the five arts of a king; a man whose wealth is mostly obtained by stealing, and who gives away little of it;

50. a lazy person who talks a lot and makes no effort; a father of daughters who . . .; a man who dies because of carnivorous animals and wind-diseases, or because of the swords and prisons of the king, or because of bile-diseases, or because of poisons.

The influence of Capricorn in the ascendent.

51. If Aquarius is in the ascendent, the native is the leader of his family who commits many low deeds and the tip of whose nose is splayed; a tall and black man who is independent of his friends and relatives; a lazy and irritable person who is fond of quarrels;

52. a thirsty man who enjoys women, gambling, and harshness; one who is a stranger to purity, auspiciousness, and restraint; a man whose wealth declines and increases and who has a phlegmatic and windy temperament; one with a bad reputation whose people are numerous and clever;

53. a man whose kinsmen and elders are dead, and who is thought ill of by others; a slanderous and envious person; one whose prosperity is ruined and who has no money from his family; but a man who is honored by his cruel brothers;

54. one whose lazy and jealous sons enjoy the ways of rogues and are enemies of the weak; who are quarrelsome and harsh and do the work of women; who take no pleasure in righteousness (dharma) in their actions and who are despised;

55. a traveler with many extravagances who possesses a hoard; one who is afflicted by phlegm-diseases in the heart; a man who dies because of women, anger, lightning, fire, water, or heat, or because of sicknesses in his belly.

The influence of Aquarius in the ascendent.

56. If Pisces is in the ascendent, the native is a wealthy man with expanded nostrils and bright eyes who acts with brilliance and honor; one whose mouth is open and whose lips and teeth protrude; a leper who desires food, flesh, and drink;

57. a courteous man who delights in purity, sacred traditions (śruti), and good conduct; one whose intellect is perfect and who is addicted to firmness and courage; an expert in music, sexual intercourse with women, and ornaments; one whose mind is developed by the sciences and the meaning of poetry;

58. a man whose glory is obtained by means of his courtesy, honor, and reverence; one who is impatient of injury and possesses confidence and courage; a man with a family whose strength is swollen by goats and sheep; a rich fellow, steadfast to his wife and having a wealth of servants;

59. a man who begets daughters and whose relatives practice many crafts; one whose enemies are vile and terrible, but whose wife is gentle and lovely; a person who follows righteousness (dharma) and has a phlegmatic and windy temperament; a man possessing . . . who is intent on prominent actions;

60. one whose wealth tends to diminish, but who has much iron (loha) and grain; a man whose body is weakened by wild animals, wanderings, diseases of the heart, and poison; one who is killed by such things as illnesses and fevers, drugs, or diseases of the genitals, or by prominent men, or by starvation.

The influence of Pisces in the ascendent.

61. Thus, by means of the twelve portions (bhāga) when they are in the ascendent—(the dvādaśāṃśas) which are like the twelve signs and are such things as of water, of wood, movable, or fixed—as by means of the distinctions caused by the lords of the signs and the signs themselves, are to be described (the natures) of men.

62. Whatever sign is joined with its lord or with a planet which has its exaltation in it, or is aspected (by such a planet), or is strong on its own, that sign is said to have the greatest influence, having regard for its place; the opposite of this (is said) by others.

In the *Yavanajātaka*: the chapter on the influence of the ascendent is finished.

CHAPTER 20

1. Jupiter in the ascendent produces a prosperous man with a fat and broad body and an inscrutable and firm nature; a very pious person full of intelligence and good qualities; one whose people are excellent.

2. Venus in the ascendent produces a heavy man whose arms, belly, and face are agitated; one who is fond of perfume and garlands and knows about music, sports, sexual intercourse, and singing; a graceful man devoted to love.

3. Mercury in the ascendent produces a weak man with a black body who is a distinguished poet and has mastered many sciences; a servant with good handwriting; an intelligent man who is clever at speaking.

4. The Sun in the ascendent produces a terrible man with little hair and hard limbs; a clever person who is lazy in his work and whose anger is intense; a person with a wealth of honor. The Sun (has the same effect) in the cardines of the ascendent.

5. Saturn in the ascendent produces a fool whose conduct is unrighteous (adharma); a weak rogue with a black body; a great man with immense wealth who, at the end (of his life), is penniless; the greatest of his relatives.

6. Mars in the ascendent produces a fierce man who is addicted to injury, lies, thievery, and obstruction; a tawny man with reddish skin and eyes; one who is unstable and weak because of defects in his limbs.

7. The Moon in the ascendent produces a man who is dwarfish, crippled, and hunchbacked; one who is paralyzed and is dumb because of an obstruction in his speech. But (the Moon) in the ascendent in Aries, Taurus, or Cancer produces a man whose body, wealth, and virtues are famous.

8. If (the planets) are in the houses or vargas of their enemies, are overcome, or have diminished brilliance, they are said to be weak; if they are malefic or are aspected by malefics, they destroy good influences, lives, and bodies.

9. The Sun aspecting Jupiter in the ascendent produces famous friendship, riches, and wealth; Mars establishes his health and auspiciousness; Saturn produces evil;

10. Venus produces wealth and long life, glory, and happiness; Mercury knowledge and distinction in actions; and the Moon, in the bright pakṣa, health, fame, and riches.

Jupiter.

11. The Sun aspecting Venus in the ascendent produces one who is known to steal other men's wives and property; Mars a sad man who has his share of sinful women; Saturn one whose wife and relatives are cruel;

12. Jupiter a happy man with a distinguished wife; Mercury one whose wife is an actress and who knows many things; and the Moon a handsome man whose lands are obtained by fighting and whose wife has her own virtues.

Venus.

13. The Moon aspecting Mercury in the ascendent produces a rich man; the Sun one bereft of splendor and without children; Jupiter a man whose wealth is famous; Venus a coward; Mars a low person; and Saturn a fool.

Mercury.

14. The Sun aspecting the Moon in the ascendent produces a man without independence; Saturn a sick man; Mars one with a short life; Jupiter a noble and rich man; Mercury a clever man; and Venus one who is lucky.

The Moon.

15. Jupiter aspecting the Sun in the ascendent produces one whose virtues are famous among his friends and elders; the Moon a tranquil man who is fond of his mother; Venus a person with a wealth of clothes and many wives;

16. Mars a man who kills his father and whose body is wasted away in performing a vow; Mercury one whose virtues are made known by his knowledge; and Saturn a man who is sad at the destruction of his father's property, who is wounded by hunters, and who sails to foreign lands.

The Sun.

17. The Sun aspecting Mars in the ascendent produces a man pierced by poisoned swords; Saturn one who is cooked by fire; the Moon a man who loses his mother at the beginning (of his life); Mercury a man who works with fire and has no hoard;

18. Jupiter a healthy person who is hated by his elders and is wise in the rules relating to profits, money, and trade; and Venus a mutilated man who takes from his enemies, is overwhelmed by unrighteousness (adharma), and lives on the wealth of other men's wives.

Mars.

19. The Sun aspecting Saturn in the ascendent produces a restrained person obedient to his father; the Moon one afflicted by diseases such as consumption; Mars a murderous man suffering from a blood or wind disease;

20. Jupiter the honored leader of a meeting; Mercury one who is eminent in the arts, crafts, and writing; and Venus a man wise in business who gets his money honestly and desires to obtain a knowledge of women's crafts.

Saturn.

21. The influence pertaining to aspect is to be established as losing its own qualities under the influence of the qualities and natures of the signs. Now I shall describe (the influence) pertaining to a pair (of planets) being together in one sign and the conjunction of many (planets).

In the *Yavanajātaka*: the planets in the ascendent and their aspects.

CHAPTER 21

1. The Sun and the Moon in conjunction in one sign produce a poor man; a rogue and a liar who is clever in business; one who is subject to women and knows how to sell good liquor.

2. Jupiter and the Moon produce a wise and rich man who establishes the good honor of his relatives; a courteous person who is pleased by gods, the twice-born, and teachers; a man of pure character and firm friendship.

3. Venus and the Moon produce a man who possesses garlands, perfumes, wreaths, clothes, and prosperity; an expert in the rules of business who knows about buying and selling; a man fond of strife who eats and talks a lot; a well-dressed person.

4. Mercury and the Moon produce a wealthy man who knows the rules of poetry and story-telling and is handsome and a good conversationalist; a gentle man of good dharma who is honored by his wife; a man who is distinguished for his virtues and who smiles.

5. Mars and the Moon produce a man who obtains fame on the battlefield; one whose actions are heroic and who is impatient of insult; a wrestler; an entrepreneur afflicted by a blood-disease; one who is an artisan with clay, leather, copper (loha), or iron (ayas).

6. Saturn and the Moon produce a man devoted to despicable acts; a guardian of quadrupeds who has no self-control; the husband of an aged wife, a man who takes on the personality of others; a person of bad character who is lord of a stable for horses.

The Moon.

7. One finds that the man born under a conjunction of Jupiter and the Sun has a strong body and is one whose wealth is obtained by his resorting to his friends; a man with many auspicious features; a twice-born who obtains honor by teaching others; a person who delights in serving the king.

8. The Sun and Venus produce a competent person who is clever in the science of swords and weapons; a wrestler who is knowledgeable in the great arenas; a man whose family is increased by his living with a wife at the end (of his life); one whose vision is weak.

9. The Sun and Mercury produce a wise and noble man endowed with good

qualities of speech; one who is proud of his strength and looks; a servant desiring glory, but having insecure wealth; one beloved among kings (kṣitīśvara) and good men.

10. Mars and the Sun produce a vigorous, violent, and fierce man possessing strength and courage; a person without knowledge or righteousness (dharma) who is untruthful in speech, but generous.

11. Saturn and the Sun produce a man purified by the virtues of his clan and adorned with righteousness (dharma) because of his acts; a wanderer who has lost his wife and sons; an expert in the use of minerals.

The Sun.

12. Jupiter and Venus produce a man who knows many sciences, sacred traditions (śruti), and poetry; one possessing distinguished firmness, steadfastness, and courage; a prosperous man whose wife is noble and good.

13. Jupiter and Mercury produce an intelligent person who constantly knows the truth about crafts, sacred traditions (śruti), and sciences and is clever at speaking; a handsome poet distinguished for the good qualities of his mind and possessing a wealth of fame.

14. Jupiter and Mars produce a harsh man who is fond of weapons; an orator of noble firmness; a prosperous hero or the lord of a city (nagareśvara); a glorious person with a wealth of auspiciousness or a twice-born.

15. Saturn and Jupiter produce men who are put in charge of towns (grāmapuraskṛta); those who are revered by guilds, assemblies, or conventions (śreṇīsabhāsaṅghanamaskṛta); men who are resolute in many crafts and sacred traditions (śruti); and those of great wealth.

Jupiter.

16. Venus and Mercury produce an eloquent man who is fond of perfumes and garlands and delights in singing and laughing; an honorable leader of the tribe (gaṇaśreṣṭha) who has many duties; one who is outstanding in (his knowledge of) the rules relating to such things as counting and measuring.

17. Mars and Venus produce a man who seduces other men's wives; a fop who delights in dishonesty, lying, and gambling; a wrestler or a soldier; a leader of cowherds; one who lives by fighting.

18. Saturn and Venus produce an expert in wood-splitting or an artisan of arrows, missiles, armor, and blades; the husband of a woman who has lost her virginity or of a widow; a man who is unlucky with women and has little money.

Venus.

19. Mars and Mercury produce a man who works in gold and copper (loha); an expert in purchasing herbs and objects in the markets; a wanderer who is fond of strife and has many debts; a clever and shrewd person.

20. Saturn and Mercury produce atheists (nāstika) and cheats; men who are struck by losses and whose friendships are unstable; those who know the meaning of minerals (alchemy) and of magic; workers in iron (ayas).

Mercury.

21. Saturn and Mars in one sign produce those who slay with poisoned swords

and who are fond of deceit, theft, and fighting; men who are banished from righteousness (dharma).

Saturn.

22. These planets are influential when they are in each other's vargas, and these vargas are benefic; as they are highest, in the middle, or lowest of their kind, they cause modifications as described.

In the *Yavanajātaka*: conjunctions of two planets.

23. Three (planets) in one sign produce each its own distinctive characteristics in accordance with the science (of astrology); this combination of three kinds of influence is to be known as one which is put together by their association with each other.

24. Three benefic planets in one sign are said to cause the birth of men outstanding and rich in knowledge, glory, and wealth; so three malefic planets produce one who is afflicted by poverty and disease.

In the *Yavanajātaka*: conjunctions of three planets.

CHAPTER 22

1. One should know that, when four (planets) are in one sign, there are born those who are banished (nirākṛta) or who renounce the world (pravrajita); āhiṇḍikas and men who abandon their homes or āśramas; and those who attain the perfection of beatitude (naiḥśreya).

2. As many as are the strong planets in this (yoga), so many are the native's rites (dīkṣā); that rite (dīkṣā) is first in time (which is determined) by the strongest planet or by the planet which has the strength of daśā or yoga.

3. Jupiter, when it is the strongest, produces a tridaṇḍin (saṃnyāsin) who has obtained righteousness (dharma) and is wise in knowledge; Venus a leader of carakas who is pure and gains fame by (knowing) painting, transcribing, and the sacred traditions (śruti);

4. the Moon a śrāvaka with the merit of an elder; the Sun a chief of ascetics; Mars a śākyaśramaṇa with a bad character; Saturn a naked upāsaka;

5. Mercury a jīvin (=ājīvika) having one liṅga, a mutterer (jalpāka) who understands the meaning (of his mutterings), an active person. The indication of the caste (of the native) depends on the caste of the planet, and (he comes) from a country and originates in a family and place (corresponding to those indicated by the planet).

6. Even if a planet is weak and of little strength, if it is in the house of a friend, the native is devoted (bhaktivān) to that (planet's deity); however, if it is overcome by another or in the house of an enemy, it causes the birth of a heretic (pāṣaṇḍa).

7. If the lord of the nativity is weak, overcome by others, and aspected by a strong Saturn but not by a friend or by benefic planets, then it doubtless causes the birth of a dīkṣita.

8. The waning Moon in a navāṃśa of Saturn aspected by Saturn but not by other planets or a weak Saturn in the ascendent while the Moon is in a navāṃśa of the Sun produces a pravrajita.

9. If Saturn and the Moon are in navāṃśas of Saturn or if a strong Saturn is in conjunction with the Moon while the lord of the nativity is weak and not aspected by benefic planets, it produces a pravrajita.

10. If any one of the Sun, the Moon, and the ascendent is in a cardine in its own sign and if the three of them are in their vargas, Saturn quickly produces a pravrajita.

11. If Mars, the Sun, and the Moon are in a house of Saturn, and Saturn is strong and in the ascendent, while Jupiter, Venus, and Mercury are in cadent places, then a pravrajita is born.

12. If the lord of the nativity is weak and in a house of Saturn aspected by Saturn, which is in a cardine, while the waning Moon is in the ascendent in a navāṃśa of Saturn, it causes the birth of a dīkṣita.

13. If Saturn in a navāṃśa of the Sun aspects the full Moon in a navāṃśa of Saturn, because the outstanding (planets) are in an outstanding yoga it produces a great king who adapts a rite (dīkṣā).

In the *Yavanajātaka*: configurations producing pravrajitas.

CHAPTER 23

1. Five (planets) in one sign cause the birth of men who delight in the theater and are intent on entertaining others with songs, dancing, drama, humor, and ballets.

2. Mercury being the strongest in this (yoga) produces an actor who is pleased by dramas of happiness; Venus one who imitates women; the Sun a bold man who sings like a public crier;

3. the Moon one who knows the sweet sounds of the humming of (lyre)-strings; Mars a fop with invigorating(?) humor; Saturn a rope-dancer who knows how to create illusions; (and Jupiter . . .).

4. . . .

5. . . .

6. . . . in a varga of Venus . . . in these musical instruments . . .;

7. in a varga of the Sun, a courteous man who takes pleasure in continuous actions or does manufacturing work; in a varga of Mercury, one who is famous with respect to works involving the things pertaining to the Drekāṇas (of the various planets).

8. In a yoga of Jupiter, in the rules regarding clothes-(making); in a yoga of the Sun, in crafts involving such things as sticks; in a yoga of Venus, in such things as painting and the theater; they say the Moon in such things as involve all kinds of jewels;

9. (in a yoga) of Mars, in work involving such things as copper (loha); they say Saturn in such work as that involving horn and bone; and in a yoga of Mercury, in such things as bamboo-canes and minerals. Such are the influences of these (planets) on crafts with regard to the Drekāṇas.

In the *Yavanajātaka*: configurations with respect to crafts.

CHAPTER 24

1. . . .
2. . . .
3. . . .

Conjunctions of six planets.

4. Seven (planets) in one sign cause the birth of evil men who are afflicted by disease and miseries; those who have little wealth and are short-lived; men who are lazy and pained, who live on alms, and who are subordinate to others.

5. The Sun, being strongest in this (yoga), produces a man of unrighteous (adharma) behavior who hunts deer; Mars a shepherd or a man who keeps cattle; Saturn a drunkard who slays his master;

6. Mercury a pauper who delights in foreign countries; Venus a useless man who follows the ways of a servant; the Moon a sick man of little strength; and Jupiter a timid fool or one who is given up(?).

7. Keeping in mind the application of the tradition regarding the things pertaining to the planets and what possesses their colors and qualities, one desires (to know) the ever unfortunate indication of these (planets) which exert influences which are well known.

In the *Yavanajātaka*: conjunctions of seven planets in one sign.

CHAPTER 25

1. The Sun in the fourth place from the Moon or the ascendent causes the destruction of (the native's) father's property and house; the Moon in the fourth causes happiness and sorrow, prosperity and loss in his mother's family and house;

2. Jupiter (produces) continuance of his father's and brothers' houses and for his father's friends, relatives, and tribe; Venus gives a house for his wife, refuge, pleasure, enjoyment, garlands, garments, and beauty;

3. Mercury produces one who has happiness which is established and increased by an effort and a dwelling which is created and obtained by himself, a man without equal in working; Mars (causes the birth) of men who are very sad, wandering about and living in other peoples' houses; and Saturn of those whose houses are slaves' quarters.

4. A malefic (planet) in the fourth place in its own navāṃśa aspected by the Sun, but not by any of the benefic planets, produces misery caused by a lack of position and sorrow arising generally from one's relatives and acquisitions.

The fourth place.

5. The Sun in the seventh place produces a man afflicted by misfortune and imprisonment; one who is ordered about by women and who likes to travel; the Moon a man whose body is distressed by poverty and disease or whose wife is feeble because of wounds and illnesses;

6. Jupiter a man who has a distinguished wife and travels little; one with a healthy body who is intoxicated by cleanliness; Venus a lord of women who

has good wives, but few children, and who is delighted by singing and sexual intercourse;

7. Mercury a wanderer bold in sexual intercourse whose wife has a beloved body and who desires to tell stories and to brag; Mars a man whose family is defiled by bad behavior; a sick fellow, thin and tormented by grief;

8. and Saturn one who is afflicted by toil, disease, fear, and loss; the husband of the widows of other men who were superior to him in virility. If (the sign) in the seventh place is occupied by a malefic planet and is not aspected by its lord, (the native) does not obtain a wife.

The seventh place.

9. If Jupiter is in anyone's tenth place, he is active in actions in accord with his own dharma, which have well known results and do not involve heavy labor; and the honor and happiness of his position increase.

10. Venus causes an increase in such things as cattle, fields, and plough(-lands) and (is beneficial) with respect to actions pertaining to women, wares, and houses; it gives immense treasure and security, honor in one's family, and the murder of one's enemies among women.

11. If Mercury (is in the tenth place), (the native) attains perfection in actions relating to crafts, sacred traditions (śruti), writing, reading, the meaning of spells, and service; he has many extravagances and an enormous hoard; and he obtains honor from those who know sacred traditions (śruti) and crafts.

12. If the Moon is in mid-heaven, (he attains) perfection in activities relating to wandering, sexual intercourse, singing, women, woods, gardens, and water; he is wise and has a full and undiminished treasury; and he obtains praise from the twice-born, women, and kings.

13. If the Sun, he is successful in actions involving fire, herbs, oil, sticks, serving the king, and guarding cattle; his grief has disappeared and his work is outstanding; he obtains praise.

14. If Mars, he attains perfection in treachery towards his king, in poison, fire, swords, quarrels, obstructing, fighting, and robbing; again and again he gathers together a treasure, and then loses it; and he is aggrieved by his adversaries and enemies.

15. If Saturn, being addicted to wandering, he goes about fatigued by his burden; he attains perfection in actions pertaining to servants and low people; his treasure is lost at first, but increases in his old age; then he becomes prosperous and famous.

The tenth place.

16. Even if a planet is in the tenth place, the actions of men are in vain if they do not make an effort. The description of (different) actions which arises from the natures (of the planets) holds good both in the sign in the tenth place and in that sign's navāṃśas.

17. The malefic planets in their own houses or navāṃśas and aspected by or in conjunction with malefic planets become the friends of these because of a temporary reversal of the good and bad influences indicated (previously).

18. At whoever's birth the tenth place is occupied or aspected by malefic

planets and not aspected by its own lord, they have little merit and always live by serving (others).

19. If the Sun, Mars, or Saturn is in the tenth place and has qualities which are highest, middling, or lowest, then there appears action which is respectively highest, middling, or lowest; if the benefic planets (are thus), the opposite is true.

20. If the planets in the tenth place are in the signs of their dejections or in the navāṃśas of those signs, or in the houses or navāṃśas of their enemies, they produce a slave. The planet in the tenth place or its navāṃśa is the giver of the acquisition of wealth; or else the lord of the Drekāṇa determines men's (professions).

21. The Sun (causes the native to earn money) by selling (goods) in foreign lands; the Moon gives an innate profession; Jupiter (produces) a fearless guardian or a petitioner; Mercury (one who earns a living) by speeches which do not offend against good conduct;

22. Venus one who disobeys orders or who solicits for women; Mars one who is dragged down by a force of soldiers; and Saturn one who is struck by unending sorrows. Inclinations (towards these professions occur) in the periods belonging to the planets in that (tenth place).

23. The benefic planets in their own navāṃśas or houses cause the accomplishment of the work to be achieved by one's self; in their exaltations they cause an absence of obstacles. The malefic planets endow (men) with a loss of increase and profit in such situations.

In the *Yavanajātaka*: the occupation of the cardines (reckoned) from the ascendent and from the Moon.

CHAPTER 26

1. The Sun in the second place from the ascendent produces a debased man who has little money or authority; the Moon, if it is full and aspected by a benefic planet, wealth which is commensurate with (the native's) position and virtues;

2. Jupiter a man with wealth, merit, and a prospering people; Venus a rich person who is lucky with many women; Mercury one possessing firm property and people; Mars a pauper or one who takes refuge with evil people;

3. and Saturn a man without wealth or situation, whose people do not support him in his activities. If (the second place) is not aspected by its lord or by a benefic planet and is occupied by a malefic planet, (the native) is always penniless.

The second place.

4. The Sun in the third place produces a man whose allies are conquered and destroyed, but who is pleasing to the world; the Moon one bereft of gladness and constantly sorrowful, but respected by his beloved brothers and people;

5. Jupiter a glorious man who overcomes scandal, is like a man of distinction,

and is respected by his elders; Venus a leader of gurus who is despised by his brothers; Mercury one who is fond of other men's brothers and people;

6. Mars a dirty, drunken murderer, a victorious supporter who has no sons; and Saturn a glorious and happy man endowed with his own virtues, one who holds his hands upraised and has obtained allies.

The third place.

7. The Sun in the fifth plaoe produces an unsteady man who commits crimes for his children and relatives; the Moon a man who is not prominent and whose friends and sons have died, one who has misery and injury from both his friends and his enemies;

8. Venus one who commits crimes for women and drinking, a father of daughters whose anger is clearly not pacified; Jupiter a firm man whose children are good and who is not to be assailed; Mercury a man without children himself, but who instructs children;

9. Mars a man endowed with courage and strength and rich in sons; one who becomes miserable from many causes; and Saturn a timid man whose son is (really) another's and whose body is frequently punished because of his own bad qualities.

10. If (the fifth place) is occupied by any one of the planets Saturn, the Sun, and Mercury, or is aspected by them, or is the sign of exaltation of one of them, while Mars is weak in the house of one of them, then it is well known that the natives are childless.

11. If Mars is weak (in the fifth place) and is overcome in a navāṃśa belonging to its sign of dejection or to its enemy's house, or in a house of Venus or the Moon, or in a navāṃśa of Aries, the natives' children die.

The fifth place.

12. The Sun in the sixth place produces men who are afflicted by poisoned swords, burning, coughing-spells, diseases, enemies, and miseries; men whose teeth are smashed by throwings of sticks and stones; ones who are wounded by forest animals and those with tusks and horns.

13. The Moon produces men whose bodies are tormented by sick stomachs and by conditions resulting from illnesses or from water; if it is in conjunction with the Sun in this place, it causes unexpected death.

14. The Moon in this place in a navāṃśa of Pisces, Aries, or Capricorn and aspected by a malefic planet produces a man whose body is destroyed by such things as kilāsa-leprosy and kuṣṭha-leprosy; if it is aspected by a benefic planet, one who has an itching disease;

15. if it is in a navāṃśa of Cancer, Scorpio, or Aquarius and is aspected by Mars, it produces a man whose body is afflicted by a disease of the genitals; if it is aspected by Saturn, one who has a wind and blood disease; if it is in a navāṃśa of Leo, a man with an illness of the heart.

16. The Moon in conjunction with Mars in the sixth place produces one who is tormented by blows of swords, diseases of the eye, illnesses, and burning; in conjunction with Saturn it kills (the native) with such things as wind-diseases, stones, and quadrupeds.

17. Mars (in the sixth place) produces a man whose body is wounded by fire, blood, and swords, a badly diseased person who is tormented by fear of his enemies; Saturn one who is struck by arrows, stones, swords, falls, wind-diseases, and blows with both fists;

18. Mercury a man whose steps are made to stagger by his wounds, whose body is struck by clods, and whose foes are victorious; Jupiter and Venus a patient man who is free of hatred and fear of his enemies and whose body is relaxed.

19. If the benefic planets are in trine and in the cardines, they stop the evil which has been described; if the evil planets are in a navāṃśa of Taurus, they cause that good(?) to be death and poverty.

The sixth place.

20. The Moon in the eighth place produces one whose body is bound, struck, and injured by hunters; the Sun one worse than that; Mars a man whose body is wounded by poison, fire, and swords; Saturn a person struck by many diseases.

21. Jupiter, Venus, and Mercury in the eighth place cause the birth of men without pain or disease, long-lived persons who give love, favor, firmness, and pleasure.

22. But if the malefic planets are in the navāṃśa or house of a malefic planet and are aspected by the evil planets or by benefic planets which are not in the cardines or in trine, it injures life and health.

The eighth place.

23. The Sun in the ninth place produces a man who hates his father and is not generous; the Moon a calm and kind ascetic; Saturn and Mars a man who has learned several sciences, but who engages in evil and is divorced from the good;

24. Jupiter a person delighting in such acts as that of sacrifice; Mercury an ascetic rejoicing in knowledge; and Venus one who gives away lands, food, gold, cattle, and horses.

The ninth place.

25. The Sun in the eleventh place produces one whose treasure is wasted by the king; Saturn a penniless person who lives by collecting a toll; Mars a man who is wounded by fire and thieves; the Moon one whose property is like (that indicated by) the lord of the sign or navāṃśa (in which the Moon is);

26. Jupiter . . . the twice-born; Venus a man wealthy in love, food, cattle, and clothes; and Mercury one whose wealth consists of spells, sacred traditions (śruti), crafts, service, cleverness, and skill.

The eleventh place.

27. The Sun in the twelfth place produces a man who serves others and acts as though vanquished, one who has lost his right eye and does not preserve his own personality; the Moon a lazy man whose left eye is injured and who eats too much;

28. Mars a man of unrighteous (adharma) behavior who suffers many losses and difficulties; Saturn one who is lost and makes no effort; Jupiter one who

loses his righteousness (dharma) and makes few movements; Venus an active person who loses his virility;

29. and Mercury a man of swift actions who always suffers at the losses of his friends. Whatever good is attributable to each planet in the good places, it always gives the loss of that (in the twelfth).

The twelfth place.

In the *Yavanajātaka*: the influence of the places beginning with the second.

CHAPTER 27

1. This twelve-fold number in conjunction with the signs is to be spoken of with respect to the places beginning with the ascendent; but, with respect to the limbs of the native's body, the first Horā in the ascendent is to be mentioned as beginning with the head.

2. One should know that the right and left (sides of the body) correspond to the triads (of Decans) in the two halves of the zodiac. The tongue is from the Sun and the Moon being in their houses in the zodiac; from Mercury the nostrils;

3. the cheeks are from Venus; the eyes from Mars; the ears from Jupiter; and the top of the head from Saturn . . ..

4. These are reversed when the planets are in the sixth or eighth place and are injured by malefic planets or if the lord of the place is injured. When they are malefic planets, they cause injury to the body in that limb which (normally) they cause to be flawless.

5. The parts of the body to the left and to the right (are affected) by the vargas, beginning with the ascendent, which have risen or which have not risen, proceeding backwards and forwards (respectively) with respect to the constant motion of the zodiac.

6. The (three series of) Horās begin (respectively) with the head, the neck, and the hips, and end with the mouth, the navel, and the feet. There are five pairs pertaining to (each series) of Drekāṇas; they are arranged, each (group of five pairs) in one (series of Drekāṇas).

7. The first division of limbs is: two ears, two eyes, two nostrils, two cheeks, and two jaws; the second: two shoulders, two arms, the heart and belly, two sides, and two armpits;

8. (and the third): the anus and penis, two testicles, two thighs, two knees, and two legs. Whatever is established as pertaining to the body . . . is to be described by means of the influences of the Drekāṇas which have their own qualities.

9. With respect to the limbs of the body, malefic planets cause changes produced by diseases, wounds, and blows, but benefic planets cause beauty, purity, health, and the appearance of their own characteristics.

In the *Yavanajātaka*: the division of the head and so forth among the Drekāṇas.

CHAPTER 28

1. The qualities of such things as the Horās, which are halves of signs, are diverse and have many natures, forms, colors, and characteristics; . . . of the unique creator of the world.

2. There are always an essence, position, characteristics, and form similar to its internal form and characteristics; like a mirror and its image, this is produced not in its own substance, but in the world of men.

3. There are twenty-four halves of the signs, or Horās, belonging, by their favor, to the Sun and the Moon; I shall describe those which are favorable because of their positions, essences, and forms, and which are influential in the nativities of men.

4. The Sun rules the first Horā in the odd signs and the second in the even; the Moon rules the rest. If the lord of the Horā is in a cardine, there is an influence from its position and aspect.

5. The man born under the influence of the first Horā in Aries has large red eyes, and the tip of his nose is like a parrot's; he is fierce, thick-set, and tall; fond of his wife; and a rich hero or the leader of thieves.

6. One born in the second Horā in Aries is a gracious man with a light complexion, a broad, thick body, and sharp, terrible toes and fingers; a clever and intelligent person who is rich in wives and has kind, wide eyes.

7. A man born in the first Horā of Taurus is black and has wide eyes, forehead, and chest and a body of stout bones; he is a bold and handsome lover who is subject to sexual intercourse and drinking and who speaks little.

8. They say one born under the influence of the second Horā in Taurus has broad and extensive prosperity, wealth, wives, and fame; his body is erect, wide, and of medium height, and he has beautiful hair, hips set wide apart, and eyes like a bull's.

9. One born in the first Horā in the third sign (Gemini) has sweet, wide eyes, a thin body of medium height, handsome thighs, shoulders, and breast, and soft hair and feet; he is an eloquent and intelligent hero rich in sexual intercourse and love.

10. A man born in the second Horā in the third sign (Gemini) is an intelligent lover with sweet, wide eyes, an eloquent hero who speaks gently and clearly; he has beautiful, good teeth and a beautiful, symmetrical body.

11. One born in the first Horā in the fourth sign (Cancer) has an erect body and a handsome head; he is a bold and black man with a thin voice, a fickle and ungrateful rogue, a wretched man the limbs in whose body are broken.

12. He who is born in the second Horā in Cancer is a black man who walks like a horse and has vile mouth, eyes, and teeth and little hair; a slender person with thick sides, a rich but low-born rogue who is addicted to wandering.

13. One born in the first Horā in Leo has a dishonest nature and performs deeds of firmness and strength; he is a bold man hard to assail and irritable; the corners of his eyes are red and his body is heavy, broad, and proud; but he is happy at the end (of his life).

14. A man born under the influence of the second Horā in Leo desires women, spices, drinks, clothing, and food, and possesses stolen property; his friendship is firm and he moves his arms and so forth; his limbs and back are hard, and he has few subjects.

15. One born in the first Horā in the sixth sign (Virgo) is handsome with a youthful body; he speaks well and knows crafts and sacred traditions (śruti); he is a soft-eyed, courteous, and sweet man who is fond of women, singing, music, and sexual intercourse.

16. One born in the second Horā in the sixth sign (Virgo) is a short man with a large head; a wanderer who desires (to know) the sacred traditions (śruti) and is an expert in music, service, writing, and painting; a man dismayed by sacrifices who experiences both decline and increase, but is happy at the end (of his life.)

17. A man born in the first Horā of Libra has a round face and an upturned nose, beautiful, broad, black eyes, and a thick body; he is solid with thick bones; he is a graceful man, dear to his people, who is clever in business and rich.

18. He who is born in the second Horā of the seventh sign (Libra) has much wealth and acts with firmness and courage; he is a black rogue with curly hair and round eyes, and the ends of his feet are split; he is an expert in crafts.

19. One born in the first Horā of the eighth sign (Scorpio) has fierce, yellow eyes with red corners; he is a handsome assailant who commits terrible deeds and is mighty in battle; a wealthy man with a depraved nature who is restless among women.

20. A man born in the second Horā of Scorpio is a bald man whose body is expansive, thick, full-grown, and broad and whose red eyes are wide-open; he serves the king and has many friends; but he has many debts also, and is an assailant.

21. One who is born in the first Horā in Sagittarius has a . . . face, broad mouth and chest, handsome nose and cheeks, and wide, curving eyes; he is an ascetic who had no guru in his youth.

22. One who is born in the second Horā of the ninth sign (Sagittarius) has eyes as broad as lotuses and long, heavy arms; he is handsome, lucky, happy, and glorious; wise in the meaning of the sciences, and possessing both dharma and artha.

23. A man born in the first Horā in Capricorn is black with an auspicious body, and has eyes like a deer's and a thin, elevated nose; he is a gentle and well dressed rogue who eats spicy food and is rich in wealth and ornaments; a man invincible among women.

24. One born in the second Horā of Capricorn is black and has eyes with red corners and a tall, thin body; he is lazy, but commits violent and cruel deeds and acts with firmness and courage; he has women friends, but is fickle with regard to sexual intercourse.

25. A man born in the first Horā of Aquarius has red, lotus-like eyes and a complexion that glows like copper; he is a hero whose friends and courage are firm, a lazy person with few sons who thinks of drinking, acts wrongly, and is without virtues.

26. A man born in the second Horā of Aquarius has red eyes which are

wounded, obstructed, and torn; he is a weak cripple, black and disconsolate, a lazy, dishonest, and wretched rogue.

27. One born in the first Horā of the last sign (Pisces) is a short man with large brow, broad mouth and chest, and a wide, extensive, and beautiful body; he is a glorious hero clever in business and beloved by women.

28. A man born under the influence of the second Horā in Pisces is firm, intelligent, clever, and generous; his sandal-mark (upāṅga) and eyes are beautiful and broad, and his nose is elevated; he is dear to the king, lucky with women, eloquent, and auspicious.

29. If the lord of the Horā—either the Sun or the Moon—is strong and aspects or is in a cardine, either at (the time of) conception or at birth, then the Horā has the influence which has been described.

In the *Yavanajātaka*: the influence of the Horās.

CHAPTER 29

1. The authorities say that every third of a sign is called a Drekkāṇa in the language of the Greeks; I shall describe the thirty-six (of them) as they pertain to nativities because of their own qualities and those of their signs.

2. One born in the first Drekāṇa of the first sign (Aries) is a generous combattant, fond of quarreling, fierce in battle, blazing, and holding the staff of discipline among his relatives; he experiences declines and rises.

3. He who is born in the second Drekāṇa is an intelligent person who is fickle with women and good at sexual intercourse; an eloquent and handsome man fond of dancing and singing and possessing women and wealth; a good-looking person who desires to travel and has friends and money.

4. A man born in the third Drekāṇa is outstanding for his virtues, desires righteousness (dharma), is endowed with strength and courage, knows how to honor his friends, is dear to his people, and serves the king, but he has intercourse with other men's wives.

Aries.

5. One born in the first Drekāṇa of Taurus is fond of drink and food, and likes singing; acting according to the nature of a woman, he is intent on clothes and ornamentation; separated from his wife, he is afflicted with miseries.

6. One born in the second Drekāṇa is a handsome man with an auspicious body; a consumer who has great wealth and desires sexual intercourse, baths, and ornaments; a strong, intelligent person of a firm nature; a greedy man who is lucky with women in sexual intercourse.

7. A man born in the third Drekāṇa is unsteady and firm, stern and fearful, a clever person with few possessions and dirty; he takes riches and afterwards destroys them, and he is tormented by his misfortunes.

Taurus.

8. One born in the first Drekāṇa of the third sign (Gemini) has a broad and excellent body and is tall; he does his duty and has a wealth of virtues; he is a charming and glorious man who is honored by the king and knows the rules of the fine arts, but a cheat.

9. The man born in the second Drekāṇa of Gemini is handsome and has a pleasant appearance; his face is thin and the ends of the hair on his head are fine; he is gentle and rich, possessing a great intellect and equal glory and brilliance.

10. One born in the third Drekāṇa (of Gemini) is handsome with a tall body and kindly eyes, but his head is large and his nails and toes are rough; he is a cruel man of uncertain purpose whose enemies are arrogant; he is an itinerant hireling.

Gemini.

11. In the first Drekāṇa of Cancer is born an intelligent man who bows down to gods and the twice-born and does the duty of others; an unstable person, handsome, well-formed, and light-complected, who is lucky with women and has many children.

12. In the second Drekāṇa in the fourth sign (Cancer) is born a rich and greedy man who is proud of his generosity and of his wealth; a person of stern character, but one fond of sleep and dominated by women; a man who travels extensively; one who has (many) brothers and suffers from many diseases.

13. One born in the third (Drekāṇa of Cancer) travels in foreign lands, obtaining money from afar; he desires righteousness (dharma), but looks harshly and is fickle with women; fond of drink and taking pleasure in garlands, he frequents forest streams.

Cancer.

14. A man born in the first Drekāṇa of Leo is generous and possesses much wealth and many women; aggressive and eager to conquer the enemy, he serves his king; though desiring sleep, he has various acquisitions, and his friends and relations are steadfast.

15. In the second Drekāṇa (of Leo) is born a handsome and happy lover with heavy thighs who desires garlands and ornaments; a firm and generous man with an expansive intellect, an expert in sacred traditions (śruti) and law (dharma) who is fond of possessions.

16. One born in the third (Drekāṇa of Leo) is slender and has a long body, but is rugged; he is greedy and expert in stealing other people's possessions; a bold man with a great mind who has many sons; but a rogue unloved by women.

Leo.

17. In the first Drekāṇa of the sixth sign (Virgo) is born a tall, dark-skinned man whose eyes are sweet and kindly, whose body is like a handsome youth's, and whose neck is long; a gentle, eloquent, and well behaved man who has an excellent wife and gets his money from women.

18. A man born in the second (Drekāṇa of Virgo) is firm, unassailable in battles; he delights in the fine arts, crafts, and story-telling, and travels to foreign countries; he is graceful and walks like the forest-dwellers; a talkative petitioner, his words are listened to.

19. In the third Drekāṇa (of Virgo) is born a short, good-looking man whose eyes and turban are broad and whose body is unbending and handsome; he dresses well, is pleased with the king, and is liberal, but gets hold of other people's money; his weaknesses are sex and singing.

Virgo.

20. One born in the first Drekāṇa of Libra is dark-skinned and looks like Cupid; clever and intelligent, he is wise in the ways of the fine arts and of merchandise and well versed in magic spells (mantra); he is a jester who engages in service and wandering.

21. In the second Drekāṇa of Libra is born a famous man with eyes wide as lotuses and beautiful form and voice, one who keeps the prosperity gained by his ancestors; a man who is fond of laughter, but behaves harshly; or a friend of the king.

22. A man born in the third Drekāṇa of Libra is an ungrateful rogue who is fickle and ugly; one who is hypocritically polite; his body is slender and black; his friends are dead; and he has little intelligence, but possesses wealth and money.

Libra.

23. A man born in the first Drekāṇa of the eighth sign (Scorpio) is light-skinned and has a thick, broad body and wide, red eyes; he is firm and furious in battle, fond of fighting, a fierce man who is an expert with a sword.

24. One born in the second Drekāṇa (of Scorpio) is a handsome man with darting eyes and a body pale like gold; his food and his drink are spicy; he is clever and eloquent and possesses the righteousness (dharma) of the oldest of men; fond of acquisitions, he gains possession of the wealth of others.

25. In the third (Drekāṇa of Scorpio) is born a man having neither beard nor body-hair; one whose eyes are yellow and brown, whose belly is enormous, and whose arms and chest are stout; together with his brothers he is a vicious assailant; he has no sons, but his group is increased by others.

Scorpio.

26. One born in the first Drekāṇa of the ninth sign (Sagittarius) has a thin face and round eyes; he travels in many foreign lands; he is an honest orator who is to be honored among the tribes (gaṇa) and who behaves like a respected saint (sādhu).

27. In the second Drekāṇa of the ninth sign (Sagittarius) is born an orator who knows the meanings of the sciences and who performs the kratu and sattra sacrifices, the best lord of those who cast spells (or give advice?); he is a peaceful man who travels to many pilgrimages and sanctuaries.

28. A man born in the last Drekāṇa of the ninth sign (Sagittarius) is the master of good men, one who is outstanding among his relatives and people; he is clever, graceful, proud, and eager to win; handsome, glorious, and fond of righteousness (dharma), but a man who gains possession of other men's wives.

Sagittarius.

29. A man born in the first Drekāṇa of Capricorn is a dark and handsome rogue whose arms hang down and whose eyes are wide and thighs broad; he is irresistible among other men's wives, converses with a smile and behaves attractively; and he owns money and grain.

30. One born in the second (Drekāṇa of Capricorn) is a dark-skinned rogue

with a thin mouth and firm legs; he is a fickle, wicked, and quarrelsome man who wanders about stealing other men's wives and money, but having no wife of his own.

31. In the last (Drekāṇa of Capricorn) is born a man whose brow is like a bell and whose limbs are long and lean; he has a foul nature and is addicted to sexual promiscuity (godharma); having been separated from his father, he obtains his money from a foreign country, but always gets miseries (as well).

Capricorn.

32. In the first Drekāṇa of Aquarius is born a wise man who is devoted to firm deeds, fond of life, and pure in tranquility; he is wealthy and wide-eyed, and makes offerings to the gods; but his weaknesses are women and drink, and he has many enemies.

33. One born in the second (Drekāṇa of Aquarius) is a competent person who is as pale as honey and cream, and whose eyes are large and brown; he is greedy and speaks loudly, but does much for his friends; he knows about sexual intercourse and humor and is fond of singing and dancing.

34. A man born in the third (Drekāṇa of Aquarius) is tall, but his arms are short and thin and his eyes stiff and torn; he is a rogue who tells many lies, a babbler whose inner self is harsh; but he gets hold of his father's money, and knows all about sexual intercourse with women.

Aquarius.

35. In the first Drekāṇa of Pisces is born a fair-skinned person with sweet, brown eyes; a wise and grateful man, an intelligent and famous person whose name is sweet; a happy and well behaved man who takes pleasure in business and in knowledge.

36. In the second Drekāṇa (of Pisces) is born a lover who knows how to be courteous to women; he is a man who is remembered, the best of speakers who is esteemed by his people, one who is pure in his knowledge; he eats spicy food and enjoys other people's wealth.

37. One born in the last Drekāṇa of Pisces is a dark man whose hands and feet are broad; he is rich in the fine arts and knows much, being pleased by pure twice-born men and teachers; the best of friends, he is fond of laughter; his food and his drink are spicy.

Pisces.

38. Thus has been uttered this rule regarding the qualities and characteristics of those born under the (various) Drekāṇas (which are determined) by means of their qualities and natures. If the lord of the Drekāṇa is strong and is aspected by a benefic planet, one should decide that the influence of the Drekāṇa is not to be modified.

In the *Yavanajātaka*: the influence of the Drekāṇas.

CHAPTER 30

1. There are in (each of) the signs seven portions (saptāṃśas) which belong to the seven planets in the order of the lords of the signs; they are described as

having their own (characteristics) which arise from the union of (those of) the lord of the sign and the planet (which is lord of the saptāṃśa). I will explain the forms and distinguishing marks of the men (born under their influence).

2. If a planet has complete strength and brilliance and is in a cardine aspecting its own saptāṃśa, and if it is in the ascendent or with the Moon, they say it is influential at birth.

3. One should find that the saptāṃśas in the signs have natures similar to the planets (which rule the saptāṃśas and signs); one should say that, if (a planet) is in its (saptāṃśa) or in its house, their performance at birth is like that of the planet.

4. If the lord of the day aspects the ascendent and is in its own saptāṃśa or in conjunction with the Moon, the men who are born then have forms and natures like those of that planet.

5. In a saptāṃśa of Mars is born an unbearable man who is proud of his courage and strength; in that of Venus a graceful lover addicted to sexual intercourse and laughter and delighting in music and song;

6. in one of Mercury a wise, clever, and eloquent poet who charms others with his stories, crafts, and arts; in one of the Moon an intelligent, pure, gentle, and well behaved man who is pleased by righteousness (dharma) and is fond of sexual intercourse;

7. in one of the Sun a fierce hero who is best in strength, fame, and beauty, and whose deeds are of firm courage; in one of Jupiter a learned man, the best of scientists, one whose courage and intellect are firm;

8. and in one of Saturn a lazy fool who acts wrongly and delights in evil, one whose thoughts are dishonest. The proper influences of these planets at birth are to be known as arising from the operation of their houses, dejections, and exaltations.

9. If a planet which is lord of the saptāṃśa possessing the ascendent or the Moon is strong and in a cardine and aspects its own saptāṃśa, then, with no comingled influence, it establishes its own form as the form of men in the yoga of birth.

10.1. In the first saptāṃśa of Aries is born a thin and weak man who has a mustache and the corners of whose eyes are red; a fierce and aggressive man who is clever at stealing and desires battles and wounds; the best of men who is well versed in sexual acts.

11.2. In the second is born a man with broad, thick, and full-grown shoulders and chest, wide eyes and mouth, and broad and raised cheeks, brow, and face, who shines like dūrvā-grass; a lover who delights in generosity and service.

12.3. In the third in Aries is born a dark, handsome man with a broad body who has broad lines drawn on his face (patralekhā); a teacher of love who knows the rules of courtesy, charm, and the fine arts.

13.4. In the fourth saptāṃśa is born a man with wide eyes whose body is heavy and light-colored, whose belly is enormous, and whose cheeks and hands are thick; a generous fellow who takes pleasure in garlands, ornaments, and baths, and who knows the sciences of the sacred traditions (śruti) and of law (dharma).

14.5. In the fifth is born a hero whose eyes are sweet and open and have ends which are wide and red; a full-grown man with huge arms and a high nose, whose forehead, eyebrows, and head are large; a fierce man who flashes like copper.

15.6. In the sixth is born a handsome man whose fair-skinned body is broad, wide, and extensive, and whose eyes are sweet, kindly, and wide; his speech and his intellect are distinguished, but his knowledge is not firm; he has money and wants to make an effort.

16.7. In the seventh is born a black man with a broad, robust, and tall body and a small belly whose nails and hair-ends are split; a bold backbiter who is addicted to quarrelsome words and who commits cruel deeds.

Aries.

17.1. In the first saptāṃśa of Taurus is born a dark-skinned man with agitated eyes, plump cheeks, a large forehead, fine, thick-growing hair, and heavy shoulders, arms, thighs, and chest; one who is clever in sexual intercourse.

18.2. In the second (saptāṃśa) in Taurus is born a man with bright, oily skin whose eyes are wide and whose body is full-grown and beautiful in its development; a sweet lover who knows the laws relating to the sacred traditions (śruti), the sciences, and the fine arts.

19.3. In the third saptāṃśa is born a fair-skinned man with stout body, with eyes black like a deer's, and with soft, fine hair; he is gentle, sweet, and generous; a wise and eloquent man who is fond of sexual intercourse and lucky with women.

20.4. In the fourth (saptāṃśa) in Taurus is born a hero whose cheeks and mouth are raised and the middle of whose nose is elevated; one who has red nails and open eyes, whose ears and the ends of whose eyelids are wide, whose chest is handsome, and whose hair is loosened; one who speaks roughly.

21.5. One born in the fifth (saptāṃśa) in Taurus has the body of a handsome youth; he gleams like copper and has reddish and yellow eyes; he is a bearer of corpses who speaks sharply, desires the possessions of others, and is afflicted by diseases.

22.6. In the sixth (saptāṃśa) in Taurus is born a proud man with black eyes and an elevated nose whose ears are wide and whose body is thick and broad and is injured by many misfortunes, wanderings, and woes; one who is clever in business.

23.7. A man born in the seventh saptāṃśa in Taurus has a dark complexion and rough, weak, broad limbs; the corners of his eyes are white and his face rolls about; he is a greedy, irate, and fickle rogue, an orator of little courage who is addicted to wandering.

Taurus.

24.1. In the first saptāṃśa of Gemini is born a handsome and graceful man whose slender, dark-skinned body is bent over; a wise and eloquent poet clever in the sacred traditions (śruti) and in the sciences; a famous man addicted to sexual intercourse and singing.

25.2. In the second saptāṃśa is born a tall, handsome man with wide eyes

and a stout, fair-complected body; one who is gentle, wise, intelligent, and longing for righteousness, but lazy in business and fond of singing and dancing.

26.3. In the third (saptāṃśa) in Gemini is born a handsome hero with wide eyes and mouth, a large jaw, and a face which is reddish and torn; the best teacher; an aggressive man who performs noble deeds.

27.4. . . ..

28.5. One born in the fifth (saptāṃśa) in the third sign (Gemini) is a thin man who is red in the corner of his eyes, in his limbs, in his nails, and in his lower lip, and whose shoulders and arms are symmetrical; a fierce divider whose acts are hostile and fraudulent; a man desiring sexual intercourse and fond of thievery.

29.6. In the sixth is born a fair-skinned man whose body is big, heavy, and broad, and whose navel and armpits are handsome; distinguished, wise, intelligent, and gentle, his righteousness (dharma) depends on the meaning of the sciences and of poetry.

30.7. In the seventh (saptāṃśa) in the third sign (Gemini) is born an injured and weak man with a handsome nose, whose limbs are oily and well put together, but whose body is wracked by disease and who has little strength; he is a rogue addicted to crafts, story-telling, and wandering, who is attended by many women.

Gemini.

31.1. One born in the first saptāṃśa in the fourth sign (Cancer) is born a dark-skinned man whose thighs and chest are thick and symmetrical, whose eyes are wide and troubled, whose arms are heavy and long, whose belly and nose are even, and whose hair is thick and beautiful; a wise man.

32.2. In the second saptāṃśa in the fourth sign (Cancer) is born a reddish brown man who blazes like copper; a tall, thin man whose eyes are red like lotuses and whose lips and cheeks are thick and dirty; the best leader and hero; an ascetic.

33.3. In the third saptāṃśa in the fourth sign (Cancer) is born a thin-skinned person whose body is like a handsome youth's and whose eyes are close-set, wide, and beautiful; he is gentle, wise, intelligent, clever, and honest, and he practices the arts of instrumental music and singing.

34.4. In the fourth saptāṃśa is born a man whose sides and shoulders droop and whose arms are broad and pendent, whose nose and nasal bone are handsome, whose eyes are broad and long, and whose hair is soft in his armpits; he pleases with his singing and story-telling, and knows about music.

35.5. A man born in the fifth saptāṃśa has an upturned nose, a thin, coppery body, red, round eyes, and brows which are thick-set and close together; tawny and furious, he is a foe-slaying hero who desires the best women.

36.6. In the sixth saptāṃśa in Cancer is born a handsome, fair-skinned man with broad ears and eye-lids and long eyes, garments, and ornaments; a competent man who is to be honored among good men and whose strength lies in his speech, his mind, and his actions; one who supports his relatives.

37.7. In the seventh saptāṃśa in Cancer is born a man with a long, thin,

black-skinned body and a lean face, whose speech and hair are rough; fickle and looking sideways, he trembles with sickness, he is addicted to wandering.

Cancer.

38.1. In the first saptāṃśa of Leo is born a man with long, broad shoulders and red, open eyes, whose nose is large, whose body hair is yellow like a monkey's, and whose body is red, tawny, and tall; he is fierce and very clever.

39.2. In the second saptāṃśa is born a man whose ears and nose are raised and whose body is long; a teacher who knows the meanings and the sciences; one who is hypocritically courteous and who acts for depraved purposes.

40.3. In the third navāṃśa is born a man with an excellent body; one who is broad and fat and has wide eyes, a large forehead, and thick eyebrows; a steadfast man whose strength is firmness and courage; one who is rich in women and knows how to accumulate money.

41.4. In the fourth saptāṃśa is born a man who is not tall and has a fat, red body with red, squinting eyes and a face like a monkey's; a commanding person exalted by courage and mighty in battle, one who speaks fiercely.

42.5. In the fifth is born a tall, fair-skinned man with a broad head, whose throat, eyes, and chest are handsome and whose nose is noble in its symmetry; one who is rich in power, strength, position, and good qualities, and whose glory and splendor are great.

43.6. In the sixth is born a man covered with veins whose body is round and broad, whose eyes and face move about, and whose nose is long and thin; a slow and graceful man who speaks little and is attentive to the commands of others; an eater of shoots who desires to travel.

44.7. A man born in the seventh saptāṃśa in Leo is heavy and has a tall, fair-complected body, good-looking eyes, and a small nose; he is injured; though wise, he speaks little; and he longs for singing and sexual intercourse with women.

Leo.

45.1. In the first saptāṃśa of Virgo a man with broad, clean, symmetrical, and handsome body whose eyes are beautiful and wide and whose nasal bone and nose are symmetrical; an eloquent, intelligent, clever, and well behaved man.

46.2. In the second saptāṃśa is born a man whose thighs and chest are heavy, whose arms, belly, and shoulders are handsome, whose body is like a good-looking youth's and whose nose, erect ears, and mouth are beautiful; he is gentle, eloquent, and wise, and his thoughts concentrate on sexual intercourse.

47.3. In the third saptāṃśa is born one whose eyes and limbs are red and whose body-hair is thin; a man whose face is terrible like a rash man's; an arrogant and fickle person of little thought who finds pleasure in stealing and delights in despair and deception.

48.4. In the fourth is born one whose jaws, shoulders, head, eyes, and ears are large and whose nose is expanded; a wise man, a clever poet whose words have a clear meaning and whose deeds are in accord with science, the crafts,

the sacred traditions (śruti), and sacrifices; one who makes the noises of flatulence.

49.5. One born in the fifth (saptāṃśa) in the sixth sign (Virgo) has curved and expanded muscles and a black, curved body, a long face, a fat body, and eyes like a deer's; he is an angry man who is influenced by fear and laziness; a happy person who speaks little.

50.6. In the sixth is born a man whose limbs are bright, filled out, and faultless, whose brows are thick and broad, and whose eyes are wide like a bee's; a man addicted to good dharma who speaks in accord with the sacred traditions (śruti); one who desires sexual intercourse, sports, and instrumental music.

51.7. A man born in the seventh saptāṃśa in the sixth sign (Virgo) gleams like copper and has sweet, wide eyes, thin, brown hair, many teeth, and thick throat, lips, and cheeks; he has no possessions, and performs cruel deeds.

Virgo.

52.1. In the first saptāṃśa of Libra is born a man with round thighs and body, eyes like a fish's, and an expanded and high nose, who is ruddy like a youth; he is a wise and quiet teacher who acquires possessions.

53.2. In the second saptāṃśa in Libra is born a dark-skinned man with round mouth and eyes, a purplish person whose nose and lips are high and raised; he is a sinful thief whose voice is impaired and who desires to destroy.

54.3. In the third (saptāṃśa) in Libra is born a man with a raised nose, a full and broad body, an elevated head, and wide mouth and eyes; with his intellect awakened by the meanings of righteousness (dharma) and the sciences, he carries out great duties.

55.4. In the fourth is born a black man whose body, voice, looks, and hair are rough, whose face is long, whose neck, shoulders, and legs are fat, whose nose hangs down in front of his mouth, and whose lips are open; he is dishonest, lazy, and fickle.

56.5. One born in the fifth (saptāṃśa) in Libra has handsome eyes and chest, beautiful arms, thighs, and mouth, and a color like the dark shade of a lotus; he is clever in things pertaining to fine arts, poetry, and story-telling, and he is to be honored among good men.

57.6. In the sixth (saptāṃśa) in Libra is born one whose limbs are symmetrical and whose face is handsome, whose eyes are long and black with lashes that curve in front, and whose lips and nose are beautiful; he speaks softly and aptly, and laughs mischievously and charmingly; and he chases after women.

58.7. One born in the seventh saptāṃśa in Libra is a hero with big eyes and a thick row of teeth, a bony man with limbs as soft as lotuses, purplish eyes, and soft, brown hair; he wears a huge garland.

Libra.

59.1. In the first saptāṃśa of Scorpio is born a man with a glowing complexion whose eyes are yellow and red, whose mouth curves, and whose hair is brown and has rough edges; being addicted to murder, obstructions, lies, and divisions, he is not honored by good men.

60.2. In the second is born one whose body is fat, ruddy, noble, and broad,

whose shoulders and nose have symmetrical halves, whose brows are large, and whose eyes are wide; a man of exalted deeds, he knows painting, the meaning of the sciences, and the fine arts.

61.3. In the third saptāṃśa is born one whose body is full-grown, but with the upper half stunted; his skin, nails, eyes, and hair are rough and black, and his nose is terrible; he is addicted to speaking cleverly, but is not sympathized with by his elders.

62.4. He who is conceived or born in the fourth has large arms, thighs, shoulders, and buttocks, broad cheeks and nose, and a heavy belly, and he is resplendent with curly hair; he is gluttonous for great wealth.

63.5. One born in the fifth (saptāṃśa) has a thin belly, but a thick, broad chest, handsome nose and eyes, a red lower lip, and a face like a bull's; he is engaged in service, a teacher who is not very clever and is fond of gambling.

64.6. In the sixth is born a powerful man the strength of whose body is noble with its well-being; his eyes are red like a lotus, and his nose is slender and elevated; addicted to good dharma, he is wise and gentle and speaks little.

65.7. (In the seventh) is born a man with a big head whose hair and eyes, are yellow like gold, whose nose is long, whose hips are wide, whose eyes are variegated, and whose mouth and lips are rough; being of firm courage and strength, he desires battle.

Scorpio.

66.1. . . ..

67.2. In the second is born a man whose legs are firm and whose arms are slender and long; he is a rogue, stealing other men's women and wealth . . ..

68.3. In the third is born one whose face, eyes, and limbs are small and coppery; a thin man of excellent appearance; a jealous man who roars like fire, is fond of strife, and is under the influence of evident anger; he is a generous person, a teacher.

69.4. In the fourth is born a tall, dark, thick man with raised shoulders and nose, eyes like a bull's, a huge jaw, and a nose long as an elephant's; his mind is always longing for festivals and games.

70.5. In the fifth (saptāṃśa) in Sagittarius is born a man whose body is thin, bright, broad, and hard, whose nose is handsome, and whose eyes are beautiful and torn; he knows about poetry, business, story-telling, and the fine arts, and his position is secure.

71.6. In the sixth is born a man with trembling eyes whose mouth is wide and beautiful and whose head is thin; pale like a lotus-root, he delights with his asceticism, is glorious for his qualities, and speaks and acts gently.

72.7. In the seventh (saptāṃśa) in Sagittarius is born a hero with noble courage, brilliance, speech, and body; a generous man whose nose and eyes are long and elevated, and whose brow, ears, and front teeth are large.

Sagittarius.

73.1. In the first saptāṃśa of Capricorn is born a man with rough, black eyes, a thin mouth and nose, a long face, and dark, thin, extended limbs; he is a timid rogue with a deceitful mind who speaks well and possesses too much.

74.2. In the second is born a fair-skinned man with loose limbs and emaciated thighs and body; his eyebrows are handsome and his mouth is like a lotus; he is a sweet and graceful person devoted to pleasure who knows about sexual intercourse, an intelligent and famous speaker.

75.3. In the third is born a thin man whose eyes, limbs, and body are very red; a fierce person who steals other men's women and property and is looking for a fight; a clever and splendid person, but fickle; still thirsty though his intoxication swells up.

76.4. In the fourth is born a man whose head, upper cheeks, throat, eyes, and nose are large, and whose body is round and dark like the shoot of a lotus; an intelligent man whose deeds are famous, he speaks slowly and with a smile and desires sexual intercourse with women.

77.5. In the fifth is born one whose body is long and black like a cluster of dark clouds; a petitioner who is clever in pleasing with sweetness and service; one who knows singing, crafts, sacred traditions (śruti), and speaking, and who is approved of by saintly people.

78.6. In the sixth is born a man with a large body which shines like clouds driven by the wind and with eyes whose brows are like uncovered blue lotuses; a gentle man who delights with his knowledge of the sacred traditions (śruti) and his asceticism and who is dear to the best people.

79.7. A man born in the seventh saptāṃśa in Capricorn has full-grown, thick thighs and body, red eyes with many lashes in front, a large neck, and handsome eye-brows and nails; he is a fierce and arrogant traveler.

Capricorn.

80.1. In the first saptāṃśa of Aquarius is born a black man whose long body is bent at the head, who is struck in the front of his mouth, and who has rough, squinting eyes; he is malicious, weak, and deformed, and wears a large turban.

81.2. In the second (saptāṃśa) in Aquarius is born one whose nostrils, mouth, and eyes are split, and whose color is yellow like a ripe dhātrīphala; he is an excellent person, reddish-brown and with a broad, smooth body; an intelligent man who talks little.

82.3. In the third saptāṃśa of Aquarius is born a man with eyes like a cat's, thin, sharp limbs, and hair like gold, smoke, or clouds; he has little intelligence and an unsteady character, and indulges in war, thievery, killing, and dividing.

83.4. In the fourth is born a man whose nostrils are high and wide, whose hair is handsome, whose limbs are golden like immense dark clouds, and whose eyes are pale and wide; he speaks softly and seldom, and is a drunkard with a bad wife.

84.5. One born in the fifth has a body dark like the rays of the Moon, curved limbs, rough eyes and hair, and a handsome face; he is a proud man addicted to traveling, crafts, and drinking liquors; he is fond of sexual intercourse and has no diseases.

85.6. In the sixth is born a fair-skinned man with large, yellowish limbs, handsome eyes, and an auspicious, good-looking face; he wanders about,

desiring to worship the gods, take baths, and practice austerities and vows; he is well behaved and speaks little.

86.7. One born in the seventh saptāṃśa in Aquarius is a handsome man with long, red eyes and body, soft brown hair, and broad nose and lips; he is a famous man whose courage is noble and who speaks loudly.

Aquarius.

87.1. In the first saptāṃśa of Pisces is born a man whose nose and mouth are sweet, wide, broad, and raised, and whose body is yellow like the shoot of a young palm tree; a respected man whose intellect is wide awake and who is addicted to the sacred traditions (śruti) and to truth.

88.2. (In the second saptāṃśa) in Pisces is born a man with eyes like those of a cakora bird, thin, fine, hair, and fat limbs which are red like the shoots of a fig tree; he rejoices in battle and is impatient to destroy his enemies; he acts with firm courage.

89.3. In the third is born one whose face and eyebrows are bright and wide, whose limbs are beautiful, full-grown, mature, and broad, and whose hair, brows, and nose are very long; he is sweet and well behaved, an expert in music.

90.4. In the fourth is born a man whose body is symmetrical like the leaves of a palāśa tree, whose eyes are sweet and wide, and whose face is full; he speaks clearly and has reached definite conclusions regarding the sacred traditions (śruti); he is a minister (mantrin) or the supreme poet.

91.5. One born in the fifth is a handsome man pale as the mist which rises from the onward-rushing white waters, whose eyes are beautiful like uncovered blue lotuses, and whose face and limbs are fleshy; he is gentle, wise, and pure.

92.6. In the sixth saptāṃśa is born a man whose eyes are large like the blossoms of an aśoka tree and whose full-grown body shines with the color of the leaves of that (tree); his shoulders and his cheeks are wide, and his mouth is full of teeth; he is clever in his actions.

93.7. In the last saptāṃśa of Pisces is born a thin black man whose nose, skin, and eyes are sunken, whose body hair is rough, and whose mouth is long; he is deceitful in good deeds, speaking well, but having no firmness and little intelligence.

Pisces.

94. Thus the Moon, as it goes through the signs in order, produces modifications of various sorts; and causes the birth of men having various forms due to the differences in the natures, forms, and colors of the planets.

95. If it is in its own saptāṃśa and is strong, it produces a native whose qualities are derived from its form, actions, and so on; in another planet's saptāṃśa, a native having a mixed form. The ascendents are like the Moon.

96. If a sign and its lord are weak while the lord of the saptāṃśa in the ascendent and so on are strong or the Moon is strong in a cardine, there is doubt about the influence of the sign.

In the *Yavanajātaka*: the influence of the saptāṃśas.

Section 258(?).

CHAPTER 31

1. Now I will describe the colors, natures, forms, and characteristic marks (of natives born) when the Moon is in (each of) the navāṃśas; if the lord of the navāṃśa is strong, whatever the Moon establishes arises in order from that lord and from the (lord of the) sign.

2.1. One born in the first navāṃśa of the first sign (Aries) has a face shaped like a ram's, little body hair, a thin, terrible form, and contracted eyes and lashes; the tip of his nose is thin, and his voice is fierce.

3.2. In the second is born a dark-skinned man with heavy shoulders and arms, large eye-brows, a long face, small forehead and collar-bone, a deep voice, open eyes, a hanging nose, and thin foot-joints.

4.3. One born in the third navāṃśa in Aries is fair-skinned and has raised and extended arms, eyes like a goat's, dishevelled hair, thin knees and legs, and hairy arms and head; he is bold and learned in speaking.

5.4. In the fourth is born a red man with agitated eyes, a small nose, no forehead, a reeling face, and rough hair on his feet; he is thin down below, a fierce person, a wandering shepherd.

6.5. In the fifth is born a man whose body is swollen, fat, full-grown, and terrible, whose head is like an elephant's, and whose eyes are like a horse's; he is a proud man with large forehead, eye-brows, and nose, little hair, and rough, bent toes.

7.6. One born in the sixth navāṃśa is a dark-skinned man with eyes like a deer's, broad brows, heavy and extended arms, belly, and shoulders, and thin buttocks, thighs, and feet; gentle and timid, he speaks a lot and is an expert in sexual intercourse.

8.7. In the seventh is born a weak, black-eyed man who shines like a shoot of dūrvā-grass and has a handsome nose and a big, broad body; unsteady and lacking tranquility, he wanders in foreign countries and is robbed; he has sexual intercourse with other men's wives.

9.8. In the eighth navāṃśa is born a man with a face like a monkey's and rough skin and head; he is struck by a disease of the genitals and is attached to the pleasures of injuring, lying, and striking; he is hard to resist, but dear to his friends.

10.9. A man born in the ninth navāṃśa in Aries is fair-skinned, charming, long, and thin; he has extended forehead and ears and a face like a horse's; though angry, he is honest and speaks a lot.

Aries.

11.1. In the first navāṃśa of Taurus is born a man whose body is symmetrical and black and the upper half of whose face is wide; he is a hostile and excessively greedy person who looks harshly and whose nature is to be independent of his friends; his deeds are base and vile.

12.2. One born in the second navāṃśa in Taurus has broad ears, shoulders, and face and inscrutable eyes; he is a lazy man of little intelligence who talks much and foolishly and acts adversely; his wife is hostile to him.

13.3. In the third navāṃśa is born a handsome man whose nostrils and eyes

are open wide, whose shoulder is large, and whose feet and heels are very firm; he has the honesty of an elder, acts openly, and delights in sacrifices and in fire-building.

14.4. One born in the fourth navāṃśa is a red-skinned man with long arms, great strength, a loud voice, eyes like a goat's, and a very haughty nose; he is a courageous person, sharp and restless, who carries off the wealth of others.

15.5. In the fifth navāṃśa is born a graceful man with a face like that of a large bull, whose arms, shoulders, and hips are big, whose chest is beautiful, and the tip of whose nose is long and hangs down; he is a spotless person with a thick mass of hair on his head.

16.6. One born in the sixth navāṃśa has beautiful eyes, a firm, oily body, and handsome hair; he is a bold man full of sweetness and laughter, a well dressed lover who knows about sexual intercourse, is skillful in the fine arts, and speaks clearly.

17.7. In the seventh navāṃśa is born a black-eyed man the tip of whose nose hangs down slightly; the ends of his hair are fine, his hands and feet are heavy, and his body is firm; he is obstructed by his own people, and his first wife has died.

18.8. In the eighth navāṃśa in Taurus is born one whose nostrils are trembling and open, who has the eyes and feet of a tiger and eats flesh, whose voice is broken, and whose hair and nails are rough; his deeds are slight, but his character haughty.

19.9. In the ninth navāṃśa of Taurus is born a proud and very irascible man of little strength, a timid person; one whose body is symmetrical and oily, and who is thin in the lower parts; he is a well known person, a liar who has accumulated a lot of money.

Taurus.

20.1. One born in the first navāṃśa in the third sign (Gemini) has loosely hanging hair and full-grown shoulders and arms; the corners of his eyes and his eyes themselves are close and black; his nose is high, and his hands and feet thin; he shines like dūrvā-grass.

21.2. In the second is born one whose head is like a jar, whose nose is thin in the middle, and whose lips are not firm; he delights in injury and envy, acts badly, says and does many things, and travels and quarrels much.

22.3. One born in the third navāṃśa is a pale man the corners of whose eyes are red, whose back-bone, shoulders, and nose are round; whose limbs are symmetrical, whose face is long, and whose eye-brows are black; he is erect, intelligent, and clever at speaking.

23.4. In the fourth is born a man with handsome eye-brows and forehead, wide eyes and broad chest, a smiling row of teeth, a face shaped like a deer's, loosely hanging hair, and a full-grown body; a lover who shines like a blue lotus.

24.5. One born in the fifth (navāṃśa) in the third sign (Gemini) has a big belly, thick arms and chest, a rough, thick head, heavy buttocks, and black, kindly eyes; he is a one-eyed man clever in deceptions who goes where he shouldn't.

25.6. One born in the sixth navāṃśa is a fair-skinned man with sweet eyes,

broad forehead and chest, a symmetrical and noble head, and red lips and teeth; one who speaks confusedly and acts like a rogue.

26.7. In the seventh navāṃśa is born one whose skin is red like copper, whose eyes are upraised, whose belly is fat, and whose chest is broad and beautiful; he has attained eminence in the crafts and in the study of meanings, and he knows about sexual intercourse and laughter.

27.8. In the eighth navāṃśa is born a dark-skinned man whose body is heavy, broad, and full-grown, and whose eyes are long and black; he is a charming and intelligent man who tells sweet stories and is learned in the arts such as painting and writing.

28.9. One born in the ninth navāṃśa has round, black eyes, a very symmetrical body, and a clear, oily skin; a person of outstanding intellect, his mind is penetrated by such things as the sciences and poetry, and he is an expert in sexual intercourse with women.

Gemini.

29.1. One born in the first navāṃśa in the fourth sign (Cancer) has beautiful hair on his head, spotless, pale limbs, thin shoulders and chest, sweet, upraised eyes, a round face, and a broad belly.

30.2. In the second is born a red-skinned man the region of whose heart is lumpy, whose mouth, face, and eyes are like those of a cat, and whose knees and legs are thin; he is a generous person who is fierce in strife and whose deeds are terrible in battle.

31.3. One born in the third navāṃśa is a fair-skinned man with a handsome chest whose body is handsome with the grace and form of a woman's; he is fat like a handsome youth; a lazy and talkative person, he has immense intelligence and is addicted to gentle acts.

32.4. In the fourth is born a dark-skinned man whose body is broad, fat, and tall, whose hair, eyes, and nose are beautiful, whose eye-brows are curved, and the row of whose teeth is broken and fearful; he desires to get money, and is a rogue to his family and his relatives.

33.5. . . . .

34.6. . . . .

35.7. In the fourth navāṃśa is born a rough, black man, the ends of whose hair and whose nails are split, whose jaw trembles, whose legs are fat and have large veins, and whose nose and mouth are like a crow's; a proud man, but a servant in other men's houses.

36.8. In the eighth is born a black man whose head is like a pot, whose nose is thin in the middle, and whose face, thighs, and legs are handsome; his craftsmanship is bad, his intellect is self-directed, and his character and conduct are reprehensible.

37.9. One born in the ninth navāṃśa in the fourth sign (Cancer) is a fair-skinned man with eyes like a fish's, a broad, fat chest, a heavy belly, a long jaw, huge thighs, hanging lips and heels, and thin knees and ankles.

Cancer.

38.1. In the first (navāṃśa) in Leo is born a pale and red man with a small

belly, a thick, elevated chest, terrible, red eyes, a raised nose, and a round head; he is fierce, very strong, and impatient of insult.

39.2. In the second is born a black, oily man whose forehead and chest are elevated and broad, whose eyes are wide and red, whose nose is thick and dreadful, whose arms are long and heavy, whose eye-brows are handsome, and whose body is square.

40.3. One born in the third has curly hair, a broad and beautiful chest, an oily skin, revolving eyes like a cakora bird's, an elevated nose, and a neck which is round like a peacock's; he is charming, and desires to give presents.

41.4. In the fourth (navāṃśa) in Leo is born a man pale as the scum of ghee, with a large forehead, long, black eyes, soft hair, a broken voice, a belly like a frog's, and broad hands and feet.

42.5. One born in the fifth has oily skin, nose, and eyes, little hair on his head, a head like a pot, hairy limbs and body, a thin belly, and a thick, elevated chest; he is fierce and gat-toothed.

43.6. In the sixth is born a tall, dark man with thin, scanty hair, full-grown limbs, and wide, oily, and concentrating eyes; he is clever in his speech and in his actions, a braggard who is skillful with women.

44.7. In the seventh is born a black-limbed, hairy man whose face is long and whose body is fat and covered with veins; though he is unlucky with women and speaks cruelly and falsely, he has firm courage and is very clever in his actions.

45.8. In the eighth is born one who has the upper part of his face and his cheeks raised, a black and rough person with firm limbs; he does little, has no property, and speaks nonsense; his eyes are inscrutable and frightful to his friends, and his craftsmanship is despised.

46.9. One born in the ninth navāṃśa in Leo is dark-skinned and has a face like an ass's, black eyes, hanging arms, firm heels and legs, and a belly and chest which are squeezed together; he behaves well.

Leo.

47.1. One born in the first navāṃśa in the sixth sign (Virgo) is a dark man with a thick, elevated chest, and mouth, eyes, and chest like a deer's; he takes pleasure in possessing and giving away money, and desires women.

48.2. One born in the second navāṃśa in the sixth sign (Virgo) is a heavy, dark-complected man whose belly and thighs are heavy and oily, whose face is full, and whose eyes are handsome; he is a greedy rogue who speaks smoothly and softly, and is wise in crafts and in litigations.

49.3. In the third is born a pale, praiseworthy man with full-grown limbs and arms, a body beautiful with the graceful posture of a woman, nostrils expanded and open, and handsome eyes; an eloquent person who knows the sacred traditions (śruti) and poetry.

50.4. In the fourth is born a pale, red man whose form is like a handsome youth's, whose body is tall and elevated, whose hair is scanty, whose arms hang loosely, whose back is thin, and whose eyes and head are wide; he is sweet, but sharp.

51.5. One born in the fifth has thick, elevated shoulders and arms, large shoulders, thick lips and mouth, broad head and chest, full-grown legs, and eyes and belly like a buffalo's; he takes refuge with others, and has a bad wife.

52.6. One born in the sixth navāṃśa has an oily skin and a loose body; a good speaker, he has an intellect which is attracted to knowledge and the meaning of the sciences, and knows painting, writing, and sounds; he is charming and talks cleverly.

53.7. One born in the seventh is a fair-skinned man with soft, smooth, and beautiful hair, a thick belly, a thin face, raised shoulders, eyes watery like a goose's, and broad hands and feet; he is fond of drink, but afraid of the water.

54.8. One born in the eighth is a tall man pale like a handsome youth whose eyes are bright and upraised, whose hair is yellow like honey, whose thighs and arms are thick and hanging, whose knees are handsome, and the tip of whose nose is round; he is proud.

55.9. One born in the ninth navāṃśa is a dark-skinned person, a thick and black man with a soft, oily body, bent shoulders, and eyes wide as a lotus; he is a proud person who is clever in intercourse with women and in sports and who knows such things as painting.

Virgo.

56.1. One born in the first navāṃśa in Libra is a fair-skinned man whose eyes are wide, tremulous, and black, whose face is long, and whose mustache is thick; a famous and haughty man who speaks nobly; one who knows about merchandise, and protects his money.

57.2. In the second is born a red- and black-limbed man with a slender waist, thick, contracted eye-brows, round, watery eyes, a fearsome row of teeth, raised shoulders, and broad chest, head, and body.

58.3. One born in the third is a weak, pale man whose mouth, face, and teeth are like a horse's; a thick person the tip of whose nose is long and bent, whose eyes are sweet and upraised, and whose hair is red and spread out; a protector who has obtained glory.

59.4. One born in the fourth is dark and thin; his eyes are terrified like a deer's and are wide, his shoulders and arms are thin, the row of his teeth is elevated, and his nose is small; though powerful, he is timid and despondent and has a bad character.

60.5. One born in the fifth is a black man with inscrutable eyes, a nose which is thin in the middle, rough skin, nails, hair, and eyes; a proud and steadfast man who is clever in business enterprises; one who is dear to his friends and enjoys the highest respect.

61.6. One born in the sixth navāṃśa is a fair-skinned, black-eyed man whose nostrils are beautiful, whose face is broad, whose body is heavy and firm, and whose nails are smooth; he knows the meaning of the sciences, learning, and litigation, and is an expert in polity.

62.7. In the seventh is born one who is red and spotless, whose body is heavy, but small; a cripple, thin below, with a small nose and no forehead; he

is a fierce man who succumbs to sexual intercourse and singing; an eloquent astrologer.

63.8. One born in the eighth is a dark-skinned man with wide shoulders and head, handsome eyes, raised shoulders and cheeks, a stiff, wide body, and thick, black eye-brows, eyes, and lashes; an enjoyer whose speech is purified.

64.9. In the ninth navāṃśa of Libra is born a pure, fair-skinned man whose body is symmetrical and beautiful and whose eyes are handsome; he knows about courtesy, laughter, respect, and dignity, and is clever in all the fine arts; he is an eloquent person, having the character of a fop.

Libra.

65.1. One born in the first navāṃśa of the eighth sign (Scorpio) is a pale man whose lips, forehead, and nose are small and elevated, and whose limbs are firm; the front of his body is covered up; his head is like a pot and his neck and belly like a frog's; he is lazy.

66.2. One born in the second navāṃśa is a fair-skinned man with broad and wide arms and chest, terrible, red eyes, and little hair; an injurious person, his deeds are violent and firm; raising his voice, he tramples upon an army.

67.3. One born in the third navāṃśa is a handsome, pale lover, a full-grown man with firm shoulders and arms whose hair is loosened and whose lower lip is red; a wise and gentle man, he speaks smoothly and cleverly.

68.4. In the fourth is born a dark, black man with black hair tied up and with black eyes; one whose face is long, jaws thick, and body excellent; a firm and bold rogue delighting in mischief who succumbs to another man's wife.

69.5. One born in the fifth has a satisfied belly, broad and firm shoulders and trunk, a large head, a thin nose, and inscrutable eyes whose corners are red; he is a glorious man with no opposition who performs terrible deeds and delights in injury.

70.6. In the sixth is born a man with a good back-bone, an elevated nose, thick eye-brows, and eyes fixed like a horse's; a bold person of deep courage who performes terrible deeds; a clever person who knows his way around; one who speaks little and holds back his affection.

71.7. In the seventh navāṃśa is born a tall man with a torn face, separated teeth, a slender belly, limp arms, watery eyes, a full-grown, black head, curved limbs, and broad thighs and chest.

72.8. One born in the eighth is a black man whose spine is broken, the tip of whose nose is expanded, and whose body is tall and shaped like a boar's; his abundant hair is loosened, and his limbs are filthy; he is unbearable and stupid.

73.9. One born in the ninth navāṃśa is a pale man with large, squinting eyes, yellow hair on his body, and thick, fat limbs; a tranquil person, he bows down to gods and elders and is generous; he has many wives.

Scorpio.

74.1. One born in the first navāṃśa in Sagittarius is a fair-skinned man whose nose is large, whose eyes are like a goat's; whose head is high, whose body-hair is thin and split, whose thighs and chest are broad, and whose testicles are big; he is a fierce man who speaks firmly and terribly.

75.2. In the second is born one whose head is tall, whose chest is thick and fat, whose eyes are wide, the tip of whose nose is deformed, whose buttocks and thighs are heavy, and whose jaws are large; his mind is firm and steadfast, but he is in the power of women.

76.3. One born in the third has a full, symmetrical body and handsome eyes; an intelligent person, he is clever in the meaning of the sciences and in learning and an expert in crafts and fine arts; a favorite of women, he is bold in laughter and in sexual intercourse.

77.4. One born in the fourth is a pale man with handsome and sweet, round eyes; one whose belly is large like a tortoise's, whose body is thick, noble, and very tall, and whose face is covered with hair; he is a clever and wise wanderer.

78.5. One born in the fifth has wide ears, eyes, and mouth, large eye-brows, a terrible body like that of a full-grown lion, and thin hair that doesn't grow; he is tall and fat and unassailable, a killer who always remembers.

79.6. One born in the sixth navāṃśa is a handsome man with wide eyes whose corners are shiny and black, and with a large forehead and a thick, full face; a learned and well behaved person who knows story-telling, maṇḍalas (cycles of stories?), and laughter, and who delights in poetry.

80.7. In the seventh is born a tall, dark man with elevated head, wide eyes, and a round jaw; he is gentle and eloquent, charming and clever in skillfulness and courtesy; he is addicted to protection and courage.

81.8. In the eighth navāṃśa is born a man whose head is wide and the tip of whose nose is flat; his eyes roll around, and he talks a lot; he knows how to honor his friends, and he checks hostility; he is in the power of the elders.

82.9. One born in the last navāṃśa in the ninth sign (Sagittarius) is tall and fair with black eyes, a face like a horse's, and crooked thighs and legs; well liked among good men, he speaks little and does not quarrel; he is an expert on science and on herbs.

Sagittarius.

83.1. One born in the first navāṃśa in Capricorn is a dark-skinned, gat-toothed man whose hair and nails are rough, whose limbs are thin, and whose eyes are like a deer's; his voice is broken and his purpose unsteady; he enjoys singing, traveling, and laughter.

84.2. In the second is born a dark, black man with a curved nose; an able person who delights with his singing, a lover who has many women, and a lazy rogue full of disease; he has few sons, and he desires to be generous.

85.3. In the third is born a fair-skinned man with a straight spine; the tip of his nose is spread out and the corners of his eyes are very red; he delights with his gymnastics, music, and fine arts, and performs good deeds; a famous man, he has many friends and relatives.

86.4. One born in the fourth is red and black, and gat-toothed; his forehead and arms are long, his eyes and knees like a goat's, his hands and feet thin, and his hair dishevelled; he is addicted to quarrelsome speech.

87.5. One born in the fifth is a dark man with elevated cheeks and nose,

wide, black eyes, large, fat arms, thighs, and head, thick feet, and no spine; he is a juggler, an enjoyer, who has married a bad wife.

88.6. One born in the sixth navāṃśa has handsome nose and eyes, curly hair, an oily skin, a thick jaw, thin limbs and legs, and small, even teeth; a well dressed orator who takes pleasure in love.

89.7. In the seventh is born a dark fellow with loose, curly hair, rough ends of his feet and fingers, a covered body, thick hands and feet, and a fat, lumpy face; he is lazy and talks little.

90.8. One born in the eighth has inscrutable, steady, terrible eyes, a round face, split nails and hair-ends, a full-grown body, and a forehead like a jar; he speaks shrilly; he has great arrogance and pride, and a bad character.

91.9. One born in the ninth navāṃśa is dark and full-grown; his eyes and chest are broad, his face wide and full, and his nose raised; he is fat in the lower regions; an intelligent person, he delights in sweetness and in singing.

Capricorn.

92.1. One born in the first navāṃśa in Aquarius is a dark, black man with a thick jaw and a thin body and long, black eyes; a clever, cruel, and fickle person, he travels on the road acting falsely like a fop.

93.2. One born in the second is a black man whose skin, nails, eyes, and hair are rough, whose head is like a jar or a pitcher, whose face is downcast, and whose eyes, teeth, lips, and ears are prominent; he walks slowly and is a bad artisan.

94.3. One born in the third has wide, watery eyes with red corners, a fierce nose, a broad row of teeth, and a thick, raised, noble jaw; he is an enjoyer of great strength who speaks little.

95.4. One born in the fourth is tall and thin; his jaw is small, his eye-brows curved, his eyes inscrutable, the row of his teeth bright, and his nose raised; he is a timid man who travels abroad; one who speaks harshly and commits evil deeds.

96.5. In the fifth is born a thin, black man with a torn face; the end of his nose is crooked and the region of his hips is impeded; a lazy man, he talks dishonestly, washes seldom, and is dirty; his intellect is bewildered.

97.6. In the sixth is born one whose nose is split and pierced, whose mouth is large, whose eyes are sweet and wide, and whose body is broad and fat; he drawls and delights in laughter; he is a braggard whose courage is little and lacks determination.

98.7. In the seventh is born a weak and slender man, tall and thin, whose mouth is thin and has a mustache, whose nose is crooked, and whose teeth, ends of the feet, and fingers are unblemished; he is very red; he stumbles and accomplishes nothing.

99.8. One born in the eighth has wide ears, raised chest and forehead, elevated cheeks, eyes, and nostrils, large shoulders, thick, full-grown legs, and a broad head; he is gluttonous and independent.

100.9. One born in the ninth navāṃśa in Aquarius is a dark-skinned man with a noble, symmetrical body, handsome eyes, and fine, black hair; he speaks gently and is addicted to sacrifices, vows, and the work of the king.

Aquarius.

101.1. In the first navāṃśa of Pisces is born a pale man having the appearance of calm water; his hair hangs down, his nose is handsome, his eyes are black, his shoulders are broad and beautiful, his arms are thick and long, and his belly is small; a graceful man.

102.2. In the second is born a man with a large head, thick, sharp teeth, brown eyes, and stooped shoulders and chest; the tip of his nose is high; impatient of insult, he has fearful strength and delights in (eating) flesh; he is clever in business.

103.3. In the third is born a pale man whose body sags with weariness; his eyes are handsome; he abounds in politeness and righteousness (dharma), is clever and well behaved, wears the sacred thread, knows the meaning of the sciences, and speaks clearly; but he is a rogue inside.

104.4. In the fourth is born a fair-skinned, full-grown man with a large nose, a fearful body, eyes like a fish's, no chin, a mustache over his mouth, and a high nose; he is wise, clever in the expedients of business, and courageous, and he knows his way around.

105.5. One born in the fifth is tall and black, has a large waist, a small, thin nose, a big head, and handsome eyes and row of teeth; he is a splendid and irresistible man, delighting in injury; he speaks little.

106.6. One born in the sixth navāṃśa has an elevated nose in which the bone is manifest, large eye-brows, a raised head, and a handsome body; his teeth have been removed, and he looks sideways; he is addicted to cleverness and pleasure in his actions.

107.7. One born in the seventh is a thin, black man with handsome nasal bone, cheeks, and hair, and a stooped body; he casts sidelong glances like a deer and is gentle; having little wealth, he takes pleasure in traveling; he is despondent, and his stance is unsteady.

108.8. In the eighth is born a tall, thin man with large body and head, open eyes, rough nails, eyes, and hair, and firm, open nostrils; lazy and slow, he talks little and tramples upon his own people.

109.9. One born in the last (navāṃśa) in Pisces is a small, handsome man who looks gently and affectionately and maintains good relations; his mouth, eyes, and body are broad; he is a learned person with a good memory who delights in stories and in righteousness (dharma); he is tranquil and generous.

Pisces.

110. From the strength of the Moon in the navāṃśas of Aries (the natives) become thieves; in the navāṃśas of Taurus possessors of auspiciousness; in the navāṃśas of Gemini great and honorable; in the navāṃśas of Cancer men of great wealth;

111. in a navāṃśa of Leo kings; in a navāṃśa of Virgo eunuchs; in a navāṃśa of Libra heroes; in a navāṃśa of Scorpio the lowest men living on wages; in a navāṃśa of Sagittarius slaves;

112. in a navāṃśa of Capricorn evil men who come to a bad end; in a

navāṃśa of Aquarius men who act like goblins; and in a navāṃśa of Pisces outstanding men. (Such) are the men born in the yogas of the Moon.

113. The fixed (nature) of men is to be described from the navāṃśas by means of the positions, strengths, and natures of the lords of the navāṃśas; by means of the combinations of influences pertaining to the signs; and by means of their mutual aspects and conjunctions.

In the *Yavanajātaka*: the influence of the navāṃśas.

CHAPTER 32

1. If (the Moon) is in a navāṃśa of Mars and if it is aspected by Mars, (the native) is a fierce thief who takes pleasure in murder and killing; if by Venus, one who is rich in drink, wealth, and women; if by Mercury, a thief who keeps changing his residence;

2. if by the Sun, a guardian who kills Dasyus; if by Jupiter, an intelligent king rich in good qualities; and if by Saturn, an angry man attached to strife who is dragged down by many fears.

3. The Moon in a navāṃśa of Venus, if it is aspected by Venus, produces a happy man rich in grain, wealth, and women; if by Mercury, one who knows such things as singing and speaking; if by Jupiter, a poet of famous intellect;

4. if by Mars, a lover of other men's wives; if by the Sun, one who has abundant food and drink, but little intelligence; and if by Saturn, a hero delighting (women) by sexual intercourse or an expert in sexual intercourse.

5. The Moon in a navāṃśa of Mercury, if it is aspected by Mercury, produces an eloquent man who knows such things as the meaning of the sciences and the crafts; if by Venus, an expert in singing, story-telling, and sexual intercourse; if by Jupiter, the counsellor (saciva) of a king, one who understands politics;

6. if by Mars, an intelligent and prominent thief; if by the Sun, an actor who knows the rules; and if by Saturn, an intelligent man learned in the rules of the crafts.

7. The Moon in its own navāṃśa, if it is aspected by the Sun, produces a man whose wallet and body are both thin and who experiences much sorrow from riots; if by Mars, a greedy person who delights in taking money; if by Jupiter, a wise man of noble firmness;

8. if by Venus, one addicted to the posture and acts of women; if by Mercury, an ascetic who restrains himself; and if by Saturn, a clever person who is wise in his activities, but is afflicted by sorrow arising from bondage and wandering.

9. The Moon in a navāṃśa of the Sun, if it is aspected by the Sun, produces a very angry man, a drunkard who is not to be assailed; if by Mars, a cruel man who is wealthy and honored by the king; if by Saturn, a destroyer of life;

10. if by Venus, a wealthy man who is afflicted by grief caused by his wife and sons; if by Mercury, one who delights in slander; and if by Jupiter, a rich, fat man.

11. The Moon in a navāṃśa of Jupiter, if it is aspected by Jupiter, produces a man of pure character who possesses intelligence and courage; if by Venus, a

firm man attached to the objects of the senses (viṣaya); if by Mercury, one who is learned in poetry and in the sacred traditions (śruti);

12. if by Mars, a fierce man clever with swords and weapons; if by the Sun, a strong, but infamous man; and if by Saturn, a wise man who looks like an elder and has a bad king.

13. The Moon in a navāṃśa of Saturn, if it is aspected by Saturn, produces a pitiable pauper racked by disease; if by Mars, a wealthy man with many sorrows; if by the Sun, a cruel person whose property has vanished;

14. if by Venus, one who possesses old women, widows, and women of bad character; if by Mercury, a man who enjoys suffering; and if by Jupiter, a well behaved and distinguished person who is intent on good conduct and on giving pleasure.

15. In cases wherein the lord of the navāṃśa is strong while the Moon is weak, men are born whose forms, natures, and actions are like those of the lord of that navāṃśa.

In the *Yavanajātaka*: the influence of aspects of the Moon in the navāṃśas.

CHAPTER 33

1. Mars in its own navāṃśa produces a fierce, mighty, prominent hero who slays his enemies; in a navāṃśa of Venus, a restless corruptor of other men's wives who gets rich from other men's hoards;

2. in a navāṃśa of Mercury, a vile rogue who does his duty; in a navāṃśa of the Moon, an able hero, a jealous man; in a navāṃśa of the Sun, a nāyaka of great strength; in a navāṃśa of Jupiter, the leader (adhimukhya) of a village or city;

3. and in a navāṃśa of Saturn, an evil pauper delighting in destroying wealth.

Mars.

Venus in its own navāṃśa produces a rich man having many women who enjoys various foods and drinks;

4. in a navāṃśa of Mars, the husband of a corrupted wife; in a navāṃśa of Mercury, a wise man addicted to sexual intercourse and singing; in a navāṃśa of the Moon, one who indulges a lot in sexual intercourse and has a noble body; in a navāṃśa of the Sun, a terrifying nāyaka;

5. in a navāṃśa of Jupiter, a strong and courageous man who is pre-eminent in his city or the best poet; and in a navāṃśa of Saturn, a rich man with a gentle wife who has little character and ends badly.

Venus.

6. Mercury in its own navāṃśa produces an eloquent person who knows poetry; in a navāṃśa of Mars, a thief and killer of men; in a navāṃśa of Venus, one who engages in laughter and singing; in a navāṃśa of the Moon, a poet intent on righteousness (dharma);

7. in a navāṃśa of the Sun, a servant who finds little happiness; in a navāṃśa

of Jupiter, one whose mind is famous or a poet; and in a navāṃśa of Saturn, a man whose character is destroyed by dishonesty, envy, and lying.

Mercury.

8. The Sun in its own navāṃśa produces a terrible person, a powerful man; in a navāṃśa of Mars, a hero who steals the property of others; in a navāṃśa of Venus, a rich man whose land is taken away by the king;

9. in a navāṃśa of the Moon, a person attached to the smallest actions and to miseries, a thin and weak man; in a navāṃśa of Jupiter, a proud man who has good friends; and in a navāṃśa of Saturn, one who has a retinue of low people.

The Sun.

10. Jupiter in its own navāṃśa produces a noble, intelligent, and prosperous individual; in a navāṃśa of Mars, one of firm arrogance; in a navāṃśa of Venus, a counsellor (mantrin) with a noble wife; in a navāṃśa of Mercury, one who knows the rules of poetry and the fine arts;

11. in a navāṃśa of the Moon, a wise and prosperous man; in a navāṃśa of the Sun, a famous man who has much wealth; and in a navāṃśa of Saturn, a great and wealthy person who speaks cruelly.

Jupiter.

12. Saturn in its own navāṃśa produces a man of bad character who is rich in wives and sons; in a navāṃśa of Mars, a murderous man who delights in evil; in a navāṃśa of Venus, a man addicted to the posture and work of women; in a navāṃśa of Mercury, an artisan who is without independence;

13. in a navāṃśa of the Moon, one who seduces women and then abandons them; in a navāṃśa of the Sun, a slave who has many diseases; and in a navāṃśa of Jupiter, one whose wealth comes from the accomplishment of evil deeds.

Saturn.

14. In the vargottamāṃśas, they say that a good influence is complete, a bad one less; in the navāṃśas of their own houses, they say their influence is middling; and in the navāṃśas of other (planets') houses, they indicate it is minute.

15. All twelve signs are always indicated in the order of their (the planets') houses; from these, by means of the natures of the houses, are to be described the natures of men at nativities, if someone inquires.

16. When the lord of the dvādaśāṃśa in the ascendent is the strongest lord or is in a cardine, it establishes that the nature of the native is made that of the sign to which the dvādaśāṃśa belongs.

In the *Yavanajātaka*: the influence of the planets' being in the navāṃśas.

CHAPTER 34

1. The Sun, which is renowned for its brilliance, if it is in a dvādaśāṃśa (bhāga) of Aries, produces the power of the (native's) father; the Moon in that place establishes a disease of his mother by means of changes caused by blood and bile;

2. Jupiter makes a man having a treasure of gold and goats whose wealth is destroyed by thieves, fire, and foes; Venus one whose wife is polluted, hostile, or dead; Mars a clever man with famous wealth;

3. Mercury one who speaks much, but in a stumbling way, a fickle person whose friends are ill-behaved and terrible; and Saturn a vile man whose treasure is gained by the acquisitions of his servants, but a strong and handsome man.

4. The Sun in a dvādaśāṃśa of Taurus destroys the beauty of his father; the Moon gives prosperity, happiness, and food of his mother; Jupiter bestows firm and extensive wealth; Venus (produces) a man who has intercourse with lovely women and wives;

5. Mars a pauper; Mercury one who is friendly with women and has a firm, loud voice; and Saturn a man who is doorkeeper in a harem and whose body is slowly overcome by old age.

6. The Sun in a dvādaśāṃśa of the third sign (Gemini) makes his father one who practices such things as sacrifices and is wealthy in family; the Moon, which creates beauty, the respect of good men, and power, causes the happiness of his mother;

7. Jupiter one whose money is gathered from the fine arts, oratory, and the sacred traditions (śruti); Mars a person who is the same to men and women and who has ignoble sons; Venus a man with handsome form who is learned in the fine arts, a clever person who takes pleasure in women;

8. Mercury one who is learned in oratory, sacred traditions (śruti), and crafts, whose friends are famous, and who speaks sweetly; and Saturn a fickle person who practices mischief and bad craftsmanship, and whose old age is attained with the strength of youth.

9. If the Sun is in a dvādaśāṃśa of Cancer, then (the native) obtains (a father) who is afflicted by disease, sickness, and troubles; (if) the Moon (is there), he obtains pleasures of his mother caused by health, beauty, and good appearance;

10. Jupiter produces the highest, exalted wealth; Mars one whose sons are lowly; Venus a man abounding in treasures and titles who has a good wife and possesses a family and beauty;

11. because of Mercury (the native) obtains powerful friends and the highest joy; and because of Saturn he will grow old quickly, and is carried off by his servants, his bad wives, and so on.

12. The Sun in a dvādaśāṃśa (of Leo) causes victory and nobility of his father; the Moon fear and disease of his mother; Jupiter the acquisition of wealth consisting mainly of cows which are obtained by labor and by serving his friends and the king;

13. Mars makes one whose sons are not born or, if born, die; Venus a man who does not obtain a wife; Mercury a man whose voice is broken and who has bad friends; and Saturn one overcome by old age who is not submissive to his lord.

14. The Sun in a dvādaśāṃśa of the sixth sign (Virgo) gives poverty of his father; the Moon (gives poverty) of his mother (and makes him) gentle and

timid; Jupiter gives wealth pertaining to maidens; Mars causes the birth of eunuchs;

15. Venus produces one whose wife has a soft and oppressed body; Mercury a man prominent for his oratory and having good friends; and Saturn a man who grows old slowly, obeying others and serving women and evil people.

16. The Sun in a dvādaśāṃśa of Libra produces a father whose wealth is excessive, but who is deprived of health; the Moon destroys the beauty and strength of his mother; Jupiter gives wealth from travels, merchandise, and trade;

17. Mars produces a rogue with many sons; Venus a man with a noble (Ārya) wife who knows business, sexual intercourse, and science; Mercury a teacher who gives many speeches; and Saturn a youthful person with many servants.

18. The Sun and the Moon in a dvādaśāṃśa of Scorpio cause the death of his father and mother; Jupiter destroys his wealth; Mars causes the birth of evil, sick, and timid men;

19. Venus produces one whose wife is maimed or has died a violent death; Mercury a man imperfect in speech and having bad friends; and Saturn one who is himself a slave and is born of a man like a slave or one who does the commands of and associates with sinful people.

20. The Sun in a dvādaśāṃśa of Sagittarius gives beauty, dignity, and honor of his father; the Moon gives the same for his mother; Jupiter gives abundant vehicles, horses, and gold;

21. Mars causes the birth of one who is looked upon in a hostile manner by his elders; Venus gives a wife who is praised for her good qualities; Mercury gives perfection in speech and friendship and . . .;

22. and Saturn causes the birth of youthful men who have the good fortune of Cupid.

The Sun in (a dvādaśāṃśa of) Capricorn causes the loss of his father; the Moon a wind-disease of his mother;

23. Jupiter destroys the acquisition of good, peacefulness, and memory; Mars causes the birth of famous sons; Venus produces a man whose wife has trembling limbs and twitching eye-brows; Mercury a man defective in speech whose friendship is bad;

24. and Saturn a man who ages quickly and is surrounded by tanks, cows, and servants.

The Sun and the Moon in a dvādaśāṃśa of Aquarius cause disease, sickness, and defects of his parents;

25. Jupiter gives memory and wealth; Mars gives servants, slaves, and sons; Venus produces a man who is the husband of a slave-girl or of an old woman; Mercury one who is robbed of speech and has bad friends;

26. and Saturn a man with good friends who looks like an old man or who is honored by slaves.

The Sun and the Moon in (a dvādaśāṃśa of) Pisces cause joy, honor, and wealth of his parents;

27. Jupiter makes many heaps of jewels; Mars gives sons who are hostile to his allies; Venus produces one whose wife is opposed by a great arhat; Mercury a man corrupted in speech who has evil friends;

28. and Saturn in a dvādaśāṃśa of Pisces produces a youthful person who serves men of good qualities.

Thus, considering the qualities of the positions of the planets as well as their aspects and strengths,

29. one should make manifest the nature and condition which are caused by the dvādaśāṃśa and which are connected with the qualities of the benefic and malefic (planets). Whatever substances, signs, natures, and characters are described as being determined for a (particular) period or time,

30. these are modified by the various sub-influences of the lords of the signs which are similar to those of the dvādaśāṃśas. If to any lord of a sign anywhere there belongs any characteristic, be it low, high, or medium,

31. it is modified by mutually caused changes whose nature derives from its position and from the qualities of the sign and the dvādaśāṃśa (in which it is); a hundred such factors as friendly planets are to be taken into consideration with colors, changes, and forms similar to those of the dvādaśāṃśas of their houses.

In the *Yavanajātaka*: the sub-influences of all the planets in the dvādaśāṃśas of the signs.

CHAPTER 35

1. One considers the terms (triṃśallavāṃśas) as having diversity of form and little strength or brilliance. Whatever are said to be the authorities of a planet with respect to forms, positions, strengths, actions, and qualities,

2. these are said to give rise to its natures (in the native) as (the prorogator) is in connection with the lord of its term. (The signs) counted from their dividing lines (0°) are, in order, years; their dvādaśāṃśas (bhāga) are, in order, months;

3. the days are according to the degrees of the planet (prorogator) in the period of fruition (pāka). Because of the planets which are in that place and which have the influences which have been described in order, and because of the degress being aspected by the Sun and so forth, similar influences (attain) fruition in a period of fruition.

4. Proceeding from the term (triṃśallava) occupied by the Sun, (the prorogator) goes on its course giving suitable results. The numbering (of the planets) is in order the Moon (1), the Sun (2), Mercury (3), Venus (4), Mars (5), Jupiter (6), and Saturn (7).

5. The subperiod of fruition (vipāka), which has previously been determined according to the rule, (is to be divided into parts) beginning in order with one and ending with seven, (and these are to be measured) in moments and other units of time which have the characteristics of the signs and other divisions of the zodiac, and which are sub-divided in many ways, and whose places and qualities are in a fixed sequence.

In the *Yavanajātaka*: the time of fruition.

CHAPTER 36

1. There is no (native) who does not experience changes due to the mutual conjunctions (of the planets) which are called "yogas"; these so-called "yogas" have meanings which depend on the natures of the planets and on their courses through the signs and so forth.

2. These yogas, with the series of the qualities of the signs beginning with the ascendent or with that occupied by the Moon at the births of creatures, are said by the ancient Greeks to be formed in the likeness (sādṛśya) of shapes (saṃsthāna).

3. For one who sees objects of various natures, the likeness of shapes is infinite; these are to be understood as existing in the various parts of the world and having names similar to their likenesses of shape.

4. There is a natural acquisition of qualities which arises from the union of things pertaining to the signs and things which have forms like them . . ..

5. If all the planets are in the seven places between the ascendent and the descendent and are not to be seen among the visible (stars), then this yoga is called by the wise "the ship" (nau), and leads to the birth of those who have troubles and lose what they have gained.

6. If all the planets are thus and are among the visible (stars), they recognize here "the umbrella" (ātapatra); if (the native) is short-lived, it gives pleasure at the beginning; if he is long-lived, it gives good results at the end.

7. If they are between mid-heaven and hypogee in the eastern hemisphere, it is called "the bow" (dhanus); in this yoga are born men who are wealthy in the latter half of their lives and who have famous courage.

8. But if they all are in the western hemisphere, it is named "the false bow" (kūṭadhanus); it causes the birth of men oppressed by thievery, injury, depraved actions, and bondage.

9. If all the planets are in one of these four yogas, but they do not begin with a cardine, it is called "the half-moon bow" (dhanur ardhacandra); it is always the best and causes the birth of commanders (nāyaka) and generals (pṛtanāpati).

10. If all the planets are in the two trines of the ascendent, and in the ascendent itself, they say it is called "the three-peaked mountain" (śṛṅgāṭaka); in it they say is the birth of lords (īśvara) who are fond of strife and are famous.

11. If the malefic planets are in the ascendent and descendent and the benefics in mid-heaven and hypogee, they call it "the barley" (yava); in it is obtained the birth of men saddened by troubles, labors, wanderings, and wounds.

12. If the malefic planets are in mid-heaven and hypogee and the benefics in the ascendent and descendent, it is "the thunderbolt" (vajra); those born in it are happy at the beginnings and ends of their lives, but suffer many losses in the middle.

13. If both the benefic and the malefic planets are in the successive cardines, they call it "the lotus" (padma); men born in it are rich in garlands, ornaments, women, and great beauty.

14. If the benefic planets are in the cardines and the malefics in the other

places, they call it "the garland" (mālā); one born in it is endowed with garlands, clothes, ornaments, women, standards and measures, food, and wealth.

15. If the planets are four places apart without being in a cardine, they call it "the well" (vāpī); a man born in it is famous and enjoys the world, position, and righteousness (dharma); later he has a few sons.

16. If all the planets are in successive trines without being in the ascendent, it is called "the plough" (hala); it causes the birth of farmers who have vast hoards and whose enemies are overcome.

17. If the malefic planets are in the cardines and the benefics are not, this is "the serpent" (sarpa); in it is the birth of fools, injured men, thieves, frauds, prisoners, and vagrants.

18. If all the planets are in the ascendent and descendent, they call it "the wagon" (śakaṭa); they say it causes the birth of men afflicted by bondage, wandering, and disease, of paupers, and of those who marry bad wives.

19. If all the planets are in mid-heaven and hypogee, they call it "the bird" (vihaga); those born in it lose their independence, their land, and their property, but attain happiness in a foreign country.

20. If all the planets are in the ascendent and hypogee, they call it "the fish" (matsya); in it is born a fickle, but charming man whose enterprises, family, and behavior are not steady.

21. If all the planets are in the ascendent and mid-heaven, they call it "the banner" (dhvaja); in it are born those whose honor is obtained by their family and position and whose fame is increased by their wealth.

22. If all the planets are in mid-heaven and the decendent, they call it "the crooked one" (vakraka); in it is born a poor man who obeys orders, gets no pay, and has a poor memory.

23. If all the planets are in the descendent and hypogee, they call it "the conch" (śaṅkha); men born in it are sick in the beginning and love another man's wife, but afterwards they are happy and wise.

24. If all the planets are in two consecutive places beginning with the ascendent, they call this yoga "the great club" (mahāgada); it leads to the birth of men who are servants to the desires of others.

25. If the same yoga begins with mid-heaven, (it leads to the birth) of those whose wealth and property increase and decrease; if from the descendent, of those afflicted by debt; and if from hypogee, of the initiated.

26. If all the planets are in three places—namely, the hypogee and the places before and after it—they call it "the tortoise" (kūrma); in it is born a king of great fame who has many wives, sons, relatives, and allies.

27. If the ascendent is the middle place in this yoga, he is wealthy and knows much, and his actions are firm in quarrels; if the descendent, one whose intelligence is obtained by listening to others; and if mid-heaven, one whose wife is a widow.

28. If all the planets are in three consecutive places beginning with the ascendent, they call it "the mace" (musala); it produces a man who is struck by blows of rocks, is hindered by his brothers in his youth, and has no wealth.

29. If it begins from hypogee, know that it is the origin of men afflicted by grief, pain, and fatigue in their youth; if it begins from the descendent, of those oppressed by disease; and if from mid-heaven, of men who are slow-moving in their limbs.

30. If all the planets are in the four places (beginning with) the ascendent, mid-heaven, the descendent, or hypogee, they call it "the staff" (daṇḍa); in it is born one who loses his sons and wives, has no possessions, is a person of the lowest conduct, is maimed, and has a bad character.

31. If all the planets are in five places consecutively from the ascendent, this yoga is called "the couch' (śayanī); one born in it has his honor increased by the glory of his family and is always happy.

32. If it begins from hypogee, it is called "the tail" (lāṅgula); it gives the birth of those who serve others. If it is from the descendent, it is called "the ladder" (niśrayaṇī), and produces a rogue who is fond of gambling and troubled by wandering.

33. If it begins from mid-heaven, it is called "the spear" (kunta); this causes the birth of men who do honorable things. If it begins from the Moon, of men who are furious in battle. If it begins from any other place, it has no name (or special influence).

34. If all the planets are in six successive places, they call it "the row" (paṅkti); if it begins from the ascendent, it produces a king; if from (another) cardine, the king's prime minister (nṛpamantrimukhya).

35. If it begins from another sign which is not a cardine, the man born in this paṅktiyoga is rich in animals. A man with high understanding should realize that the influence is thus to be determined, but that the use of the influence is by means of indeterminable forms.

36. If all the planets are in six alternate places and if it begins with the ascendent, they call it "the circle" (cakra); one born in it is a wealthy king who has many slaves and much treasure and eats well.

37. If the planets are in the other places and the yoga is in reverse, they call it "the water-pot" (kalaśa); they say it gives birth to good men who have extensive heaps and piles of grain.

38. If there is a yoga like "the tortoise" at hypogee and another at the ascendent and if two planets are on the two sides of mid-heaven, (they call) it "the full pot" (pūrṇakumbha); it leads to the birth of men made famous by their families and gaining renown for their own deeds.

39. If this yoga is in reverse, its influence will lead to the birth of paupers who have diminished happiness. If there are yogas like "the (full) pot" at the ascendent and the descendent, both before and behind, it is said to be similarly auspicious.

40. If all the planets are mixed up together in the cardines, they call this yoga "the city" (nagara); it gives birth to kings who are fond of riots and battles.

41. If four planets are respectively in the third, fourth, fifth, and sixth places, and the rest are in the cardines (other than the fourth), this yoga is called "the swing" (dolā); it causes the birth of famous men who desire to travel much.

42. If all the planets are to the left and right of the ascendent and of the descendent, (it is called) "dexterity" (cāturya); they cause the birth of doctors, those who serve others, vagrants, ascetics, and the injured.

43. When this yoga occurs with respect to mid-heaven and hypogee, they call it "wisdom" (vidyā); (those born in it) think of unrighteousness (adharma) and are evil in the world; they are chastised by kings and are incompetent in the five duties (pañcaprayoga) and in the good.

44. These are the yogas of images (described) by the Greeks or those which are said to be undistinguishable (from them) at birth; now I will describe the other yogas which give results through number and relate to the places.

45. If (all the planets) are bunched together in one place, they call this yoga "the ball" (golaka); it causes the birth of men who go astray and are grieved, of dirty fellows whose retinues are bad.

46. If they are all in two places and do not duplicate previously described yogas, they know it as "the yoke" (yuga); (it causes the birth) of unstable men whose wealth is lost and who are injured and maimed; of heretics and ruined men who resort to others.

47. If all the planets are in three places and do not duplicate previously described yogas, they call it "the spike" (śūla); one born in it is tormented by gout, and his family and wealth are lost and gone before him.

48. If they are in four places and do not duplicate the previously described yogas, they call it "the meadow" (kedāra); a man born in it is rich with a wealth of arable land and cows, and is lord of family, grain, food, and friends.

49. If all are in five places and do not duplicate the previously described yogas, they call it "the noose" (pāśa); it gives birth to men oppressed by kings, obstructed by bonds, and making efforts for many and varied reasons.

50. If the planets are in six places and do not duplicate previously described yogas, they call it "the foot-rope" (dāmanī); one born in it is generous, carrying objects for others and obeying the commands of others in sexual intercourse and business.

51. If all the planets are in seven places and not close together, those who are wise in the science call it "the lyre" (vīṇā); a man born in it has wealth and connections acquired by his own prowess, and his excellence and (knowledge of) the meaning of the sciences are famous.

52. If the benefic planets are in the sixth, seventh, and eighth places, while the malefic are in the corresponding places with respect to the ascendent, they say it is applicable in the births of the best of men; (it produces) one who is free from enemies, toil, disease, and sorrow.

53. Having determined the likeness-yogas (sādṛśyayoga) and the number-yogas (saṅkhyāyoga) on the basis of the planets in the places, there is also a name-yoga (saṃjñāyoga) which exercises its influence; if the benefic planets are strong, a famous king is born in this yoga who possesses other people's wealth.

54. If all the planets used in this yoga are in moving signs, it is called "the rope" (rajju); establishing a bad influence in this yoga, there is born one whose wealth is accumulated by wandering in foreign countries.

55. If all the planets are in fixed signs, it is called "club-shaped" (mausala); establishing an influence of another sort, it determines the birth of men with families whose positions are secure, who have large bodies, and who are the best in their families (kula).

56. If they are in ambiguous signs, the yoga is called "the reed" (nala) and is another establishing an evil influence; it causes the birth of men who take many positions and perform clever actions.

57. If these yogas which have been described are influential and are mixed with other strong yogas or have their strength increased by yogas of planets being in their own exaltations, then each exercises its own influence as described.

58. Those yogas which excel with regard to planets and places are said to be influential at birth; the rest are to be recognized (as being influential) always in the aṣṭakavargas and in the daśās, with sub-periods of fruition arising in the course of time.

59. Thus is described the whole of the method relating to the birth of people which has various signs, distinguishing marks, and characteristics, together with the changes which are caused with respect to each other by the outgo and income of the signs, planets, yogas, and times.

In the *Yavanajātaka*: the influence of the heavenly combinations (nābhasayoga).

CHAPTER 37

1. The planets at birth, from the application of their courses through the navāṃśas of the signs, give (the native's) length of life in order; and the ascendent gives years equal to the navāṃśas traversed by the ascendent; for the years are appointed by the signs to which that navāṃśa belongs.

2. They obtain a double amount in their own (base-)triplicities, in the navāṃśas of their own houses, in their own houses, or in vargottamāṃśas; they give a triple number of years when at full strength in their exaltations or retrograde.

3. A planet—except for Venus and Saturn—subtracts a half from its period when in its dejection, an enemy's house, or the descendent; if (several planets) are in one sign, the strongest one destroys its own period.

4. A malefic planet in the twelfth place from the ascendent destroys its entire share, a benefic half; if two malefic planets are there and are aspected by a malefic, they destroy the whole life.

5. The malefic planets in reverse order (in the places from the eleventh to the seventh) destroy from their own daśās fractions ranging from one-half to one-sixth; the length of life is the sum of all the daśās.

In the *Yavanajātaka*: the shares of life (āyurdāya).

CHAPTER 38

1. If the Moon is in the eighth place from the ascendent in the house of a malefic planet or if it is in the sixth place and is aspected by a malefic planet,

and if it is not combined with benefic planets, it destroys the whole life; but if it is aspected by them, it does so only after the lapse of eight years.

2. If Jupiter is in its dejection or in a house of Mars and is aspected by malefic planets which have an evil influence, or if the malefic planets are in the sixth and eighth places, they are said to destroy the life immediately.

3. If Jupiter is in the eighth place from the ascendent, in Scorpio or Capricorn, and is aspected by Mars or Saturn, while neither Venuṣ nor Mercury aspect it, then it is said to destroy the life in a month.

4. If, in this yoga, Venus and Mercury are weak, they destroy the life within a fortnight; but even if they are aspected by Jupiter, if the ascendent is in a navāṃśa of a malefic planet, they kill in a month.

5. If all the malefic planets are strong, facing the ascendent, and in the house of a malefic planet, while the benefic planets are weak, to the right of the ascendent, and also in the house of a malefic planet, they kill on that very day.

6. If the lord of the ascendent is in the seventh place, overcome by malefic planets and not aspected by benefic ones, it kills quickly; if a malefic planet is in the ascendent aspected by the Moon and in conjunction with (another) malefic planet, (the native) dies within muhūrtas.

7. If the ascendent is occupied by either the Sun or the Moon and is aspected by a malefic planet, and if the malefic planets are strong and in the trines; and if the lord of the ascendent or the Moon is in the twelfth place, it causes the loss of life immediately.

8. If Mars is in the ascendent and is not aspected by benefic planets and if Saturn is in the sixth or eighth place, or if both are in the eighth place and are not aspected by benefic planets, they instantly cause the death of the native.

9. If a malefic planet is in the ascendent and if the Moon, either aspected by a malefic, waning, or overcome, is in the descendent, or the lord of the sixth or eighth place is in the descendent and is not mixed with a benefic, it destroys life at once.

10. If Saturn is in the descendent, Mars in the fourth place, the Moon in the ascendent in either Scorpio or Capricorn, and the benefic planets not in the cardines, then the native is said by the Greeks to die at once.

In the *Yavanajātaka*: the fatal configurations.

CHAPTER 39

1. Such is the rule relating to the life of people, regulated by the special rules regarding the periods (dāya) (of the planets). Whatever is the number of years determined as being the period (dāya) of any planet, they call that its daśā.

2. (But also) each (planet) obtains as its own age (vayas) an equal amount of time in the course of the lives of embodied beings; and, by means of their own qualities and the influences of their periods (dāya), they produce increase or decrease of men.

3. The Moon, Mars, Mercury, Venus, Jupiter, the Sun, and Saturn in order (possess) these ages; they are to be understood as existing concurrently with the daśās, from the birth of living beings till their extreme old age.

4. One should know that the age (vayas) of the Moon is one of drinking (one's mother's) milk; that of Mars is one of growing teeth; they say that of Mercury is the time of learning one's lessons, and extends up to the time when one begins to be agitated by a desire for sexual intercourse;

5. they say that of Venus is youth, which has been considered previously in this rule (i.e., it is characterized by agitation by a desire for sexual intercourse); and that of Jupiter extends through middle age; they say the age (vayas) of the Sun is another (period) beyond that middle age; and that of Saturn is the unfortunate time of old age.

6. Whichever of the Moon, the Sun, and the ascendent has superior strength from the configuration of that time (of the nativity), its daśā is seen first, and the rest follow after in the order of their strengths.

7. Whatever planet is ruler of the age (vayas) or rises first, that is said to be lord of the daśā first; if a planet is superior in strength and is in a cardine, it is designated first among the remaining (daśās).

8. The best daśā for a planet is one which occurs during its own age (vayas) or when the planet is in its exaltation and has temporal strength; the middling daśā when the planet is in its base-triplicity, in its own house, in a friend's house, or in the birth-sign (the sign occupied by the Moon at the time of the nativity);

9. and a daśā is (called) ruined, pale, and rough when the planet is in its dejection, in an enemy's house or navāṃśa, or overcome. Whatever (daśā) is spoken of when the lord of the sixth or eighth place is an enemy of the lord of the nativity, that (daśā) gives many faults.

10. If a malefic planet is in the sixth or eighth place and is aspected by an enemy which is in the house of a malefic, then it causes death in its daśā or diseases, wandering, imprisonment, and impoverishment.

In the *Yavanajātaka*: the influence of the daśās.

CHAPTER 40

1. In the daśā of the Moon, (the native) always obtains profits which result from grief and fatigue, from association with women, from activities involving garlands and sexual intercourse, from receiving gifts, and from behaving gently;

2. from traveling, from ornaments, jewels, what is bright and spotless, clarified butter, and milk, or from lotuses; from oil, sugar-cane, beans, and wool-dye; from good men, from his mother's allies, and from resorting to Brāhmaṇas.

3. (He obtains) the scattering of his allies, a bad sādhu, quarrels with his associates, the birth of daughters, and obstruction by fierce and famous nobles (Āryas)—and friendship with those who follow his dharma and with the elders.

4. (He gets) the honesty of intelligent men, gentleness, laziness in business, and subjection to sex; concern for his dharma, the gods, and Brāhmaṇas, and attachment to drinking, eating, and sleeping.

5. His acquisition of wealth falls between two extremes—illness and weakness, and praise and renown; as the Moon waxes, wanes, and waxes again, he obtains a good reputation, then poverty, and then the attainment of tranquility and good qualities.

The Moon.

6. In the daśā of Mars (the native) obtains money from thefts, wars, and tumults, from quarrels, the crushing of his enemies, battles, riots, divisions, and frauds, and from actions involving debts.

7. (His wealth) increases by means of gold, copper (tāmra), kings, smelting (agnikarma), lands, sheep, goats, and woolens, by sudden, sharp, and pungent injuries, and injuries caused by his sons.

8. (He earns) the hatred of his brothers, sons, wife, and friends, and wins in arguments with others; (he has) diseases caused by thirst, fever, blood, poison, bile, fainting, wounds, and the breaking of his limbs.

9. He becomes sharp and impatient without reason; he perseveres at hunting and acts unrighteously (adharma); he knows his strength and uses pungent language; he desires other men's property and wives;

10. he quarrels with men of good conduct and with the elders, but is friendly with bad and fierce bullies; then this man obtains fame and a series of connections with many enterprises.

Mars.

11. In the daśā of Mercury he always obtains praise for his good qualities and friendship among good men; he gets the favor of the acceptance of his words among the tribes (gaṇas); and he is happy and prosperous and has friends.

12. He earns a profit from things relating to the arts, merchandise, litigations, crafts, cleverness, humor, traveling, and story-telling; from directing businesses, and from actions involving a knowledge of writing, drawing, and reading, alchemy(? dhātvartha), and poetry;

13. from acting as a messenger, serving a lord (īśvara), acting on a stage, the efforts of friends and sons, and elders and Brāhmaṇas; from things relating to strength, summer grain, gestures, the female door-keepers of the king, and the fine arts;

14. by means of gold, jewels, garments, lands, and sons, or by means of faults, snatching, conciliation, and separation; by means of toils which torment the mind, and by means of grief caused by the hatred and cruelty of his relatives.

15. He has the varied results of many activities—possessions, science and learning, and lawful (dharma) acquisitions, as well as diseases stirred up by the wind or violently let loose by bile and phlegm.

Mercury.

16. In the daśā of Venus he obtains pleasures which cause joy, beauty, and handsomeness, and are resplendent with good food, drink, clothes, perfumes, garlands, music, singing, and sexual intercourse.

17. He has many-colored jewels like pearls, and many wives, sons, and friends, and possessions which bring glory through his cows, bulls, lands, intelligence, and sexual intercourse.

18. He obtains possessions, treasures, or the property of others, and not a little wealth by contrivances, from ploughing or from buying and selling or from women or from what pertains to cows and buffaloes.

19. He is obstructed by kings, Niṣādas, the leaders of families (kulas) and of bands (vṛndas), and those who practice righteousness (dharma); but he is pleased by prostitutes, women, families (kuṭumbas), crystal, winnowing baskets, market places, merchandise, and the elders of caravans (sārthavṛddhas).

20. He is attracted to evil women, and has bad relatives; he obtains griefs caused by his friendship with ill-behaving people, and diseases in his body arising from phlegm and caused by over-indulgence in sexual intercourse, sitting down, and riding.

Venus.

21. In the daśā of Jupiter he becomes proud, his good qualities increase, his intelligence is awakened, and he becomes a leader; (he earns) his money from things which pertain to his good policy, litigations, advice, actions leading to full growth, and remedies (bhiṣak);

22. from things pertaining to gods, Brāhmaṇas, ministers (amātya), elders, kings (kṣitīśa), sacrifices and their meanings, learning, horses, and chariots; . . .

23. (He obtains) a wide-spread wealth (consisting) of guilds (śreni), cities (pura), villages (grāma), elephants, horses, carriages, umbrellas, banners, the sounding of trumpets, and gold, as well as good sons, the best education, wives, servants, and mines of jewels.

24. He enters into friendship with great and good men—those who are experts in Vedic studies (svādhyāyavṛddhas) and chief ministers of the king (nṛpamantrimukhyas); he enjoys his own dharma which is perfect for that time, and he hates the enemies of the Brāhmaṇas who rejoice in unrighteousness (adharma).

25. He obtains misery from his bewilderment on considering the methods of confirming ideas of subtle meaning; and he gets diseases which cause a loss of virility and madness and which arise in the fat and the ears.

Jupiter.

26. In the daśā of the Sun he gets excessive harshness and fierceness, and the strength, might, and heat of powerful men; he has fame, respect, constant activity, and a great accumulation of honor.

27. His wealth consists of gold, copper (tāmra), swords, small bones (ivories?), skins, woolens, and woven goods, and (he gets them) from the king, from stealing, serving others, injury, and toil, and from activities involving travel and medicines.

28. He loses his money, which causes his wife and children to get sick, and he quarrels with some of his relatives and servants; he is killed by the king, fire, his enemies, poison, or a sword; and he abounds in such things as false pride.

29. He is agitated, has habitual insomnia, is constantly sneezing and coughing, and is dishonest; he is fond of eating meat, desires (to follow) the dharma of Yama, has a predilection for liberality, and fails in sexual intercourse.

30. In this daśā he gets pain in his body by means of diseases of the heart and eyes, fevers, (sickness caused by) bile, hallucinations, hunger, and thirst, or by means of illnesses of the belly, or by such things as beatings with sticks.

The Sun.

31. In the daśā of Saturn he is distressed by exhaustion, fatigue, calamities, and confusion, is lazy, envious, and deformed, learns how to create illusions, and is very insolent.

32. He possesses women, old men, servants, tin (trapu), lead (sīsa), swords, a broken head, stones, and utensils for the house and so on; an axe, old clothes, asses, and camels; money; and such things as buffaloes.

33. He is honored and put in charge of cities (pura), villages (grāma), and tribes (gaṇa), and inherits position and distinction; he gets profits by means of low or very cruel methods such as hired killings.

34. The possessions he has acquired with an effort are destroyed or stolen, his servants are killed, and his sons and wife die; in things he should succeed in, he fails; in battles, he loses, and his family (jāti), wife, and sons are beaten;

35. in (dealing with) merchandise, he suffers losses; but in misfortunes, he has power and courage; he experiences hostility caused by gossip. He always has diseases such as hunger, injuries, thirst, burns, anger, drowsiness, and delusions.

Saturn.

In the *Yavanajātaka*: the influence of the ripening of the daśās.

CHAPTER 41

1. Those planets which are in the upacaya-places from the ascendent or are in their own base-triplicities, friends' houses, or signs of exaltation, and are not depressed, have a very good influence in the fruition of their daśās; if they are in the opposite situations, their influence is worse.

2. The times belonging to each of the planets within the daśās are called antardaśās; dividing the influence of the lord of the daśā, they make a series depending on their positions.

3. A planet in the same place (as the lord of the daśā) possesses a half of its period (as its antardaśā); one in the fourth place, a fourth; one in the fifth, a third; one in the ninth, a sixth;

4. and a planet in the eighth place from that occupied on its course by the planet (which is lord of the daśā), a seventh. The sub-periods of the antardaśās are to be known by the order of (the planets') strengths and daśās (vayas).

5. If a malefic planet obtains a portion of an antardaśā, it is to be known as worthless and always giving rise to bad consequences; but if a benefic does this, it removes the influence of the bad daśā and establishes the best results.

6. Through the occupancy of each other's houses, navāṃśas, and dvādaśāṃśas, and through their mutual aspects and conjunctions, (the planets) cause the fulfillments of the results of actions to be auspicious, terrible, crooked, honest, or harsh in their daśās.

7. The daśā of the ascendent belongs to the lord of the sign and the lord of the navāṃśa (which are rising); the characters of the natives are to be determined by means of their qualities. The time of the end of the native's life is called the antara; it gets that name thus.

8. The enemy of the lord of the ascendent causes the loss of his life during its sub-period (vipāka = antardaśā) (during the daśā of the ascendent), and (from the antardaśā) it is called the antara. But a friend (of the lord of the ascendent), (in an antardaśā) in this (daśā) gives good results and has whatever is its own influence on the bodies (of men).

9. Whatever influence (of a planet's daśā) has arrived, but is obstructed by another (planet's antardaśā), though it be desired and already bestowed, it is destroyed; but if the influence of the daśā is known to possess temporal strength, then it attains perfection whether it is good or bad.

10. If, in any (daśā), the (antar)daśā is doubtful, then that (daśā) is thought to exercise its indicated influence in full; and if (a planet) has increased strength at the nativity, it quickly destroys (the influence) coming from another (planet's) aṣṭavarga.

11. Thus are the influences of the fruitions of the daśās for men; good and bad, they follow along in order. They take hold of the mind, and are useful in determining when to undertake actions.

12. One who looks with knowledge which is full of various investigations, rules, skills, and instructions, considering whatever was determined in a daśā, should predict just that result or what is like it.

13. The embodied (soul), being in the daśā (of the ascendent), when the sub-period (vipāka = antardaśā) has a bad influence, on the last day loses its power of action and, impelled by diseases arising from the planets according to the rules, leaves the body and goes forth.

14. I shall here describe the diseases of the planets and signs, which have natures like those of their sources; by them are dissolved the bodies of mortals when they die, by means of the causes of disease (nidānas) which depend on the power of their lords.

In the *Yavanajātaka*: the influence of the antardaśās.

CHAPTER 42

1. Whatever planet is lord of the eighth place possesses the end of the years (allotted to the native), or else the lord of the Drekkāṇa (in the eighth place) does; that planet, if it was strong at the nativity, causes the death of the native by means of injuries like itself.

2. Because of the Sun, he dies in a fire; because of the Moon, by means of

immersion in water; because of Mars, by means of swords, fire, or a flood; because of Jupiter, by means of diseases arising from pains in the belly; because of Mercury, by means of fevers caused by practicing crafts and studying;

3. because of Venus, by means of faults involving women and drink, or phlegmatic diseases, or diseases occurring in the genitals and belly; and because of Saturn, by means of a black bull, or a quadruped, or (diseases) caused by hunger or wind.

4. A malefic planet in the sign which was in the eighth place at the nativity causes death by killing; a benefic planet in that sign, if it was overcome in the nativity, destroys by a disease which arises in the body.

5. The various causes of diseases (nidānas) are determined by means of the sign and the planet (in the eighth place) and arise from their qualities; the last period of time in the daśā is two months long, and is determined by the dvādaśāṃśa and navāṃśa in the seventh place (the descendent).

6. The Sun in the eighth place kills by means of nails, teeth, horns, carnivorous animals, fire, iron spears, pains, poison, stones, or swords, or by means of (injuries) pertaining to the sign or those caused by warriors, foresters, Mlecchas, or kings;

7. the Moon by such things as phlegm, blood, belly-aches, water, urinary diseases, cold, fevers, and rain-storms; Jupiter by means of injuries caused by head-colds, diseases in the throat and cheeks, hallucinations, phlegm, and dysentery;

8. Venus by means of such things as excessive drinking, eating, and sexual intercourse, water, phlegm, fever, old age, and diseases of the anus; Mars by means of thieves, battles, swords, fire, bile, fever, blood, poison, and faults of anger;

9. Mercury by means of such things as time, fatigue, falling down, fever, decay, asthma, (diseases of) the throat, and weariness; and Saturn by such things as stones, swords, wounds, clods, ropes, hunger, bites, wind, and lack of blood in the limbs.

10. These (planets), when they enter the ascendent or the eighth place, cause death; but the malefic planets, if they are of the highest strength, kill when they are in the cardines, even though the benefic planets also are strong.

11. If the eighth place is a forest sign and is aspected by the Sun, death occurs in the wilderness and is caused by forest animals; if it is aspected by Mars, . . .; and if the eighth place is aspected by Saturn, ...

12. If his eighth place is a water sign, the native loses his life in the water; if it is aspected by the Sun, (he is killed) by hot water; if it is aspected by Mars, by pouring forth his blood and vomiting;

13. and if it is aspected by Saturn, by a dropsical belly (dakodara), as well as by its own pains and diseases caused by the sign. If the Moon is in a town sign and is not aspected by the other (planets), it kills by means of a phlegmatic (disease);

14. if it is aspected by the Sun, (it kills) by burning and fever and by

great . . .; if (it is aspected by) Mars, it kills by means of diseases of the throat caused by dryness and acquired injuries effected by itself;

15. the Moon in the eighth place (in a town sign), if (it is aspected by) Saturn, causes death by the madness of the people. The Moon in the eighth place in a water sign causes death in the water.

16. If the eighth place is the house of a malefic planet and the Sun either aspects it or is in it, then (the native) always dies because of such things as diseases of the genitals, or phlegmatic (diseases), or . . ..

17. If the eighth place is in a reptile sign and is aspected by the Sun, it slays the body destroyed by a serpent; if it is aspected by Mars, (the native) is afflicted by poison and fire; if it is aspected by Saturn, he is afflicted by ghosts and snakes.

18. If a strong planet is in the ascendent in a navāṃśa of a town sign, forest sign, water sign, or hole (i.e., reptile) sign, then on the last day (of the native's life) it applies just these regions (which belong to each category of sign); (a similar interpretation is to be given) in the case of a navāṃśa belonging to a human sign, a quadruped sign, or a half-human and half-quadruped sign.

19. Whatever sign is occupied by the antara at the time of death, the limb in the body which belongs to that sign is surely injured; if the malefic planets are bright (ujjvalinaḥ) or in the eighth place, they are said to supervise the breaking of the limbs in these cases.

20. When it is observed that the yogas described above are uncertain, even a planet in the sixth place, if it is not aspected by benefic planets, strikes the whole body through pains because of diseases caused by its position and by itself.

21. If the malefic planets bring death at night, they kill with something having qualities like their own; if in daylight they possess the rule of death, they say (that the deaths) are to be determined as depending on the natures of the (planet's) places.

22. If any planets are said to be in the houses such as their friends' (and not in their enemies' houses or their signs of dejection), then this rule applies to them. When Yamānta has given death (to the body), the continuing journey (of the soul) has various results depending on the signs occupied by the planets.

In the *Yavanajātaka*: (the eighth place) which is called the place of death.

CHAPTER 43

1. The exit (of the soul from this world) is to a part of the many (other) worlds which is determined by (the lord of) the sixth place, the seventh place, the eighth place, or the Decan (in one of these places); any other rule is unimaginable.

2. (This part of the many worlds) is to be established as having the qualities of the place belonging to the lord of the Decan by means of fixed rules which follow the natural order; when (the soul) is carried away (in death), it obtains

from among the four paths of progress (open to it) that one which has the qualities of that (lord of the Decan).

3. There are three ways from the world of men at the time of death—horizontally, up, or down; when a man dies, his own qualities establish paths (for him) which have various sorts of castes, forms, and characteristics.

4. If, at the time of death, (all) the benefic planets are in their own vargas in the signs of their exaltation and in cardines, or if the lord of the eighth place is a benefic and is in this yoga, it provides the way to the abode of the Sun (Sūryaloka).

5. If the benefic planets are in their exaltations in the sixth, seventh, or eighth place, they give the way to heaven; the malefic planets in this yoga cause rebirth among the Yakṣas, Asuras, and Rākṣasas.

6. If (the planets) are in their own houses, their friends' navāṃśas, or their base-triplicities in the seventh or eighth places or the navāṃśas of the signs in those places, and if they are not overcome, they cause re-birth to occur in the world of men; the direction and the region (where the birth takes place) is determined by the birth-sign (and its lord).

7. Their re-birth in a (particular) caste depends on the planet which is in the seventh or eighth place; (or), they say that the difference in caste depends on the sign which is in the descendent or which owns the dvādaśāṃśa occupied by the (significant) planet.

8. If the lords of the sixth, seventh, and eighth places are in their signs of dejection or their enemies' houses in other planet's navāṃśas, and if they are overcome and are diminished, dim, or rough, and if they are not aspected by benefic planets, they are seen (to lead) to (instant) death.

9. When these same planets are overcome by malefic planets or aspected by malefics, and are in the houses of malefics, they cause re-birth among animals; the varieties (of animals) depend upon the natures of the (significant) signs.

10. Thus has been described this rule for the whole world relating to conception, birth, livelihood, and death, with its characteristics, its results, and its permutations caused by the planets and the signs in (the course of) time.

11. There is a certain unchanging rule produced by the yogas of planets and signs (in the horoscope) at the birth of men; they call it "his fate". There is a similar (rule) in the yearly (horoscopes) of men.

12. This (rule) is said by the experts to be of two sorts: "the fixed" and "the portentous." Anything which is established by the birth-horoscope follows along in order over the course of time and is called fixed.

13. But, as the planets pass through the signs which are said by good men to have been the positions of the seven planets at the (native's) birth, they exercise an influence which is called "portentous."

14. That (method) having the nature of eight and possessing many characteristics and meanings, was announced on earth by him who causes the world to revolve; pertaining to genethlialogy and existing in the courses (of the planets), it is duly said to give results.

15. The planets, by being in the houses of benefics or malefics, of their

friends or their enemies, in their exaltations or dejections, or in their own vargas, by their strengths, and by their aspects, through the combination of their daśās (with the aṣṭavarga), give results which are full of inconsistencies.

16. Benefic planets, when strong, have a good influence; malefic planets, when strong, a bad influence; benefic planets aspected by benefics are good, but malefic planets aspected by malefics are not.

17. If the lord of the daśā has the greatest strength, it destroys any evil that originates in the aṣṭavarga. All planets are influential when in the position of that (lord of the daśā); (the lord of the daśā) itself exercises its influence to the full.

In the *Yavanajātaka*: the way after death is completed.

CHAPTER 44

1. The Sun in its own place produces brilliance and honor; in the second wealth and prosperity; in the third a struggle with the forces of one's enemies; in the fourth praise from assemblies of relatives;

2. in the fifth diseases from bile, fevers, old age, and illnesses of one's sons; in the sixth fear of disease; in the seventh it gives health and slays one's enemies; in the eighth it causes the acquisition of beauty and strength;

3. in the ninth (it causes) distress from anger and wandering; in the tenth it produces joy and gives wealth; in the eleventh it brings about the attainment of the results of one's undertakings; and in the twelfth it causes sickness.

4. The Sun in the place of Saturn gives learning and glory; in the second it produces much happiness; in the third loss of wealth and glory; in the fourth fame of one's family;

5. in the fifth the Sun produces a union between one's sons and one's self; in the sixth joy; in the seventh it causes respect from one's enemies and gives food; in the eighth it produces pleasure in quarreling with one's enemies;

6. in the ninth the Sun gives position and prosperity; in the tenth there is success in actions and happiness; in the eleventh it gives various possessions, glories, and joys; and in the twelfth it causes sickness.

7. The Sun in the place of Jupiter produces despondency and delusion; in the second wealth; in the third loss of position, money, and honor; in the fourth (the native) is the leader of his relatives and people;

8. in the fifth the Sun gives friendship with equals, sons, and wealth; in the sixth (the native) subdues his senses; in the seventh it causes delusion, wandering, and illness; in the eighth hostility, diseases, and wandering;

9. in the ninth the Sun gives righteousness (dharma) and money, and (the native) conquers his enemies; in the tenth it produces position and business and gives wealth; in the eleventh the Sun causes honor, happiness, wealth, and success; in the twelfth dishonor.

10. The Sun in the place of Venus gives poverty, disease, and wandering; in the second it produces women, wealth, and grain; in the third the Sun gives quarrels with one's wife; in the fourth it causes the misery of his family (vaṃśa);

11. in the fifth it gives losses and enemies; in the sixth it produces amusements in many places; in the seventh it gives women and happiness and produces beauty; in the eighth the Sun destroys the pleasure of the body;

12. in the ninth the Sun causes anger and jealousy; in the tenth obstruction in business; in the eleventh glory; and in the twelfth from Venus the Sun brings about success in actions and wealth.

13. The Sun in the place of Mars gives money and sons; in the second it produces many possessions; in the third such things as stealing and breaking; in the fourth beauty, strength, and health;

14. in the fifth diseases from bile, fevers, old age, and illnesses of one's sons; in the sixth fear of disease; in the seventh it gives health, and (the native) slays his enemies; in the eighth it causes joy and good fortune;

15. in the ninth the Sun gives position and destroys evil; in the tenth it causes the acquisition of profits; in the eleventh the Sun causes pleasure with many women and glory; in the twelfth (the native) is grieved by fatigue.

16. The Sun in the place of Mercury gives confusion of memory, breaking, and illness; in the second it causes strife; in the third position and wealth; in the fourth quarrels, fear, and wandering;

17. in the fifth it causes beauty and destroys evil; in the sixth the Sun is the creator of honor and wealth; in the seventh the Sun takes away one's voice and one's wife; in the eighth it produces diseases;

18. in the ninth the Sun gives knowledge and removes illness; in the tenth it causes praises from the best men; in the eleventh (place) from Mercury the Sun produces knowledge, wealth, and beauty; and in the twelfth (the same).

19. The Sun in the place of the Moon produces heart-disease, grief, wandering, quarrels, poverty, anger, losses, diseases, fears, sickness, and robbery; in the second expenses, weariness, and anxiety;

20. in the third the Sun gives wealth, righteousness (dharma), honor, position, pleasure in friends, and happiness; in the fourth it causes a pouring forth of blood from wounds, fevers, diseases, breaks, and quarrels;

21. in the fifth the Sun gives oppression by the king, grief for sons and relatives, and diseases; in the sixth it produces health, happiness, destruction of one's enemies, joy, fame, and success in business;

22. in the seventh it causes a pouring forth of blood, fevers, weariness, old age, poisoning, and wandering; in the eighth the Sun produces sorrow for wife and sons, illness of relatives, losses, misfortunes, and death;

23. in the ninth the Sun produces poverty, a fall in status, and the hatred of one's elders (guru) and relatives; in the tenth it causes the acquisition of human (slaves), quadrupeds, women, gold, lands, and garments;

24. in the eleventh the Sun gives position, glory, joy, dainty foods, health, and wealth; in the twelfth place from the Moon it is said by experts to obstruct gaining profits from business.

25. The Sun in the ascendent gives glory, praise, position, wealth, prosperity, honor, fame, business, food, and gold; in the second it gives hunger, fatigue, and disease, and destroys one's accumulated possessions;

26. in the third the Sun gives victory, joy, position, good things, wealth, food, and friends; in the fourth it produces pleasure in garlands and sexual intercourse, union with one's relatives, and power;

27. in the fifth it gives toil for one's family (kula), anxiety, quarrels, diseases, losses, and wandering; in the sixth the Sun gives destruction of one's enemies and illnesses, glory, brilliance, joy, respect, and wealth;

28. in the seventh the Sun produces anger, wandering, delusion, sickness, theft, and the illness of one's wife; in the eighth it kills the body with such things as swords, fever, fear of enemies, imprisonment, breaking, and beasts of prey;

29. in the ninth the Sun gives disrespect from the vile, expenses, and the destruction of his acts of righteousness (dharma); in the tenth the Sun gives quadrupeds, clothes, lands, sons, wives, and servants;

30. in the eleventh the Sun gives many cows, lands, gold, copper, vehicles, seats, position, and happiness; and in the twelfth from the ascendent it takes away treasures and wealth and produces hunger, fatigue, and grief.

In the *Yavanajātaka*: the transits of the Sun.

CHAPTER 45

1. Saturn in its own place causes wounds from swords and diseases; in the second place it takes away honor; in the third it overcomes sickness and one's enemies and produces status; in the fourth Saturn destroys good qualities and friendship;

2. in the fifth it gives sons and money; in the sixth Saturn produces position and wealth; in the seventh it causes wandering and destroys one's wife; in the eighth it produces diseases, the destruction of wealth, and (the appearance of) enemies;

3. in the ninth Saturn destroys one's means of making money; in the tenth it takes away (the profit from) one's actions; in the eleventh Saturn produces success in several pleasures and in wealth; and in the twelfth wandering and fear.

4. Saturn in the place of the Sun gives happiness, money, joy and pleasure; in the second wealth; in the third it destroys honor, beauty, and strength; in the fourth it abets the happiness from one's relatives;

5. in the fifth Saturn produces sickness and anxiety about one's sons; in the sixth strife; in the seventh it gives happiness and joy from one's wife; in the eighth Saturn destroys disease and confusion;

6. in the ninth Saturn determines the appearance of evil; in the tenth success in one's activities; in the eleventh it causes the acquisition of much good and money; in the twelfth the loss of one's employment.

7. Saturn in the place of Jupiter causes delusion; in the second it destroys good; in the third it produces conflict and quarrels; in the fourth loss of one's relatives and anxiety;

8. in the fifth it gives sons, possessions, honor, and glory; in the sixth it

produces fame; in the seventh Saturn causes the loss of one's wife and agitation; in the eighth death;

9. in the ninth Saturn gives distress from one's own servants and from low people; in the tenth it destroys beauty; in the eleventh it causes the acquisition of hoards (of money) with little effort; and in the twelfth strength in one's body.

10. Saturn in the place of Venus takes away one's beauty and one's wife; in the second it takes away wealth; in the third it gives evils, separation, sorrow, and hatred; in the fourth it causes strife;

11. in the fifth Saturn causes imprisonment or wandering; in the sixth lordship, honor, and wealth; in the seventh anxiety and despondency because of one's wife; in the eighth disease;

12. in the ninth poverty and wandering; in the tenth Saturn destroys prosperity; and in the eleventh and twelfth it gives position, brilliance, joy, wealth, children, and slaves.

13. Saturn in the place of Mars gives unrighteousness (adharma), quarreling, and disease; in the second Saturn causes loss; in the third the destruction of quarreling and strength; in the fourth many deceits;

14. in the fifth the acquisition of authority, sons, and wealth; in the sixth an increase in one's good qualities and lordship; in the seventh Saturn produces quarrels, fatigue, and illness; in the eighth it gives burns and wounds;

15. in the ninth Saturn gives divisions and jealousy; in the tenth success with regard to honor, sons, and wealth; in the eleventh the best profits and acquisitions; and in the twelfth physical pleasure.

16. Saturn in the place of Mercury causes loss and disease; in the second bewilderment of the mind; in the third separation from one's allies; in the fourth the destruction of friendship and trust;

17. in the fifth Saturn causes improper conduct of one's sons and confusion; in the sixth success with respect to one's mind, fame, good qualities, and wealth; in the seventh Saturn produces the appearance of inauspiciousness in one's speech; in the eighth physical pleasure;

18. in the ninth Saturn causes success with respect to righteousness (dharma) and money; in the tenth acquisition through work involving speech and the intellect; in the eleventh the obtaining of lands and quadrupeds; and in the twelfth honor and learning.

19. Saturn in the place of the Moon establishes imprisonment, wandering, (injuries from) swords, wind-diseases, poison, fire, enemies, distress, and loss of one's wife, sons, and property; in the second place it causes expense and pain;

20. in the third Saturn gives the destruction of one's enemies, honor, joy, beauty, and many acquisitions; in the fourth it causes the disrespect of one's relatives, the loss of beauty, fear of enemies, and illness;

21. in the fifth Saturn produces the loss of position, business enterprises, sons, and wealth, the hatred of one's relatives, and quarrels; in the sixth it gives the destruction of one's enemies, joy, happiness, and wealth;

22. in the seventh Saturn causes the loss of beauty, fatigue, diseases of the

genitals, the death of one's wife and friends, and wandering; in the eighth theft, hunger, bondage, death, misery, and disease;

23. in the ninth Saturn gives illness, wandering, quarrels, fatigue, loss of one's possessions, hunger, and misery; in the tenth it destroys one's lordship, the profits of one's actions, and one's hoards, and produces disease and dishonor;

24. in the eleventh Saturn gives glory, other men's wives, wealth, slaves, possessions, success in business, status, and honor; and in the twelfth it takes away cleverness in one's actions, fame, brilliance, and honor.

25. Saturn in the ascendent always causes honor from the rulers of cities, towns, and tribes (puragrāmagaṇādhipāḥ), (the possession of) metals (lohāni), and the acquisition of wealth; in the second place it causes infamy and a decrease in one's wealth;

26. in the third the destruction of bad things, good profits, success, honor, respect, and health; in the fourth place from the ascendent Saturn produces houses, money, friendship with one's relatives, and power;

27. in the fifth Saturn causes victory, wealth, prosperity, progeny, sons, and strength; in the sixth health, joy, brilliance, the destruction of one's foes, fame, diligence, and power;

28. in the seventh Saturn gives the death of one's wife, weariness, exile to a foreign land, and illness; in the eighth Saturn gives loss of one's wife, sons, and property, imprisonment, death, and disease;

29. in the ninth Saturn causes long wanderings, diseases, bodily confinement by one's enemies, and hatred; in the tenth honor, joy in one's actions, position, and prosperity;

30. in the eleventh place from the ascendent Saturn gives metals (loha), quadrupeds, and so on, as well as women, grain, slaves, and black garments; and in the twelfth it produces poverty, misery, and despair.

In the *Yavanajātaka*: the influence of the transits of Saturn.

CHAPTER 46

1. Jupiter in its own place and in the second causes the acquisition of position, sons, wealth, and honor; in the third success with regard to victory and wealth; in the fourth the attainment of joy and happiness;

2. in the fifth despondency, poverty, and wandering; in the sixth agitation because of one's enemies, sleepiness, fatigue, and disease; in the seventh and eighth the acquisition of food, women, good health, sons, and money;

3. in the ninth it destroys one's intelligence and memory; in the tenth it gives position, glory, and wealth; in the eleventh Jupiter causes success with regard to acquisitions; and in the twelfth it gives weariness.

4. Jupiter in the place of the Sun causes the acquisition of intelligence, friends, and money; in the second it gives wealth; in the third it produces illnesses, poverty, enemies, and losses; in the fourth status, fame, and renown;

5. in the fifth Jupiter causes diseases, punishment by the king, and wandering; in the sixth imprisonment; in the seventh the appearance of joy and happiness; in the eighth sickness and the loss of one's money;

6. in the ninth success with regard to righteousness (dharma) and wealth, and happiness; in the tenth profit in one's activities, joy, and authority; in the eleventh the acquisition of garments and gold; and in the twelfth Jupiter gives enemies, fatigue, and grief.

7. Jupiter in the place of Saturn gives perturbation; in the second it causes the loss of one's wealth; in the third it gives the acquisition of lands, wealth, and money; in the fourth various injuries;

8. in the fifth it produces joy from one's sons and power; in the sixth good qualities, authority, victory, and wealth; in the seventh miseries, diseases, and illness; in the eighth Jupiter causes sickness and takes away one's money;

9. in the ninth Jupiter gives the appearance of evil, and weariness; in the tenth injuries, quarrels, and reproaches; in the eleventh and twelfth vast possessions.

10. Jupiter in the place of Venus causes mental anguish and despair; in the second it gives women and wealth; in the third it causes an increase in strife with one's wife and in her anger; in the fourth quarrels with one's elders (guru) and relatives;

11. in the fifth wealth and the begetting of sons; in the sixth Jupiter causes the crushing of one's enemies, and wealth; in the seventh it gives quarrels with one's wife, wanderings, and delusion; in the eighth it takes away joy, happiness, and wealth;

12. in the ninth Jupiter causes an increase in one's good qualities, money, and righteousness (dharma); in the tenth it gives wealth; in the eleventh Jupiter gives the acquisition of women, wealth, and grain; and in the twelfth the loss of these.

13. Jupiter in the place of Mars destroys one's foes; in the second it gives brilliance and joy; in the third it produces agitation and quarrels; in the fourth (the native) possesses friendship and honor;

14. in the fifth it overcomes the fear of one's enemies; in the sixth it produces fatigue, misfortune, and old age; in the seventh diseases, enemies, and grief; in the eighth it destroys what pertains to victory and joy;

15. in the ninth it takes away one's beauty and destroys one's wealth; in the tenth it produces position, good qualities, and prosperity; in the eleventh Jupiter causes the acquisition of lands and gold; and in the twelfth expenses.

16. Jupiter in the place of Mercury causes the thriving of one's voice and intellect; in the second an increase in one's honor; in the third it destroys honor, happiness, and status; in the fourth (the native) possesses honor, profits, and money;

17. in the fifth it destroys fame and wealth; in the sixth it obstructs beauty, pleasure, and glory; in the seventh Jupiter abets one's joy and good qualities; in the eighth it causes soundness of one's voice and mind;

18. in the ninth it destroys one's voice and intellect; in the tenth it gives

the acquisition of righteousness (dharma) and income; in the eleventh Jupiter gives success with regard to knowledge, happiness, and wealth; and in the twelfth stupidity.

19. Jupiter in the place of the Moon causes delusion, loss of money, the destruction of one's status and honor, fatigue, wandering, all sorts of diseases, opposition, and quarrels; in the second it gives position, sons, authority, and wealth;

20. in the third Jupiter causes the loss of one's people and money, hindrance in one's business, wandering, weariness, and cheating; in the fourth contempt, a decrease in one's goods, reproach, the death of one's relatives, and anxiety;

21. in the fifth it gives servants, clothes, position, gold, honor, and sons, and conquers one's foes; in the sixth Jupiter causes quarrels with one's relatives, disputes, terror, and the loss of the profits of one's activities;

22. in the seventh it produces (the enjoyment of) women, houses, food, and drink, handsomeness, and extremely profitable journeys; in the eighth Jupiter causes the destruction of one's wealth and relatives, diseases, fatigue, poverty, and quarrels;

23. in the ninth Jupiter produces outstanding success with regard to one's sons, wife, lands, position, honor, and wealth; in the tenth it causes eye-diseases, the loss of one's goods, phlegmatic illnesses, difficulties, and the death of one's sons;

24. in the eleventh Jupiter gives lands, houses, sons, women, gold, grain, clothes, and vehicles; and in the twelfth from the Moon it causes travel in foreign countries, weariness, and poverty.

25. Jupiter in the ascendent gives gold, cows, horses, sons, lands, children, knowledge, sexual intercourse, position, glory, and food; in the second it produces the honor, happiness, and wealth of men (the natives);

26. in the third Jupiter causes the appearance of quarrels with one's relatives and one's enemies, of anger, reproach, and decline; in the fourth success with regard to one's own dharma, strings of pearls, houses, and money;

27. in the fifth from the ascendent Jupiter gives dignity, honor, sons, fame, and wealth; in the sixth it establishes the bringing forth of good qualities, the acquisition of glory and wealth, the destruction of one's enemies, power, and beauty;

28. in the seventh it produces food, women, clothes, perfume, garlands, and pleasure, and destroys disease; in the eighth Jupiter causes phlegmatic (diseases), old age, (the bites of) snakes, wandering, imprisonment, and terror of one's enemies;

29. in the ninth Jupiter causes the acquisition of position, money, knowledge, sons, and righteousness (dharma), and happiness; in the tenth authority, the acquisition of wealth and honor from kings, and success in business;

30. in the eleventh Jupiter causes the acquisition of cows, lands, grain, clothes, gold, children, knowledge, houses, and food; and in the twelfth it gives profitless journeys and expenses.

In the *Yavanajātaka*: the transits of Jupiter.

CHAPTER 47

1. Venus in its own place gives the destruction of one's wealth and wisdom; in the second strife with one's wife; in the third it destroys honor, wealth, and brilliance; in the fourth it gives honor from one's own relatives and expensive things;

2. in the fifth it causes injuries and wandering and destroys one's wealth; in the sixth it produces intelligence, beauty, and honor; in the seventh sexual intercourse with women and food; in the eighth Venus causes distress from low people;

3. in the ninth it destroys cleanliness and sexual intercourse and gives wandering; in the tenth it destroys pleasure and profits from one's actions; in the eleventh Venus produces women, silver, and food; and in the twelfth joy and beauty.

4. Venus in the place of the Sun gives little happiness and anguish; in the second it causes excessive expenditures; in the third (it produces) quarrels with one's sons and wife and fear; and in the fourth goading and piercing by one's enemies;

5. in the fifth it gives loss of wealth, wandering, and disease; in the sixth Venus destroys joy, happiness, and money; in the seventh it causes strife with one's wife and breaking; in the eighth pleasure and good health;

6. in the ninth Venus causes the appearance of wounds and roaming; in the tenth the loss of one's money; in the eleventh Venus gives the acquisition of gold; and in the twelfth cleanliness and food.

7. Venus in the place of Saturn gives strife, hunger, and quarrels; in the second diseases; in the third it causes the acquisition of cows, buffaloes, and money; in the fourth success with regard to friends and wealth;

8. in the fifth Venus causes the acquisition of position, wealth, and money; in the sixth the appearance of pride, fatigue, and illness; in the seventh diseases of the genitals; in the eighth the acquisition of position, glory, and happiness;

9. in the ninth Venus causes the acquisition of women and property; in the tenth the appearance of honor and happiness; in the eleventh the acquisition of women, extravagant things, and money; and in the twelfth pain.

10. Venus in the place of Jupiter takes away beauty, intellect, and exercise; in the second it causes destruction; in the third expenditure of one's money and quarrels; in the fourth indigestion and an increase of phlegm;

11. in the fifth the acquisition of sons, status, and real estate; in the sixth it gives diseases and fear; in the seventh Venus produces knowledge; in the eighth position, women, and good health;

12. in the ninth it gives success with regard to speech and money; in the tenth honor and wealth from great men; in the eleventh it causes an increase in one's treasure; and in the twelfth Venus gives the loss of one's business and pleasure.

13. Venus in the place of Mars causes offenses and the death of one's wife; in the second imprisonment; in the third many possessions, honor, and enjoyment; in the fourth it gives valor;

14. in the fifth it produces power, courage, and diligence; in the sixth (it gives) beauty and nobility; in the seventh Venus destroys one's wife, one's happiness, and one's prosperity; in the eighth it causes decline and evil;

15. in the ninth Venus (gives) success in arguments and a good wife; in the tenth the loss of one's accumulated possessions; in the eleventh the acquisition of lands, gold, and sons; and in the twelfth power.

16. Venus in the place of Mercury destroys one's virility and beauty; in the second one's wealth; in the third it destroys diseases and one's foes; in the fourth it takes away honor and victory;

17. in the fifth (the native) is a leader in sons, clothes, position, and wealth; in the sixth it gives victory; in the seventh it destroys one's business and power; in the eighth it obstructs one's intelligence and strength;

18. in the ninth it causes worship from men who rise from their seats (to pay their respects), learning, and honor; in the tenth it destroys one's vows; in the eleventh Venus gives lands, sons, and money; and in the twelfth it hinders one's business.

19. Venus in the place of the Moon causes the acquisition of gold, women, silver, money, learning, sons, clothes, position, and quadrupeds; in the second the gaining of wealth and a wife;

20. in the third it produces cows, lands, garments, sons, honor, joy, position, women, and good health; in the fourth Venus gives wealth, a wife, sons, friends, good food, clothes, and perfume;

21. in the fifth it gives friends, the birth of sons, the appearance of good qualities, fame, and money; in the sixth Venus causes poverty, quarrels, diseases, hatred, and the loss of one's honor;

22. in the seventh Venus gives debts, wandering, anxiety caused by women, and bad friends; in the eighth women, happiness, publicity, honor, joy, friends, learning, and clothes;

23. in the ninth Venus causes the acquisition of wealth from friends, elders (guru), and women, of righteousness (dharma), of knowledge, of glory, and of good qualities; in the tenth the loss of one's money, the affection of one's relatives, the profits of one's actions, and one's honor;

24. in the eleventh it produces women, beds, food, drink, ornaments, sexual intercourse, joy, houses, and money; and in the twelfth Venus gives food and happiness, and causes the loss of one's clothes.

25. Venus in the ascendent produces an abundance of cows, friends, jewels, clothes, gold, women, edible foods, beds, precious stones, and pearls; in the second place it gives a wife, wealth, and grain;

26. in the third Venus gives the acquisition of gold and pearls, and causes the destruction of one's enemies; in the fourth it gives cows, houses, ornaments, women, prosperity, and honor from one's relatives and friends;

27. in the fifth from the ascendent it causes the acquisition and attainment of wealth, honor, a wife, business, and glory; in the sixth Venus produces many quarrels, wanderings, griefs, toils, injuries, and pains;

28. in the seventh quarrels with one's wife, diseases, and sorrows originating

in the deceits of women; in the eighth Venus gives various foods, drinks, friends, sciences, and ornaments;

29. in the ninth Venus gives reverence, wealth, and honor from the lords (īśvara); in the tenth Venus produces little livelihood, the aversion of outstanding men, diseases, and illness;

30. in the eleventh Venus gives precious stones, jewels, pearls, women, ornaments, clothes, and food; and in the twelfth place from the ascendent it causes the loss of one's wealth, wandering, and mental delusion.

In the *Yavanajātaka*: the transits of Venus.

CHAPTER 48

1. Mars in (its own) place causes victory and wealth; in the second it gives honor and gold; in the third it produces the loss and diminution of one's gold; in the fourth success with regard to friends and money;

2. in the fifth quarrels and the loss of one's respect and wealth; in the sixth diseases, foes, and deceits; in the seventh it destroys sickness, fatigue, and enemies; in the eighth Mars causes honor, glory, and wealth;

3. in the ninth Mars produces unrighteous (adharma) behavior and jealousy; in the tenth eye-injuries; in the eleventh the acquisition of gold and sons; and in the twelfth the loss of one's wife and untruthful behavior.

4. Mars in the place of the Sun causes work with fire (smelting); in the second a bilious disease oftentimes; in the third the destruction of one's foes and the acquisition of copper (tāmra) and gold; in the fourth it produces a disease of the limbs;

5. in the fifth Mars produces honor and the acquisition of children; in the sixth victory, power, and good health; in the seventh diseases, wandering, and anger; and in the eighth an ailment caused by poison;

6. in the ninth Mars produces authority, prosperity, and the destruction of one's foes; in the tenth injury to one's enemies; in the eleventh the acquisition of position, gold, and honor; and in the twelfth stumbling and disease.

7. Mars in the place of Saturn causes success with regard to one's deeds in battle; in the second money, prosperity, and respect; in the third it gives quarrels, injuries, and wounds; in the fourth it produces many attainments and power;

8. in the fifth it destroys one's sons, one's enjoyment, one's happiness, and one's wealth; in the sixth it gives enemies and poison; in the seventh it restrains one's foes, fears, and diseases; in the eighth it produces enemies, fatigue, and disease;

9. in the ninth Mars gives respect and wealth; in the tenth it takes away honor and wealth; in the eleventh it produces profits from one's business, goods, money, glory, and beauty; and in the twelfth it gives diseases of the eyes and wandering.

10. Mars in the place of Jupiter gives enemies, (wounds from) swords, and diseases; in the second it takes away one's thoughts; in the third it causes

separation from one's relatives and calamities; in the fourth illnesses of the genitals and belly;

11. in the fifth it gives bilious (diseases), enemies, and separations; in the sixth it produces glory, the acquisition of money, and honor; in the seventh Mars causes offensive behavior by one's wife and diseases; in the eighth death;

12. in the ninth Mars (produces) poverty, removal, and reproach; in the tenth the acquisition of honor, glory, and wealth; in the eleventh the acquiring of position, sons, and money; and in the twelfth disease, hunger, and sickness of the blood.

13. Mars in the place of Venus causes diseases of phlegm and blood; in the second the fear of fire; in the third separation from one's wife and advisors and quarrels; in the fourth it gives (wounds from) swords and fire, envy, and fear;

14. in the fifth it produces unkindness by one's relatives and quarrels; in the sixth prosperity; in the seventh Mars gives a wife and a hoard; in the eighth gold and happiness;

15. in the ninth it causes a change in the blood in the body; in the tenth poverty and pain; in the eleventh Mars gives gold and a son; in the twelfth garments.

16. Mars in the place of Mercury causes an increase of one's miseries and foes; in the second perplexity; in the third an increase in joy and pleasure; in the fourth fear of one's enemies;

17. in the fifth it gives enormous wealth and a son; in the sixth glory, honor, and property; in the seventh it gives illness of one's wife, roaming, fatigue, and faults; in the eighth it causes imprisonment;

18. in the ninth Mars causes the loss of one's goods and disrespect; in the tenth indolence, envy, and the loss of one's wealth; in the eleventh the acquisition of lands and gold; and in the twelfth wandering and theft.

19. Mars in the place of the Moon causes grief because of kings, fire, wild animals, poison, burning, swords, diseases, distress, and the loss of one's wealth; in the second poverty, envy, illness, and fraud;

20. in the third it produces lordship, honor, brilliance, and joy, and gives food and gold; in the fourth Mars causes belly-aches, fevers, the pouring forth of one's blood, and despair;

21. in the fifth it gives the loss of one's sons and money, wounds, quarrels, thefts, and diseases; in the sixth Mars causes the destruction of one's foes, honor, joy, publicity, good health, and prosperity;

22. in the seventh the loss of one's wealth and property, miseries, diseases of the belly and eyes, and poverty; in the eighth Mars produces illnesses, poison, enemies, sword-wounds, loss, injuries, and poverty;

23. in the ninth Mars causes sword-wounds, insults, the loss of one's gold, jealousy, and wandering; in the tenth diseases, enemies, (wounds from) swords, quarrels, wounds, and illnesses, but afterwards success;

24. in the eleventh it gives honor, sons, authority, lands, copper (tāmra), gold, and brilliance, and conquers one's enemies; and in the twelfth Mars gives

quarrels with one's wife, anxiety, diseases of the feet, sleepiness, breaking, and fatigue.

25. Mars in the ascendent causes the destruction of one's foes and increase in one's authority, sons, lands, gold, brilliance, and joy; in the second place it destroys one's position, wealth, and brilliance, and increases one's quarrels;

26. in the third Mars causes the appearance of strength, glory, position, good qualities, and joy; in the fourth Mars produces sword-wounds, fire-wounds, thefts, breaking, and losses;

27. in the fifth place from the ascendent Mars causes the loss of one's money, pain of one's wife and sons, fear, and poverty; in the sixth Mars causes the destruction of one's foes, the acquisition of property, pleasure, and joy;

28. in the seventh Mars causes diseases of the genitals and eyes, an increase of bile, thefts, and the death of one's wife; in the eighth Mars gives bilious (diseases), fevers, blood-(sickness), fatigue, thieves, sword-wounds, losses, and distress;

29. in the ninth it brings forth poverty, foes, and diseases, and destroys beauty and handsomeness; in the tenth place from the ascendent Mars produces wandering, enmity, thefts, wounds, and breaking;

30. in the eleventh Mars gives very brilliant objects of gold or copper (tāmra) and children; and in the twelfth place from the ascendent it produces diseases of the feet and eyes, wounds, and robberies.

In the *Yavanajātaka*: the transits of Mars.

CHAPTER 49

1. Mercury in its own place gives children, knowledge, and science; in the second it destroys speech and memory; in the third it destroys quarrels, diseases, and illness; in the fourth it produces insipidness in one's speech and intelligence;

2. in the fifth it gives success with respect to good qualities, fame, sons, and money; in the sixth victory; in the seventh Mercury causes disrespect, diseases, and illness; in the eighth it gives diseases and foes;

3. in the ninth Mercury gives success with regard to good qualities and money; in the tenth honor and possessions; in the eleventh the acquisition of lands, gold, and garments; and in the twelfth honor from friends and money.

4. Mercury in the place of the Sun destroys virility and the begetting (of children); in the second it destroys property; in the third it causes fear of one's friends which is stirred up by one's enemies; in the fourth separation from one's family (kuṭumba);

5. in the fifth Mercury produces position, fame, and renown; in the sixth it gives intelligence and wealth; in the seventh Mercury causes non-agitation and ascetic indifference; in the eighth it gives diseases and strife;

6. in the ninth Mercury produces money, knowledge, firmness, and righteousness (dharma); in the tenth it destroys the good; in the eleventh Mercury gives the acquisition of lands and quadrupeds; and in the twelfth science and happiness.

7. Mercury in the place of Saturn gives benefits, joys, and brilliance; in the second lands and wealth; in the third it causes breaking, wandering, diseases, and anger; in the fourth victory, gain, joy, and money;

8. in the fifth the destruction of one's possessions and sons; in the sixth wind(-diseases), blows from boulders, and fevers; in the seventh Mercury causes payments and beauty; in the eighth gain;

9. in the ninth it gives wealth and honor; in the tenth it produces position, wealth, and money; in the eleventh Mercury causes the acquisition of lands, wealth, and gold; and in the twelfth disease.

10. Mercury in the place of Jupiter gives the destruction of one's wealth and knowledge; in the second it takes away friends and property; in the third it destroys joy and strength; in the fourth Mercury gives strife and delusion;

11. in the fifth Mercury (causes) the loss of one's wealth and honor; in the sixth victory, good health, wealth, and children; in the seventh loss and disease; in the eighth the acquisition of wealth is predicted;

12. in the ninth (it causes) wounds, distress, and delusions; in the tenth (diseases of the) blood, fatigue, and the loss of one's possessions; in the eleventh goods and prosperity; and in the twelfth it gives fear.

13. Mercury in the place of Venus gives sons, women, and sciences; in the second noble wealth; in the third honor and victory; in the fourth a collection of multi-colored paintings;

14. in the fifth Mercury produces cows, lands, and children; in the sixth diseases and the loss of one's money; in the seventh the loss of one's wife, sons, and possessions; in the eighth success with regard to wealth and honor;

15. in the ninth Mercury causes the acquisition of friends and money; in the tenth the loss of one's wealth and fatigue; in the eleventh it causes the gaining of women, gold, clothes, and food; and in the twelfth success.

16. Mercury in the place of Mars and in the second place gives wealth which produces at a good interest-rate; in the third it causes disrespect from others and weariness; in the fourth friends, glory, and honor;

17. in the fifth it gives expenses, wandering, and poverty; in the sixth an increase in one's foes and diseases; in the seventh Mercury causes the acquisition of women, beautiful girls, and food; and in the eighth honor;

18. in the ninth Mercury produces success with regard to honor and wealth; in the tenth joy, authority, and glory; in the eleventh success with regard to money; and in the twelfth the desired reversal of evil.

19. Mercury in the place of the Moon takes away friendship, knowledge, intellect, and honor; in the second it produces reproaches, pains, quarrels, the interruption of one's business, and poverty;

20. in the third Mercury causes obstruction by one's relatives, diseases, and calamity with respect to one's wealth; in the fourth the acquisition of honor, good qualities, praise, pleasure, women, and wealth;

21. in the fifth Mercury produces calumny, anxiety, purposeless roaming, and distress; in the sixth it causes prosperity, mental joy, and the accumulation of power and possessions;

22. in the seventh Mercury causes evil, journeys, torment, poverty, and the obstruction of one's wealth; in the seventh the help of wise men, intelligence, favor, status, and joy;

23. in the ninth breaking, reproaches, wandering, fatigue, illness, and torments; in the tenth Mercury gives success in business, the acquisition of money, and the respect of men who have confidence in one;

24. in the eleventh it produces honor, quadrupeds, women, friends, money, beauty, and pleasure; in the twelfth Mercury causes anxiety and fatigue from one's work.

25. Mercury in the ascendent gives lordship, possessions, friends, women, ideas, knowledge, beauty, fame, and quadrupeds; in the second place it gives voice, intelligence, wealth, and friends;

26. in the third it causes the attainment of harshness from one's relatives, separation from one's wife, and the loss of one's beauty; in the fourth Mercury gives friends, money, honor, knowledge, glory, relatives, and good qualities;

27. in the fifth it gives an increase in one's beauty, the acquisition of sons and possessions, honor, and intelligence; in the sixth Mercury takes away beauty and wealth and gives dishonor, poverty, and strife;

28. in the seventh Mercury gives good health, joy, the destruction of evil, and happiness; in the eighth it causes diseases, mental distraction, wanderings, and quarrels, and takes away friendship and intelligence;

29. in the ninth Mercury gives the appearance of adoration, good health, and strength, and success with regard to righteousness (dharma) and money; in the tenth the acquisition of eloquence, the fine arts, sexual intercourse, women, honor, and wealth, and brilliance;

30. in the eleventh Mercury gives the acquisition of women, friends, happiness, sons, and money, publicity, and the praise of wise men; and in the twelfth from the ascendent it produces strife and infamy.

In the *Yavanajātaka*: the transits of Mercury.

CHAPTER 50

1. The Moon in its own place gives food, perfume, garlands, women, friends, garments, and sexual intercourse; in the second it causes many expenses, difficulties, and despair;

2. in the third the Moon gives clothes, gold, women, friends, glory, and food; in the fourth it causes griefs which arise from the sufferings of one's relatives and the loss of one's wealth;

3. in the fifth the Moon causes the loss of one's wealth, indigestion, diseases, wandering, poverty, and agitation; in the sixth the destruction of one's foes, good health, sons, money, success, affection, learning, and joy;

4. in the seventh the Moon gives women, wealth, relatives, beds, gold, food, and clothes; in the eighth hunger, diseases, anxiety, quarrels, loss of one's money, death, decay, and distress;

5. in the ninth the Moon oversees the loss of one's wealth, illness, expenses,

the ruin of one's honor, and hindrances; in the tenth it produces much honor, joy, profits from one's activities, nobility, and distinction;

6. in the eleventh affection, the marriage-bed, women, food, joy, happiness, and money; in the twelfth the Moon causes poverty, laziness, and the diminution of one's honor.

7. The Moon in the place of the Sun produces misery in one's body; in the second it gives wandering and disease; in the third it causes joy, victory, and good health; in the fourth it gives the breaking of one's weapons and spells (mantra), and fevers;

8. in the fifth it causes an increase in strife and evil; in the sixth joy and victory; in the seventh the Moon gives consideration for one's mother's family (kula); in the eighth success with regard to money;

9. in the ninth it causes the aversion of one's elders (gurus); in the tenth it gives power, glory, and wealth; in the eleventh the Moon gives distinguished garments, gold, and metals (loha); in the twelfth disease.

10. The Moon in the place of Saturn causes hunger and blows with boulders; in the second the diminution of one's money; in the third the acquisition of glory and wealth; in the fourth wind(-diseases), fevers, and poverty;

11. in the fifth the Moon produces wealth and flowers; in the sixth the destruction of one's enemies and an accumulation of strength; in the seventh pain in mind and body; in the eighth the loss of one's money;

12. in the ninth it (causes) wind(-diseases), belly(-aches), indigestion, and failure in one's actions; in the tenth it gives possessions; in the eleventh the Moon causes illness among one's slaves and quadrupeds; in the twelfth quarrels with bad people.

13. The Moon in the place of Jupiter produces knowledge, wealth, and fame; in the second honor and wealth; in the third it causes separation from one's wife and friends; in the fourth it gives women, enjoyment, prosperity, and wealth;

14. in the fifth the Moon gives status, brilliance, and fear among one's foes; in the sixth it delivers diseases; in the seventh it gives a wife, clothes, and strength; in the eighth wealth and power;

15. in the ninth it causes bondage, mischief, and ill-fame to oneself; in the tenth it conquers one's foes; in the eleventh it causes the acquisition of food and vehicles; and in the twelfth an increase of sickness in the head.

16. The Moon in the place of Venus causes agitation in one's wife's family (kula); in the second ornaments; in the third it gives victory, clothes, and cows; in the fourth merchandise, wealth, and food;

17. in the fifth the Moon produces honor, learning, and fame; in the sixth disease and obstruction; in the seventh an increase in one's poverty; in the eighth it gives sickness and fear;

18. in the ninth the Moon causes honor and victory; in the tenth the attainment of wealth; in the eleventh it gives the acquisition of profit, pleasure, clothes, and women; and in the twelfth it produces joy.

19. The Moon in the place of Mars gives wandering, disease, separation, and

enemies; in the second it produces power; in the third lordship and pleasure; in the fourth envy, illness, and anxiety;

20. in the fifth authority, reverence, profit, and nobility; in the sixth the murder of one's enemies; in the seventh blood(-diseases), wounds, and faults; in the eighth the Moon gives wandering, imprisonment, and disease;

21. in the ninth the Moon gives brilliance and prosperity; in the tenth authority and beauty; in the eleventh the Moon causes the acquisition of fame and great wealth; and in the twelfth the ruin of one's property.

22. The Moon in the place of Mercury produces such things as children, knowledge, and pleasure; in the second it gives desirable things; in the third it produces beauty, good qualities, and fame; in the fourth confused speech and distress;

23. in the fifth the Moon produces censure and the resorting to evil; in the sixth contempt from an ignoble person (anārya); in the seventh intellect, joy, and treasure; in the eighth it gives money and status;

24. in the ninth it causes the purity of one's character; in the tenth success with regard to one's words, thoughts, and actions; in the eleventh the Moon gives wealth from one's friends and sons; in the twelfth an increase in one's poverty.

25. The Moon in the ascendent gives vomiting, fevers, indigestion, strife, fatigue, wandering, enemies, and death; in the second it causes the loss of one's wealth, diseases of the eyes, travels, thefts, expenses, aversion, and anger;

26. in the third the Moon gives honor, women, authority, wealth, garments, lands, and joy; in the fourth the Moon produces quarrels with one's relatives, diseases, poverty, anger, and calumny;

27. in the fifth the illness of one's sons, the loss of one's money, the poisoning of one's friends' affection, and expenses; in the sixth the Moon causes the destruction of one's enemies, honor, good health, and the accumulation of money;

28. in the seventh the Moon produces weariness from wandering, anxiety about one's money, jealousy, sorrow, and homelessness; in the eighth one's own death, hunger, wandering, imprisonment, fever, sword(-wounds), and delusions;

29. in the ninth the Moon causes one's dependence on others, wandering, aversion, greed, delusion, impotence, and dishonor; in the tenth success in business, happiness, the acquisition of wealth, and respect;

30. in the eleventh the Moon causes the acquisition of women, silver, food, drink, good clothes, position, and quadrupeds; in the twelfth from the ascendent trouble in one's business and the loss of one's profits.

31. There are two (possible) influences due to the division (of the world) into an external part and an internal one. If the Moon is in its own Horā, it produces (a result) which has not been thought of previously; but if it is in a Horā of the Sun, it always produces one which has been mentioned before.

32. In the (several) signs (the Moon) always gives a result, either good or bad, which is in consonance with that sign or its navāṃśa; if Saturn aspects the

Moon in any (planet's) dvādaśāṃśa or navāṃśa, even though that (planet) be benefic, it produces evil.

33. If the Moon is in a benefic planet's (varga) and is aspected by a benefic, it gives everything that has been predicted and destroys evil; in the reverse situation it gives a worse evil; but if it is in (the varga of) a malefic planet (without being aspected by one), it is always without influence at all.

In the *Yavanajātaka*: the transits of the Moon.

CHAPTER 51

1. The Moon travels constantly through the 108 navāṃśas in the zodiacal circle; if it is strong, it causes the certain death of the native; but if it is weak, it does so slowly.

2. Whatever planet at the nativity was in the sixth or eighth place from the Moon's sign or was strong and an enemy of the lord of that sign, that planet kills (the native) when it transits the birth-sign—or it is extremely maleficent.

3. Whatever planet at the nativity was in its dejection or an enemy's house, was overcome by others, was aspected by an enemy, was of little strength (alpatanu), or was without brilliance (vivarṇa), that planet, if the lord of the birth-sign is strong, is said to have a useless influence when it transits the birth-sign.

4. Whatever planet at the nativity was in a friend's house or its exaltation, was aspected by a benefic planet, was in an upacaya of a friend's house or of the birth-sign, or was strong, that planet gives good when it transits the birth-sign; even if it is malefic, it does not give evil.

5. If, in the aṣṭavarga, there are two influences, one of which is good and the other evil, (the two planets which exercise these influences), if of equal strength, are said to be without influence; but if one (planet) is superior, its influence is to be established as being felt either in a military expedition or in a personal horoscope.

6. The good and evil (influences) which reside in the mind and body (of the native) exist according to the productivity or destructiveness of their lords (i.e., of the planets which determine them). (A planet), travelling through the series (of signs), enters either its own house or the house of another; and (by these transits brings into being) the good and evil (influences) which arise from them.

7. As a planet enters the house of (another planet), either a malefic or a benefic, and exercises an influence, so . . . .

8. Whatever (a planet) establishes in its own daśā occurs without diminution if it is attained in a year belonging to that planet; a half occurs if in a year belonging to another planet or in a day belonging to another planet. This is further complicated by the aspects of benefic and malefic planets.

9. The planets, even the malefic ones, give an extra fourth if they are in their friends' houses, their base-triplicities, or their exaltations; but these malefic planets give an entirely evil result if they are in their navāṃśas or

houses, while the others (i.e., the benefic planets) give an entirely good result in these places.

10. A benefic planet which exercises a good influence destroys its own portion (dāya) if it is aspected by all the malefic planets—and this even though it be in a friend's house; so also a malefic planet if it is aspected by three benefics.

11. Even one planet, if it has full aspect and is in its exaltation, is said to take away the portion (dāya); if it is in its base-triplicity, its own house, or a friend's house, it destroys the influence by its aspect in accordance with its strength.

12. For the wise (astrologer), properly considering the seven planets with their (various) peculiarities which are caused to exist at the time of the nativity, should enunciate this certain rule concerning natives—a rule which involves both good and evil and which has three natures and three conditions.

13. He who is brilliant with the knowledge of the sciences of the Vedas, the Vedāṅgas, the Purāṇas, and Dharma, and knows grave fate; he who is free from impurities such as theft, envy, falseness, fraud, injury, hatred, and anger;

14. a Brāhmaṇa whose body is praiseworthy, full-grown, and beautiful; one who possesses vows, praise, purity, and righteousness (dharma); a wise, intelligent, restrained, and tranquil man who is devoted to independence and is honored by his elders (gurus);

15. he who has obtained success through the favor of the Earth and the Planets; a yogī like Nimi among men; he should find out the past, present, and future influences, both good and evil, which pertain to himself and others.

16. Keeping his mind independent with respect to what is impending and what is visible, to arguments, to questions, and to actions, and so on, and maintaining his self-control, one wise in the meaning of horoscopy knows the influence of the signs and so forth at that time by calculating (the positions) of the planets;

17. he establishes the signs, degrees, and minutes which have or have not risen and which are in the cardines, and he knows the yogas in their fixed order and the lords of the years, the directions, the months, and the days;

18. (he knows) the ascendent in signs and so on, and the position (of the planets) in its cardines or in their dejections, exaltations, friends' houses, or enemies' houses; (and he knows) the origin, character, and nature of (each) sign, and which are town signs, water signs, forest signs, movable signs, or fixed signs;

19. receiving news regarding the time for looking, he properly establishes the ascendent and the qualities of its lord; understanding the differences (which arise) from the (relative) strengths (of the planets and signs), he is a leader in decisions regarding business and position;

20. examining the places in which the planets were at the nativity, the qualities of the ascendent and so on, and the transits (of the planets), together with the changes produced at the time of the nativity, he determines the influence of such things as the daśās and the aṣṭavarga.

In the *Yavanajātaka*: the influence of the aṣṭavarga.

CHAPTER 52

1. Whichever Decan in a sign is in the ascendent (at the time of the query determines whether) Jupiter was in the ascendent, the fifth, or the ninth sign (at the time of the querist's birth). (The querist) grows up with Jupiter's course through the signs (at the rate of one sign a year); (therefore) the passage of his years is to be calculated from the sign which Jupiter has reached.

2. They say that the months (are known) from the sign whose navāṃśa is occupied by the Moon, the days from the degrees (within a sign) traversed by the Sun. Those who are experts in horoscopy (calculate) the muhūrta from the ascendent; they say that (its number) is like that of the degree (in the ascendent-sign) which is on the eastern horizon.

3. The strongest sign in the triplicity which includes the ascendent was the place of the Moon (at the time of the querist's birth); (the degrees of the Moon within the sign equal the degrees) at the ascendent-point. (One should count) the Decan-degrees (i.e., arcs of 10°) from the ascendent (of the query) in three series (i.e., 0°–120°; 120°–240°; and 240°–360°) and the number of "Decans" in succession from the (nearest) "cardine" (to the Sun at the time of the query);

4. then (the number of the sign in the) ascendent (of the nativity equals the number of "Decans") from that occupied by the Sun to the (preceding) "cardine." They say that the sign occupied by Mars (at the nativity) is this (ascendent) diminished by the square of (the number of) signs (given above); that the sign of Venus is (that number counted) in order from the degree of the Moon; that the sign of Mercury is (the distance) between the Sun and the Moon (counted from the Moon);

5. that the sign of the Sun is to be obtained by means of the series of years, months, and days (found from verse 2); and that the sign of Saturn is to be obtained in like manner. Properly understanding this rule, one should establish the calculation of the yogas pertaining to (this) nativity.

6. Now that we have considered this rule (for computing) the positions of the planets, we must describe (another) rule which is characteristic of horoscopy. Success at any particular time with regard to desired things is determined by the benefic planets which are strong at that time.

7. Everything possesses the qualities of a particular sign, but comes into existence with acquired peculiarities; in a rough rule which depends on the yogas I will describe how this is surely brought about by the planets.

8. Those who are successful (as astrologers) say that the thought (of the querist) depends on the natures of the planets or on the signs (occupied by the planets) or on the qualities of such things as their vargas and dvādaśāṃśas; but that success (in carrying out his thought) has the quality of such things as the ascendent.

9. They say that the result of the thought which arises from the natures of the planets or from the signs is material; but that the result (which arises from) the number of navāṃśas which have risen in the course of time and from the indication of the yogas is immaterial.

10. That thought which is differentiated (from others) by means of yogas which are characterized by the dvādaśāṃśas and navāṃśas is to be established as similar to that (which arises from) the signs occupied by the planets; its fruition, though described in accordance with its own characteristics, is to be determined from the sign, Horā, or Decan in the ascendent.

In the *Yavanajātaka*: the chapter on the horoscopy of queries is completed.

CHAPTER 53

1. Thus that which pertains to the thought of the querist is said to be of two sorts: material or imaginary. It is brought about by various combinations such as of the positions, aspects, and characteristics (of the signs and planets).

2. Time, which is the inner soul of the moving and stationary triad of worlds, originates, they say, in a wink; the wise man, impelled by this (fact), approaches the foremost (astrologers at a time) when the results are assured.

3. Therefore, one should pay no heed to one's desires for a long time; but, when one understands properly that the (correct) time has come, one should act with time as it swiftly and constantly passes by and establish the result which is proper to it.

4. One should know whether the results are past, present, or future from the dvādaśāṃśa of the ascendent-sign which is rising; this is the rule with regard to all the cardines, whose significances are fixed by the dvādaśāṃśas as has been described.

5. If a malefic planet is in the sixth or eighth place, or in the birth-sign, or in the eighth place from its own house, or in an enemy's house, or in its dejection, or in the house of a malefic, it remains a malefic planet with respect to what has been said even if it is aspected by a benefic or is in a cardine.

6. If a planet is in an upacaya of its own house or in its own house, it is strong; if it is also aspected by benefic and helpful planets, it is the best; but if it is lord of the (current) daśā as well, it is even better than that.

7. Thus, that which is appropriate to the results of time, whether it be good or bad, and which involves the determined significance of the already known daśā, birth-sign, ascendent, and aṣṭavarga, is to be described as favorable to one who is righteous (dharmātman).

8. The wise (astrologer), once he knows the diversity of the planets and the signs and their yogas and the things which are determined by the birth-horoscope, should tell the future good and evil events which will arise as the times of the daśās ripen;

9. and he should find out the strength of the navāṃśa in the ascendent; what (planet) is lord of and occupies its own navāṃśa with its own qualities; the lord of the (current) daśā; the navāṃśa in the hypogee; and (the planets which are) lords of the navāṃśas in the cardines and in (the planets') exaltations.

10. Whatever influence is exercised by a benefic planet in the house of a benefic is good; if it is otherwise positioned, it has a contrary action and gives evil in conformity with its strength.

11. If any result from a daśā agrees with what results from the aṣṭavarga, it occurs in its entirety; but it destroys what is filled with delusion or is weak at that time and what is not appropriate to the lord of the daśā.

12. The foremost (astrologer)—one who knows the rules—should tell by means of this whether the force of a yoga is good or bad; he, having full intellect, should know what is in the mind (of the querist) from the planet or the sign which is strong.

13. If the Sun is in the ascendent, one should say that there is fear of the king, of terrible enemies, of miseries and pains, of beating with sticks, or of fierce quadrupeds, or fear occasioned by the disease indicated by the (ascendent-)sign, or a thought of gold;

14. if the Moon, one should know that it is a thought of sexual intercourse, of women, of troubles, of food and drink, of defects, disease, and illness, or of happiness, or a thought of jewels, of affection, of flavors, or of water, or one of thin objects, of older sisters, of blossoms, or of fruits;

15. If Mars is in the ascendent, one should say that there is fear of swords, of fire, of foes, of wounds, of anger, of robbery, of riots and battles, or of poverty, or that there is sorrow caused by one's lord (svāmin), or a thought of gold or of blood.

16. If Venus (is in the ascendent), it causes a thought of food, of clothes, of women, of sexual intercourse, of gems, of perfumes, of beds, of merchants and their wares, or of piles of wealth, or of treasures, of festivals, or of ornaments, or a thought occasioned by one's family (kuṭumba).

17. If Mercury (is in the ascendent), his thought is concerned with knowledge, the sciences, traditions (śruti), crafts, studies, conversations, advice, or the use of medicine, or with the naming of objects and so on or with buying and selling; or it pertains to his friends or to the fine arts.

18. Jupiter (in the ascendent) produces thoughts of sacrifices, honors, studies, weapons, grain, the elders (guru), one's sons, clothes, or vehicles, or of one's position, horses, respect, accumulations, or prosperity, or one's suppliants.

19. Saturn (in the ascendent causes thoughts) of hunger, agitation, delusion, wandering, obstruction, quarrels, the loss of one's property, misery, strife, or weariness, or of metal (loha), iron (āyas), blood, roaming, or the injured, or of low women or aged men.

In the *Yavanajātaka*: the influence on thoughts of the planets' being in the ascendent.

CHAPTER 54

1. The Sun in the hypogee causes (thoughts) of foreign lands, large forests, or pleasure-groves, or of banishment from one's home; the Moon gives grief because of one's wife and relatives or (thoughts of) position and fame or union with one's friends.

2. Mars in the hypogee produces (thoughts) of fires, burning, wounds, or

thefts, or of an increase in one's foes. Mercury in the hypogee causes (thoughts) of friends, saintly people (sādhujana), praises, honors, virtues, or renown.

3. Venus in the hypogee causes (thoughts of) pains due to one's wife, quarrels with noble men, or the acquisition of wealth; Jupiter of noble relatives or of hoards, of prosperity, or of the acquisition of wealth and money.

4. Saturn (in the hypogee causes thoughts of) poverty, pain, meaningless quarrels, breaking, or the destruction of one's house. The determination of (which one) of these (thoughts occurs) depends on the sign in the hypogee when the querist speaks.

Hypogee.

5. If the Sun is in the descendent, there is distress because of his lack of relatives, fierce quadrupeds, fire, bilious diseases, or eye-diseases. The Moon in the descendent gives (thoughts) of the sickness of one's wife and of one's self, of such things as immorality, of poverty, of expenses, of wandering, or of travel.

6. If Mars is in the descendent, (he is thinking of) fire, sword-wounds, blood, anger, or the loss of his wife and property, or of eye-diseases; if Mercury, of gambling, wandering, quarrels over friends and money, duties, or the spoiling of his wife and possessions.

7. If Venus is in the descendent, he is anxious about merchandising profits, the acquisition of money, or intercourse with women. If Jupiter (is in the descendent), one should know that he is thinking of the gods, of the elders (guru), of the meaning of traditions (śruti), of righteousness (dharma), or of the sublime, or of the vigor of his body.

8. If Saturn is in the descendent, he is thinking of long journeys, the loss of his possessions, wind-diseases, or the death of his wife. If the sign is bad, the result is to be known as being the opposite of this, whether (the planet itself) is benefic or malefic.

Descendent.

9. If the Sun is in mid-heaven, he thinks of authority, starting enterprises, or the money pertaining to business; if the Moon, they say he thinks of the praise of saints (sādhu), the acquisition of goods, honor in the tribe (gaṇa), or money.

10. If Mars (is in mid-heaven, he thinks of) thieves, terrible deeds, loss, distress, enemies, quarrels, or a retinue of cruel men; if Mercury, of honor, wealth, money, service, speeches, actions (business), or the increase of his treasury.

11. If Venus (is in mid-heaven), they say he thinks of women, clothes, wealth, money, treasure, or his business obligations; if Jupiter is in mid-heaven, he thinks of success, position, praise, authority, or acquisitions.

12. If Saturn (is in mid-heaven), he thinks of ploughing, pains, wages, thefts, the service of eunuchs, or losses. When (a planet) is in conjunction (yoga) with the cardine of mid-heaven, the thought is seen to be distinguished or diminished according to the sign (in mid-heaven).

Mid-heaven.

13. They say that the good or bad results of these (yogas) depend on the entry (of the planet) into a navāṃśa of the sign. In the odd signs the benefic planets, even if not aspected by malefic planets, become malefic when they are in apacaya places from the signs they occupied in the nativity.

14. If the lord of the daśā is in the ascendent in its own house or exaltation or dvādaśāṃśa, it attains the full (influence) that has been described; but, even if (the planet) in the ascendent is not the lord (of the daśā), what has been determined for that time comes about in due course.

15. If the lord of the daśā is in its dejection, this causes the appearance of a small influence, but an increase (in the influence) of another, benefic planet. A planet which gives bad results when in its enemies' houses gives good when in its own.

16. If a benefic planet aspected by benefic planets or in the house of a benefic is lord of the birth-sign or in its own exaltation or house and is favorable to the ascendent, then its influence on thought always attains success.

17. If a planet is in an upacaya of the sign it occupied at the nativity and in the ascendent or a cardine or its exaltation, then it surely causes perfection with regard to the described sense (of the thought); but its enemy (if situated thus) causes other than that.

18. Thoughts have diversities of many characteristics which are caused by (the planets') being in each other's vargas and by their mutual conjunctions and aspects; this is their concise description.

In the *Yavanajātaka*: conjunctions with the cardines.

CHAPTER 55

1. If the Sun is in a varga of the Moon, (he thinks of) silver, gold, the king, his paternal uncle, or his father; if the Sun is in a house of Mars, of injury, an increase in terrible things, distress, poison, fire, swords, or gold;

2. if the Sun is in a varga of Mercury, he thinks of such things as gold, counsel, learning, writing, travel, or gambling; if in a varga of Venus, (he thinks of) honor from the king, possessions, a sweet smell, beauty, diligence in his work, or money;

3. if in a varga of Jupiter, of swords, missiles, spells, success, vehicles and so on, or the activities of his enemies; if the Sun is in a varga of Saturn, he thinks of injury, obstruction, lies, or metals (loha).

The Sun.

4. If the Moon is in a varga of the Sun, he thinks of ornaments made of such things as ivory or of woolens; if the Moon is in a house of Mars, he thinks of such things as speeches, clothes, gems, flowers, dyes, or food;

5. if it is in a varga of Mercury, one should find (that he is thinking of) such things as women, gambling, damsels, gems, jewels, crafts, or laughter; if in a varga of Venus, he is thinking of women, sexual intercourse, jewels, food, perfume, clothes, gardens, or parks;

6. if in a varga of Jupiter, he is thinking of the elders (guru), gods, Brāhmaṇas,

good righteousness (dharma), pleasure, the traditions (śruti), or his relatives; if the Moon is in a varga of Saturn, he is thinking of agitation, pain, wandering, fatigue, or aged women.

The Moon.

7. If Mars is in a varga of the Sun, (he is thinking) of his enemies, swords, thieves, or his lord (svāmin), or of copper (tāmra) or gold; if in a varga of the Moon, it causes (a thought) of strife, blood, bilious diseases, fainting, obstruction, or fatigue;

8. if Mars is in (a varga) of Mercury, it produces thoughts of such things as frauds, warriors, falsehoods, or gambling; if Mars is in (a varga) of Venus, of carrying off other men's wives, blindness, imprisonment, loss, or perspiration;

9. if it is in a place of Jupiter, he is thinking of the enemies of his elders (guru) and relatives, agitation, or pain; if Mars is in (a varga) of Saturn, (he is thinking of) his foes, hindrances, swords, or injury, or of wounds.

Mars.

10. Mercury in a varga of the Sun causes him to think of the king, the duty of saints (sādhu), service, or poverty; in a varga of the Moon (it causes) him to think of his mother, his friends, his relatives, his wife, his possessions, or his girl-friends;

11. Mercury in a house of Mars (causes) him to think of strife, fraud, malice, quarrels, tricks, or expenses; in (a varga) of Venus, of women, the behavior of prostitutes, fops, go-betweens, rogues, or laughter, or of merchandise;

12. if it is in a varga of Jupiter, (he is thinking) of such things as kinsmen, the traditions (śruti), the sciences, the fine arts, gold, or arguments with learned men; if Mercury is in a house of Saturn, he is thinking of calumny, a sick condition, or distress.

Mercury.

13. Venus in a varga of the Sun (causes him to think) of noble (Ārya) women, quadrupeds, metals (loha) of various colors, clothes, or bright, metallic objects; (in a varga) of the Moon it causes him to think of flavors, food, drink, odors, garments, women, gems, or pearls;

14. in a house of Mars (it causes him to think of) the loss of his wife and property, land, relatives, jewels, clothes, sheep, or goats; Venus in a house of Mercury, of sexual intercourse, his wife, poverty, merchandise such as measurable goods, or buying and selling;

15. if it is in a varga of Jupiter, he thinks of noble (Ārya) women, marriage, perfumes, clothes, baths, or the acquisition of wealth; if Venus is in a house of Saturn, he is thinking of aged women, obstacles, cows, metals (loha), or black garments.

Venus.

16. Jupiter in a varga of the Sun (causes him to think) of the king, his position, gold, honor, vehicles, or garments; in the house of the Moon it gives thoughts of righteousness (dharma), prosperity, status, the sciences, happiness, or success;

17. if it is in a house of Mars, he thinks of rule, money, his duty, horses,

gold, lands, or the defeat of his enemies; if Jupiter is in a house of Mercury, he thinks of spells, quarrels, such things as sciences and sacrifices, or his sons;

18. if Jupiter is in (a varga) of Venus, he thinks of vehicles, chariots, beds, women, garments, or fetuses; if it is in (a varga) of Saturn, he is thinking of supervising villages and tribes (grāmagaṇādhikāra), cows, grain, the overcoming of diseases, or counsels.

Jupiter.

19. If Saturn is in a varga of the Sun, (he is thinking of) boulders, poison, fire, swords, the distress of his servants, or quarrels with the most dreadful people; if it is in a varga of the Moon, of the loss of his power of speech and of his wife, an increase in his enemies, or the loss of his fame and of his mother;

20. Saturn in a house of Mars makes him think of his foes, swords, fire, diseases, thefts, or anger; in (a varga) of Mercury it gives thoughts of his servants, wind-diseases, despondency, faults in speaking, roaming, or fatigue;

21. in (a varga) of Venus (it causes him to think of) the deeds of evil women, the loss of his money, or the destruction of such things as his fame and his metals (loha) or of his wealth; Saturn in a house of Jupiter (causes him to think of) the dissolution of his character, quarrels with his elders (guru) and relatives, or exile.

Saturn.

22. A benefic planet in its own varga gives (thoughts of) auspicious speeches or prosperity, as also do the malefic planets in bad vargas. A planet is best when in its friend's house, an upacaya, or its exaltation; but it becomes malefic in an enemy's house or its dejection.

23. The rules which pertain to thoughts (when the planets) are in certain sections such as the Horās have been described; (now) will be told the variations which are due to the mutual conjunctions and aspects (of the planets).

In the *Yavanajātaka*: (the effects of the planets') being in each other's vargas.

CHAPTER 56

1. If the Sun and the Moon are in conjunction in one sign, he is thinking of his elders (guru), his kinsmen, or his king; if the Sun and Mars, of a prince (pārthiva), a general (nāyaka), fire, foes, gold, carnivorous animals, or poison;

2. if the Sun and Mercury are in one sign, he is thinking of blows, spells, the traditions (śruti), or his duty; if the Sun and Venus are in conjunction, of the king, warriors, liṅgas, women, eye-diseases, houses, or quadrupeds;

3. if the Sun and Jupiter, of missiles, elephants, horses, machines, righteousness (dharma), the traditions (śruti), ministers, or doctors; if the Sun and Saturn are in conjunction, he is thinking of the sacrifice of bulls, frauds, hindrances, fatigue, or crushing.

The Sun.

4. In a conjunction of the Moon and Mars he is thinking of strength, wrestlers, warriors, separation from evil and from his enemies, or the acquisition

of lands; in one of the Moon and Mercury, he is thinking of his children, poetry, money, efforts, the traditions (śruti), or success;

5. (in a conjunction) of the Moon and Venus he is thinking of the acquisition of such things as gems and pearls or of cows, fields, women, or sexual intercourse; in one of the Moon and Jupiter he is thinking of honoring gods and Brāhmaṇas, righteousness (dharma), traditions (śruti), the sciences, or virtues;

6. (in a conjunction) of the Moon and Saturn he is thinking of retreat, harshness, firmness, concealment, or wind-diseases. (The astrologer), after examining (the situation), should determine the influence independently by means of that distinction which has been specified.

The Moon.

7. (In a conjunction) of Mars and Mercury they say he is thinking of quarrels, fraudulent behavior, mischief, lies, or theft; in one of Mars and Venus, of anger, misfortune, bad women, quarrels with noble women (svāryā), frauds, or robberies;

8. in one of Mars and Jupiter, he is thinking of his own beauty and splendor, the protection of his position and of himself, or the destruction of his foes; in one of Mars and Saturn, he is thinking of such things as the obstruction of his relatives, thefts, injuries, or stealing the possessions of the best men.

Mars.

9. (In a conjunction) of Mercury and Venus he is thinking of the traditions (śruti), crafts, songs, cleverness, acquisitions, or buying and selling; in one of Mercury and Jupiter he is thinking of poetry, his kinsmen, the traditions (śruti), the sciences, or asceticism;

10. in one of Mercury and Saturn he is thinking of grass-houses, wandering, heretics, or unsuspected attacks.

Mercury.

(In a conjunction) of Venus and Jupiter he is thinking of his excellent wife and sons, of righteousness (dharma), of knowledge, or of his treasury;

11. in one of Venus and Saturn, he is thinking of such things as tastes and clothes or of cows, metals (loha), bad women, and sexual intercourse.

Venus.

(In a conjunction) of Jupiter and Saturn he is thinking of service to his elders (guru) and to old men or his loss of ceremonial initiation (dīkṣā), his house, or his position.

Jupiter.

12. Whenever a planet is said to be very strong in the revolving circle of zodiacal signs, then, even if it is in conjunction with an injured planet, it produces (a result) which, for the most part, depends on its own nature.

In the *Yavanajātaka*: conjunctions of two planets (and their effects on) thoughts.

CHAPTER 57

1. The Sun in the ascendent aspected by the Moon makes (him think of)

mental suffering; in the hypogee it gives (thoughts of) baths and happiness; in the descendent it makes (him think of) despair, diseases, or wandering; and in mid-heaven it makes (him think of) the loss of his honor.

2. (The Sun) in the ascendent aspected by Mars causes (him to think of) success in violent actions; in the hypogee, of delusion or fear; in the descendent, of such things as separations or the breaking of his limbs; and in mid-heaven it gives (thoughts of) honor or gold.

3. (The Sun) in the ascendent aspected by Mercury causes (him to think of) honor or wealth; in the hypogee, of honor or glory; in the descendent, of quarrels with low men or fatigue; and in mid-heaven, of the virtues of his people or of fame.

4. The Sun in the ascendent aspected by Venus gives (thoughts of) the king, authority, or respect; in the hypogee, of joy; in the descendent, of drinking or of pleasure and pain; and in mid-heaven, of discord.

5. The Sun in the ascendent aspected by Jupiter gives (thoughts of) brilliance, intelligence, or honor; in the hypogee, of such things as one's house; in the descendent it causes (him to think of) clothes, money, and brilliance; and in mid-heaven, it gives (thoughts of) great respect or prosperity.

6. The Sun in the ascendent aspected by Saturn destroys (thoughts of) wealth or fame; in the hypogee it causes (him to think of) the loss of his lands; in the descendent it gives (thoughts of) foreign residence or the loss of one's imagination; and in mid-heaven, of dishonor or loss of one's money.

The Sun.

7. The Moon in the ascendent aspected by the Sun causes (him to think of) the growth of his mind and body; in the hypogee, of satisfaction; in the descendent, of pain, wandering, disease, or illness; and in mid-heaven it gives (thoughts of) breaking, disrespect, or loss.

8. The Moon in the ascendent aspected by Mars causes (him to think of) the fear of piercing; in the hypogee, of strife with his brothers; in the descendent, of the loss of his money; in mid-heaven, of the loss of his beauty or of expenses.

9. The Moon in the ascendent aspected by Mercury causes (him to think of) speeches, strifes, or acquisitions; in the hypogee, of self-reliance; in the descendent, of silence or displeasure; and in mid-heaven, of the attainment to a (high) status.

10. The Moon in the ascendent aspected by Venus causes (him to think of) cheerfulness, power, or strength; in the hypogee it gives (thoughts of) position or strife; in the descendent, of virtues or money; and in mid-heaven, of one's treasury, respect, or the acquisition of good things.

11. The Moon in the ascendent aspected by Jupiter causes (him to think of) intellect, happiness, or expenditures; in the hypogee, of position or happiness; in the descendent, of the acquisition of the best wife; and in mid-heaven, of respect, virtues, or lordship.

12. The Moon is the ascendent aspected by Saturn causes (him to think of) despair concerning his mind or body; in the hypogee, of grief for his house or

relatives; in the descendent it gives (thoughts of) his wife's illness; and in mid-heaven it causes (him to think of) dishonor or poverty.

The Moon.

13. Mars in the ascendent aspected by the Sun (gives thoughts of) terrible injuries from the king; in the hypogee, of fire, loss, or breaking; in the descendent, of bilious (diseases), eye-diseases, thefts, or poison; and in mid-heaven, of honor, brilliance, or splendor.

14. Mars in the ascendent aspected by the Moon causes (him to think of) agitation from his wife; in the hypogee, of strife with his brothers; in the descendent, of diseases, losses, or silence; and in mid-heaven, of deficiency in honor or wealth.

15. Mars in the ascendent aspected by Mercury causes (him to think of) thieves, battles, or banishment; in the hypogee, of fraudulence; in the descendent, of many evils; and in mid-heaven, it gives (thoughts of) an increase in violent actions.

16. Mars in the ascendent aspected by Venus causes (him to think of) the loss of his possessions and wealth or mischief; in the hypogee, of agitation or obstruction; in the descendent, of his wife's misery; and in mid-heaven, of the impossible.

17. Mars in the ascendent aspected by Jupiter gives (thoughts of) separation from one's allies or expenses; in the hypogee, of fields, houses, or refuges; in the descendent, of dishonor; and in mid-heaven it takes away confidence in wise and friendly men.

18. Mars in the ascendent aspected by Saturn causes (him to think of) the destruction of low men or peace; in the hypogee, of distress or fraud; in the descendent it gives (thoughts of) sword-wounds, fire, or losses; and in mid-heaven it takes away (thoughts of) hoards or honor.

Mars.

19. Mercury in the ascendent aspected by the Sun causes (him to think of) power in speaking; in the hypogee, of the profits of his deeds; in the descendent, it gives (thoughts of) the path of the respected; and in mid-heaven, of refuge and respect.

20. Mercury in the ascendent aspected by the Moon causes (him to think of) business, acquisitions, or his children; in the hypogee, of virtues or fame; in the descendent, of the stories of slaves; and in mid-heaven, of such things as respect from noble people (Āryajana).

21. Mercury in the ascendent aspected by Mars causes (him to think of) success with regard to evil purposes; in the hypogee, of the piling up (of money) by activities such as gambling; in the descendent, of success with respect to immense wealth; and in mid-heaven, of respect or the acquisition of possessions.

22. Mercury in the ascendent aspected by Venus (causes him to think of) saintly (sādhu) women or the acquisition of money; in the hypogee, of accumulated wealth; in the descendent, of messages from women or gains; and in mid-heaven, of merchandise or wealth.

23. Mercury in the ascendent aspected by Jupiter (causes him to think of)

traditions (śruti) or the acquisition of money; in the hypogee, of firmness in righteousness (dharma); in the descendent, of the acquiring of another man's land and possessions; and in mid-heaven, of prosperity.

24. Mercury in the ascendent aspected by Saturn causes (him to think of) the use of his own money or of acquisitions; in the hypogee, of profit from his craftsmanship; in the descendent, of acquisition by travel and toil; and in mid-heaven, of earning money by base activities.

Mercury.

25. Venus in the ascendent aspected by the Sun causes (him to think of) acquiring wealth and women; in the hypogee it gives (thoughts of) women, houses, or food; in the descendent, of grief from one's wife and the king; and in mid-heaven, it causes (him to think of) lordship, respect, or acquisitions.

26. Venus in the ascendent aspected by the Moon gives (thoughts of) women or clothes; in the hypogee, of women, gems, or pearls; in the descendent, of strife with one's wife or of delusion; and in mid-heaven, of beauty, women, wealth, or honor.

27. Venus in the ascendent aspected by Mars gives (thoughts of) lands, clothes, authority, or wealth; in the hypogee, of fear for one's wife; in the descendent, of taking another man's wife or of wandering; and in mid-heaven, of one's property or of the authority and honor of the king.

28. Venus in the ascendent aspected by Mercury gives (thoughts of) clothes, women, or ornaments; in the hypogee, of joy; in the descendent, of anguish at the departure of one's wife; and in mid-heaven, of women or an increase in one's wares.

29. Venus in the ascendent aspected by Jupiter gives (thoughts of) one's sons or of clothes; in the hypogee, of quarrels over one's treasury and position; in the descendent, of a bad wife; and in mid-heaven, of an increase in honor and wealth.

30. Venus in the ascendent aspected by Saturn gives (thoughts of) evil women or good meat; in the hypogee, of union with women and wealth; in the descendent, of one's wife's diseases; and in mid-heaven, it takes away (thoughts of) honor or wealth.

Venus.

31. Jupiter in the ascendent aspected by the Sun gives (thoughts of) gold; in the hypogee, of houses and lands; in the descendent, of righteousness (dharma) in thought and deed; and in mid-heaven, of fame, honor, or prosperity.

32. Jupiter in the ascendent aspected by the Moon gives (thoughts of) honor or clothes; in the hypogee, of . . . ; in the descendent, of righteousness (dharma) and intelligence; and in mid-heaven, of position, one's abodes, or nobility.

33. Jupiter in the ascendent aspected by Mars causes (him to think of) gold, knowledge, or learning; in the hypogee, of lands or benefits; in the descendent, of fights over money; and in mid-heaven, of the direction of the city (pura), of a treasury of money, or of horses.

34. Jupiter in the ascendent aspected by Mercury causes (him to think of) his sons, the traditions (śruti), or the sciences; in the hypogee, of speeches,

happiness, or honor; in the descendent, of speeches or conversations; and in mid-heaven, of honor from saints (sādhu), learned men, or his elders (guru).

35. Jupiter in the ascendent aspected by Venus gives (thoughts of) his wife, his sons, happiness, or clothes; in the hypogee, of ornaments or vehicles; in the descendent, of success with regard to a wife or money; and in mid-heaven, of his position or an accumulation of horses and treasure.

36. Jupiter in the ascendent aspected by Saturn gives (thoughts of) good behavior, knowledge, or acquisitions; in the hypogee, of fields or profits; in the descendent, of exile; and in mid-heaven, of supervision over a tribe (gaṇa).

Jupiter.

37. Saturn in the ascendent aspected by the Sun causes (him to think of) such things as delusions, wandering, or imprisonment; in the hypogee, of misfortunes in his house; in the descendent, of traveling to another land; and in mid-heaven, of honor or wealth.

38. Saturn in the ascendent aspected by the Moon causes (him to think of) diseases or his mother's miseries; in the hypogee, of the loss of his position and friends; in the descendent, of the death of his wife or her illness; and in mid-heaven, of wealth from his family (kula).

39. Saturn in the ascendent aspected by Mars gives (thoughts of) the striking down or death of one's relatives; in the hypogee, of loss or of one's foes; in the descendent, of death, fear, or disease; and in mid-heaven, of the acquisition of evil objects and the taking away (of good ones.)

40. Saturn in the ascendent aspected by Mercury gives (thoughts of) non-indebtedness, manliness, prosperity, or one's relatives; in the hypogee, of trouble in speaking; in the descendent, of wind-diseases; and in mid-heaven, of working for wages or of acquisitions.

41. Saturn in the ascendent aspected by Venus gives (thoughts of) the loss of one's cows, sons, and friends; in the hypogee, it takes away (thoughts of) grain or wealth; in the descendent, it gives (thoughts of) wind-diseases of one's wife or of a serious matter (guru); and in mid-heaven, of the loss of one's treasure.

42. Saturn in the ascendent aspected by Jupiter gives (thoughts of) diseases or abortions; in the hypogee, of immovable property; in the descendent, of fatigue in the use of ceremonies and delusions; and in mid-heaven, of prosperity or the respect of his elders (guru).

Saturn.

43. If a strong planet in the house of a benefic is aspected by malefic planets, it destroys the influence of the aspects; if the planet is weak and staying (in a cardine), a malefic destroys the influence of (both) its aspect and the place.

44. But the influence of (the planet) staying (in a cardine) is felt if it is aspected by a benefic and possesses the qualities of a good place. This (influence) results from their various combinations with one another in accordance with their strengths, which are characterized by their (closeness to their) exaltations.

45. Whatever was said in its (proper) order to be the influence (with respect to) actions (of the native), (astrologers) know to be the rule (with respect to)

the thoughts (of the querist). I shall establish the exact thoughts with their individual dispositions, natures, and characters with respect to the zodiacal signs.

In the *Yavanajātaka*: the mutual aspects of the planets in the cardines.

CHAPTER 58

1. If Aries is in the ascendent, one should find that he is thinking of his family (kuṭumba), honey-sugar (rūkṣā), lands, smelters (agnijīva), goats, or gold; or of quarrels, his enemies, water, the favor of outstanding men, or the reception of honor.

2. If Taurus (is in the ascendent), one should say that he is thinking of cows, bulls, women, beds, ploughing, or fields, or of the loss of his gold, or of the results of his deeds as a man with a family (kuṭumbin).

3. If Gemini is in the ascendent, he is thinking of quarrels with his enemies, the illness of his son, having intercourse with a good woman, attending on saints (sādhu), or of variegated missiles, of crafts, or of the traditions (śruti).

4. If the fourth sign (Cancer) (is in the ascendent), one should say that he is thinking of foreign lands, the sight of women, sexual intercourse with women, ornamentation, meadows, grain, lotuses, flowers, or fruits.

5. If Leo (is in the ascendent), one should find that he is thinking of quadrupeds, forests, woods, mountains, machines, skins, bones, body-hair, hides, houses, quarrels about activities, hunters of deer, or the king.

6. If the sixth (sign) (Virgo) is in the ascendent, one should say that he is thinking of jewels, ornaments, women, lyres, sexual intercourse, the sciences, the fine arts, garments, various perfumes, attendance, or merchandise.

7. If Libra (is in the ascendent), they say (he is thinking of) deeds pertaining to merchants, wares, voyages to foreign countries, and greed, or to a series of things done for the sake of his kinsmen and allies, or of his grandfather, or of one who nourished him, or of his home.

8. If the eighth (sign) (Scorpio) is in the ascendent, he is thinking of acquiring food and friends, the milking of cows, his lands, the existence of poison, stones, and staffs of udumbara-wood (ulūkhala), or of the defiling of his genitals.

9. If Sagittarius is in the ascendent, one should say that he is thinking of such things as warriors, missiles, studies, vows, sacrifices, the study of scripture, vehicles, horses, and chariots, of the acquisition of jewels, of his sons, or of his position.

10. If Capricorn (is in the ascendent), one should find that he is thinking of his body, litigations, swords, acquisitions, business, fields, houses, money, acts pertaining to the protection of his good health, or such things as women, grain, and metals (loha).

11. If Aquarius (is in the ascendent), one should say that he is thinking of studies, drinking, low women, success, business, fields, quadrupeds, gambling, parks, burdens, the permanence of his actions, or iron (āyasa).

12. If Pisces is in the ascendent, he is thinking of gems, jewels, wares, journeys abroad, the respect of his elders (guru), or honor, or of the foreign trips and returns of his friends, the worship of the gods, women, or heaps of jewels and grain.

13. Knowing properly the qualities of the lords of the signs and of the signs themselves, and the natures of the Decans, navāṃśas, and dvādaśāṃśas, the intelligent (astrologer) may establish the rule (with respect to) the thoughts (of the querist) without taking into consideration the planets in the twelve places.

14. The wise and clever (astrologer), having determined the characteristics of the Decans, the signs, and the planets separately, should tell the rule (with respect to) the thoughts (of the querist), which is characterized by complications, according to their strengths.

In the *Yavanajātaka*: the influence of the ascendent on thoughts.

CHAPTER 59

1. If a navāṃśa of Aries is in the ascendent, he is thinking of lands or gold because of the strength of Mars; if a navāṃśa of Taurus, of quadrupeds or women; if a navāṃśa of Gemini, of intercourse with a woman;

2. if a (navāṃśa of the) fourth (sign) (Cancer), of the acquisition of beds and women; if a navāṃśa of Leo, of such things as his house and hoard; if a navāṃśa of Virgo, of sexual intercourse or clothes; if a navāṃśa of Libra, of such things as women, garments, and garlands;

3. if a navāṃśa of Scorpio, of cows or food; if a navāṃśa of Sagittarius, of such things as perfumes, missiles, or studies; if a navāṃśa of Capricorn, of honor, women, or metals (loha); if a navāṃśa of Aquarius, of vehicles for men;

4. and if a navāṃśa of Pisces, the Greeks predict that he is thinking of immovable (property), friends, his wife, or foreign travel. A Decan causes the same sort of thoughts as does a navāṃśa.

5. If a dvādaśāṃśa of the first sign (Aries) (is in the ascendent), he is thinking of such things as goats and sheep; if one of Taurus, of such things as cows and buffaloes; if (one of) the third (sign) (Gemini), of sexual intercourse of a man and woman or of joy; if a dvādaśāṃśa of the fourth (sign) (Cancer), of lotuses;

6. if (one of) Leo, of quadrupeds such as lions; if (one of) the sixth (sign) (Virgo), of such things as sexual intercourse with maidens and sports; if (one of) Libra, of merchandise, coins, or elephants; if (one of) Scorpio, of serpents, snakes, or crawling creatures;

7. if (one of) Sagittarius, of quadrupeds such as horses; if a dvādaśāṃśa of Capricorn, of grains, wealth, or lotuses; if a dvādaśāṃśa of Aquarius, of such things as low people, horses, or slaves; and if a dvādaśāṃśa of Pisces, of creatures born in the ocean.

8. The dvādaśāṃśa of any sign or the strong navāṃśa which is used (in these predictions) is mixed with another sign (in which it is); from this (sign) or from

(the sign) in which the lord of the ascendent is, depending on their (relative) strengths, one should obtain the thought (of the querist).

9. If a vargottamāṃśa is in the ascendent or in a dvādaśāṃśa of the sign (in the ascendent), and if it is aspected by strong planets, it provides the whole influence on the (querist's) thought depending on the strength of its lord.

10. Those planets which are strong in (their own) houses and are aspected by their friends which are in their own houses or in their own exaltations or most benefic, produce the complete success of their influence on thoughts.

11. The planets constantly travel in their courses among the signs which have various natures; they cause changes in (the querist's) thoughts by the variations in their qualities and characteristics.

In the *Yavanajātaka*: (the influence on thoughts of) the navāṃśas and dvādaśāṃśas.

CHAPTER 60

1. If the Sun is strong in Aries, he is thinking of the king, fire, prosperity, a sword, or gold; if the Moon, of the king, wealth, or acquisitions; if Mars, of gold, lands, or the general (nāyaka); if Mercury, of quarrels or things pertaining to sounds;

2. if Venus, of women, gold, or ornaments; if Jupiter, of such things as glory, position, and wealth; and if Saturn, of strife or disease.

3. If the Sun and the Moon are in conjunction in Aries, they cause him to think of the king; if the Sun and Mars, of gold or the king; if the Sun and Mercury, of youths (or the prince? kumāra) or honor; if the Sun and Venus, of the king's wife;

4. if the Sun and Jupiter, of gold or money; and if the Sun and Saturn, of metals (loha) or quadrupeds. These (predictions) are seen to arise from pairs (of planets).

5. If the Moon and Mars (are in conjunction in Aries), he is thinking of an army or warriors; if the Moon and Mercury, of a meeting with his friends; if the Moon and Venus, of such things as women's jewelry; if the Moon and Jupiter, of his position or prosperity;

6. and if the Moon and Saturn, of . . . . If Mars and Mercury (are in conjunction in Aries), they cause him to think of verbal strife and violence; if Mars and Venus, of women's jewelry; if Mars and Jupiter, of arguments over land;

7. and if Mars and Saturn, of thieves. If Mercury and Venus (are in conjunction in Aries, they cause) him to think of the enjoyment of women; if Mercury and Jupiter, of the acts of his lord (īśvara); and if Mercury and Saturn, of quarrels with fools.

8. If Venus and Jupiter are in conjunction in Aries, they cause him to think of his position or women; and if Venus and Saturn, of the act of sexual intercourse with a woman. If Jupiter and Saturn are in conjunction in Aries, they cause him to think of his duty or his allies.

Aries.

9. If the Sun is (in Taurus) in the ascendent, one should know that he is thinking of woods, forests, or quadrupeds; if the Moon, of women, food, lands, or wealth; if Mars, of strife over what is lost or over stealing; if Mercury, of honor, respect, or joy;

10. if Venus, of women, garments, or quadrupeds; if Jupiter, of the advice of his lord (īśvara); and if Saturn, of what is lost, diseases, or sickness.

11. If the Sun and the Moon (are in conjunction in Taurus, one should know that) he is thinking of gold; (if the Sun and Mars), of missiles, forests, or strife over cows and houses; if the Sun and Mercury, of food, coins, or money; if the Sun and Venus, of ploughing, cows, or wealth;

12. if the Sun and Jupiter, of vehicles or wagons; and if the Sun and Saturn, of servants or ill-mannered people. If the Moon and Mars are in conjunction (in Taurus), one should find that he is thinking of an argument with his wife or union with her; if the Moon and Mercury, of his sons or joy;

13. if the Moon and Venus, of women's ornaments, or clothes; if the Moon and Jupiter, of the acquisition of wealth and grain; and if the Moon and Saturn, of the brands (cihna) on cows and bulls or of his mother's sickness.

14. If Mars and Mercury (are in conjunction in Taurus), they cause him to think of the loss of his garments and gold; if Mars and Venus, of another man's wife; if Mars and Jupiter, of position or wealth; and if Mars and Saturn, of the loss of his wealth and money.

15. If Mercury and Venus (are in conjunction in Taurus, he is thinking of) the slow actions of his wife; if Mercury and Jupiter, of the acquisition of sons and grain; and if Mercury and Saturn, of his sons or money. If Venus and Jupiter (are in conjunction in Taurus, he is thinking of) such things as his sons and wife;

16. and if Venus and Saturn, of a low woman. If Jupiter and Saturn are in conjunction in Taurus in the ascendent, he is thinking of a vehicle such as a wagon.

Taurus.

17. If the Sun is in Gemini in the ascendent, the querist is thinking of service, strife, or crafts; if the Moon, of an omen (nimitta) concerning his wife and children or of disease; if Mars, of abuse or pain caused by his own people; if Mercury, of success with regard to the knowledge of the traditions (śruti) and argumentation;

18. if Venus, of success with regard to such things as women, singing, and the fine arts; if Jupiter, of success with regard to such things as honoring Brāhmaṇas and study; and if Saturn, success with regard to causing the misfortune of the king or playing tricks.

19. If the Sun and the Moon (are in conjunction in Gemini), they say that he is thinking of the duty of the king; if the Sun and Mars, of division among his foes; if the Sun and Mercury, of success with regard to an abode; if the Sun and Venus, of such things as the duty of the ministry (sācivya);

20. If the Sun and Jupiter, of the misfortune of his relatives; and if the Sun

and Saturn, of the hindrance of his craft. If the Moon and Mars (are in conjunction in Gemini), one should know that he is thinking of fights with wrestlers; if the Moon and Mercury, of his sons' happiness;

21. if the Moon and Venus, of jealousy of his wife; if the Moon and Jupiter, of the birth of a son; and if the Moon and Saturn, of such things as the loss of his voice or diseases. If Mars and Mercury (are in conjunction in Gemini), he is thinking of gambling or quarreling;

22. if Mars and Venus, of fighting with his wife or losing his money; if Mars and Jupiter, of discussions or of other men's wealth; and if Mars and Saturn, of mischief or cruelty. If Mercury and Venus (are in conjunction in Gemini), he is thinking of sexual intercourse or merchandise;

23. if Mercury and Jupiter, of traditions (śruti) or poetry; and if Mercury and Saturn, of such things as back-biting or crafts. If Venus and Jupiter (are in conjunction in Gemini), he is thinking of his sons and wife; and if Venus and Saturn, of faults in his wife and his speech.

24. If Jupiter and Saturn are (in conjunction) in the third sign (Gemini), he is thinking of such things as the pride of old men. But a weak (planet), if in conjunction with a stronger one, is said to conform to the nature of the other.

Gemini.

25. If the Sun is in Cancer in the ascendent, it gives him (thoughts of) the king or the loss of his wife and house; if the Moon, of women, ornaments, position, or prosperity; if Mars, of fights over women and lands or of losses; if Mercury, of money and honor from women;

26. if Venus, of women, ornaments, or clothes; if Jupiter, of his position, money, honor, or prosperity; and if Saturn, of the loss of his wealth and the end of his activity.

27. If the Sun and the Moon (are in conjunction in Cancer), one should know (that he is thinking of) honor from kings; if the Sun and Mars, of bondage, battles, or blows; if the Sun and Mercury, of service to low people; if the Sun and Venus, of poverty;

28. if the Sun and Jupiter, of honor from the king; and if the Sun and Saturn, of stories or entreaties. If the Moon and Mars (are in conjunction in Cancer, he is thinking of) cutting or hitting; if the Moon and Mercury, of . . .;

29. if the Moon and Venus, of . . . ; if the Moon and Jupiter, of . . . ; and if the Moon and Saturn, of. . . . If Mars and Mercury (are conjunction in Cancer), he is thinking of . . . ;

30. if Mars and Venus, of . . . ; if Mars and Jupiter, of . . . ; and if Mars and Saturn, of . . . . If Mercury and Venus (are in conjunction in Cancer, he is thinking of) intercourse with a woman;

31. if Mercury and Jupiter, of the acquisition of knowledge and money; and if Mercury and Saturn, of the loss of his friends and money. If Venus and Jupiter (are in conjunction in Cancer, he is thinking of) his sons, his wife, or his money; and if Venus and Saturn, of misery or distress.

32. If Jupiter and Saturn are in conjunction in Cancer, the wise (astrologer) should find (that the querist is thinking of) delusion or disrespect. If the

planet (in Cancer in the ascendent), even though of little benefit, is aspected by Jupiter or the Moon, (the querist) asks about his own property and what is best.

Cancer.

33. The Sun in Leo (in the ascendent) is said to cause him to think of gold, dyes, fire, or quadrupeds; the Moon of poverty, fear, or diseases; Mars of poison, fire, wounds, or agitation; Mercury of those who are respected, worshipped, or adorned;

34. Venus of the king's wife, bipeds, or quadrupeds; Jupiter of the king's ministers (nṛpāmātya), horses, or his enemies; and Saturn of those who perform base and low deeds.

35. If the Sun and the Moon (are in conjunction in Leo, he is thinking of) the condition of the king and so forth, of money, or of horses; if the Sun and Mars, of fire or poison; if the Sun and Mercury, of sorrow, cutting, or crime; if the Sun and Venus, of the loss of his wife and wealth;

36. if the Sun and Jupiter, of the duty of the king's ministers (nṛpamantrin); and if the Sun and Saturn, of such things as diseases of the heart and illnesses. If the Moon and Mars are in conjunction (in Leo, he is thinking of) the loss of what he has accomplished or of his possessions; if the Moon and Mercury, of boasting about his virtues;

37. if the Moon and Venus, of the loss of his wealth being caused by a woman; if the Moon and Jupiter, of honor from the best of men; and if the Moon and Saturn (sic!), of disease or misfortune. If Mars and Mercury (are in conjunction in Leo), they cause (him to think of) the misdeeds of fools;

38. if Mars and Venus, of the loss of his cows, wealth, and lands; if Mars and Jupiter, of strife with the king; and if Mars and Saturn, of murder by poisoned swords, or death from the king, or destruction.

39. If Mercury and Venus (are in conjunction in Leo, he is thinking of) women, possessions, or service; if Mercury and Jupiter, of the counselling (mantra) and protection of the king; and if Mercury and Saturn, of folly and lies. If Venus and Jupiter (are in conjunction in Leo, he is thinking of) the acquisition of money from the king;

40. and if Venus and Saturn, of fear or the loss of his money. If Jupiter and Saturn are in conjunction in Leo, one should know (that he is thinking of) wicked deeds and behavior or sorrow.

Leo.

41. The Sun in Virgo (in the ascendent) gives (thoughts of) agitation from one's lords (īśvara) frequently; the Moon of stimulation or of distinction with regard to prosperity; Mars of swords, fires, burning, fights, or thefts; Mercury of acquiring gold, clothes, and ornaments;

42. Venus of women, gems, toys, or garments; Jupiter of the acquisition of sons and clothes; and Saturn of diseases caused by wind.

43. If the Sun and the Moon (are in conjunction in Virgo, he is thinking of) strife arising in his own country; if the Sun and Mars, of burning, fires, or bilious diseases; if the Sun and Mercury, of profit from such things as (knowing)

the meaning of the traditions (śruti) and from crafts; if the Sun and Venus, of ornaments;

44. if the Sun and Jupiter, of learning dharma and the meaning of the traditions (śruti); and if the Sun and Saturn, of such things as killing and slaughtering. If the Moon and Mars (are in conjunction in Virgo, he is thinking of) thirst or fevers; if the Moon and Mercury, of obtaining lost wealth and clothing;

45. if the Moon and Venus, of women's ornaments and clothes; if the Moon and Jupiter, of acquiring traditions (śruti), clothes, and money; and if the Moon and Saturn, of cold, fevers, or indigestion. If Mars and Mercury (are in conjunction in Virgo), they cause (him to think of) fraudulent acts and the diminution of his money;

46. if Mars and Venus, of victory or courtesy; if Mars and Jupiter, of the sickness of his foes and peace; and if Mars and Saturn, of diseases arising from an excess of blood or of fatigue.

47. If Mercury and Venus are in conjunction in Virgo, they cause (thoughts of) success with regard to sexual intercourse with maidens or acquisitions; if Mercury and Jupiter, with respect to the acquiring of kinsmen, sons, or wealth; if Mercury and Saturn, with respect to efforts in the crafts and in fighting; if Venus and Jupiter, with respect to obtaining a wife, sons, and property;

48. if Venus and Saturn, with respect to such things as griefs occasioned by one's wife or one's unborn child; and if Jupiter and Saturn, with respect to abortions and diseases.

Virgo.

49. The Sun in Libra in the ascendent causes (him to think of) the disrespect of base men, wandering, or strife; the Moon of buying, using, and heaping up (goods); Mars of thefts by women, bad tempers, or strife; Mercury of merchants' wares, the fine arts, or the acquisition of money;

50. Venus of women, caravans, or the piling up of one's acquisitions; Jupiter of success with regard to great wealth, buying, or using (goods); and Saturn of merchants' wares, wealth, or lordship (īśvaratva).

51. If the Sun and the Moon (are in conjunction in Libra, he is thinking of) the behavior of a man of slight character; if the Sun and Mars, of cruel crushing; if the Sun and Mercury, of haste with regard to authority and rules; if the Sun and Venus, of the character and behavior of others;

52. if the Sun and Jupiter, of grief from his king and relatives; and if the Sun and Saturn, of prosperity which is really loss. If the Moon and Mars (are in conjunction in Libra, he is thinking of) divisions or failure in his duty; if the Moon and Mercury, of gaining from deceitful actions;

53. if the Moon and Venus, of sexual intercourse or merchandise; if the Moon and Jupiter, of righteous (dharma) service; and if the Moon and Saturn, of other men's wealth, money, and behavior. If Mars and Mercury (are in conjunction in Libra), they cause him to think of such things as quarreling or spying;

54. if Mars and Venus, of the acquisition of a wife and clothing; if Mars and Jupiter, of acquiring gold and merchandise; and if Mars and Saturn, of strife, losses, or difficulty.

55. If Mercury and Venus (are in conjunction in Libra), he is thinking of a woman's tricks; if Mercury and Jupiter, of property and money; and if Mercury and Saturn, of expenditures and wealth. If Venus and Jupiter (are in conjunction in Libra), he is thinking of such things as jewels;

56. and if Venus and Saturn, of the cause of acquiring wealth. If Jupiter and Saturn are in conjunction in Libra, one should say that he is thinking of fighting to obtain stable wealth.

Libra.

57. The Sun in the eighth sign (Scorpio) in the ascendent causes him to think of poisons, diseases, murders, or fire; the Moon of fear, loss, or disease; Mars of such things as gold, food, or the killing of his foes; Mercury of speeches, property, coins, or money;

58. Venus of such things as women's genitals and ornaments; Jupiter of quarrels, enemies, or obstructions; and Saturn of hunger, poison, or fire.

59. If the Sun and the Moon (are in conjunction in Scorpio, he is thinking of) diseases of the genitals, belly, or blood; if the Sun and Mars, of fear of such things as poison, fire, and the king; if the Sun and Mercury, of spying, lies, anxiety, or fear; if the Sun and Venus, of women, his property, or learned people;

60. if the Sun and Jupiter, of foes, fatigue, or anxiety; and if the Sun and Saturn, of distress from poison, enemies, or swords. If the Moon and Mars (are in conjunction in Scorpio, he is thinking of) the wrath of his friends or diseases; if the Moon and Mercury, of poison, missiles, spying, or taxes;

61. if the Moon and Venus, of fighting with his wife, envy, or intoxication; if the Moon and Jupiter, of success in medicine; and if the Moon and Saturn, of spears, poison, or anger. If Mars and Mercury (are in conjunction in Scorpio), they cause (him to think of) fraud or anger;

62. if Mars and Venus, of such things as his wife's illness and grief; if Mars and Jupiter, of obstruction by the best men; and if Mars and Saturn, of pain from hunger, poison, or swords, or of adversity to the good.

63. If Mercury and Venus (are in conjunction in Scorpio, he is thinking of) acting with deceit; if Mercury and Jupiter, of success with regard to doctors and medicines for diseases; and if Mercury and Saturn, of a false name, expenses, or frauds.

64. If Venus and Jupiter (are in conjunction in Scorpio), one should know (that he is thinking of) acquiring a wife and wealth; and if Venus and Saturn, of heaps of wealth and wares. If Jupiter and Saturn are in conjunction in Scorpio, (he thinks of) a magician.

Scorpio.

65. The Sun in Sagittarius in the ascendent causes (him to think of) success with regard to gold, horses, or friends; the Moon of hunger, a former friendship, or honor; Mars of fights with his foes or the acquiring of gold; Mercury of an assembly of wise and affectionate friends;

66. Venus of obtaining a wife, clothes, or perfume; Jupiter of getting horses, lands, food, sons, or money; and Saturn of honor or success in using expedients.

67. If the Sun and the Moon (are in conjunction in Sagittarius, he is thinking of) honor or acquiring intelligence and righteousness (dharma); if the Sun and Mars, of pain caused by gold or his sons; if the Sun and Mercury, of injury or suppression; if the Sun and Venus, of acquiring happiness, money, or clothing;

68. if the Sun and Jupiter, of obtaining elephants or horses; and if the Sun and Saturn, of poverty or fear. If the Moon and Mars (are in conjunction in Sagittarius, he is thinking of) the loss of his gold or fear; if the Moon and Mercury, of his determined purpose or of his hoards;

69. if the Moon and Venus, of sexual intercourse with a woman or of obtaining clothes; if the Moon and Jupiter, of the acquisition of food or gold; and if the Moon and Saturn, of hunger, misery, or killing. If Mars and Mercury (are in conjunction in Sagittarius), they cause (him to think of) wind(-diseases) or the appearance of his foes;

70. if Mars and Venus, of women, gold, or service; if Mars and Jupiter, of conversation, meaning, or studies; and if Mars and Saturn, of the loss of lordship (aiśvarya), disease, bondage, or destruction.

71. If Mercury and Venus (are in conjunction in Sagittarius, he is thinking of) gain from his own deeds or success in litigation or the acquisition of garments; if Mercury and Jupiter, of success in conversation; and if Mercury and Saturn, of the occurrence of debt.

72. If Venus and Jupiter (are in conjunction in Sagittarius, he is thinking of) his wife's dharma or the birth of a son; and if Venus and Saturn, of being involved in many quarrels. If Jupiter and Saturn are in conjunction in Sagittarius, one should know (that he is thinking of) respect from the best of men.

Sagittarius.

73. The Sun in Capricorn (in the ascendent) causes (him to think of) imprisonment by the king or the non-performance of his duty; the Moon of the loss of his money or the agony of his body; Mars of acquiring heaps of gold and grain; Mercury of jealousy, debts, or obstacles;

74. Venus of sexual intercourse with another man's wife; Jupiter of poverty or obtaining grain or houses; and Saturn of acquiring metals (loha), iron (āyasa), or stones.

75. If the Sun and the Moon (are in conjunction in Capricorn), one should know (that he is thinking of) wandering or quarreling; if the Sun and Mars, of quarrels or the destruction of his foes; if the Sun and Mercury, of serving low people; if the Sun and Venus, of the departure of his wife;

76. if the Sun and Jupiter, of diligence or the desire for gain; and if the Sun and Saturn, of effort for the profits of his acts. If the Moon and Mars (are in conjunction in Capricorn, he is thinking of) getting such things as sexual intercourse; if the Moon and Mercury, of the diminution of his mother's allies;

77. if the Moon and Venus, of obstruction by his wife; if the Moon and Jupiter, of acquiring such things as fields; and if the Moon and Saturn, of gain in the middle and end (of his life). If Mars and Mercury (are in conjunction in Capricorn), they say (that he is thinking of) the performance of violent deeds;

78. if Mars and Venus, of the desire to carry off a woman; if Mars and Jupiter, of union with his lord (īśvara); and if Mars and Saturn, of the profits of a (lawful) succession in the lordship (aiśvarya).

79. If Mercury and Venus (are in conjunction in Capricorn, he is thinking of) such things as kārṣāpaṇas; if Mercury and Jupiter, of pungent black pepper; and if Mercury and Saturn, of such things as exile. If Venus and Jupiter (are in conjunction in Capricorn, he is thinking of) the use of metals (loha);

80. and if Venus and Saturn, of acquiring slave-girls, or of ornaments and of satisfying his wife. If Jupiter and Saturn are in conjunction in Capricorn, one should find (that he is thinking of) another man's wife or disease.

Capricorn.

81. The Sun in Aquarius (in the ascendent) causes him to think of conveyances for men, houses, horses, or quadrupeds; the Moon of drinks or medicines to prolong life (rasāyana); Mars of business superintendents or of those excelling in the fine arts; Mercury of scholars and gentlemen;

82. Venus of sexual intercourse, women, beds, or food; Jupiter of houses, fields, or places of happiness; and Saturn of honor and respect.

83. If the Sun and the Moon (are in conjunction in Aquarius, he is thinking of) quarrels with the best men; if the Sun and Mars, of a beating by the meanest men; if the Sun and Mercury, of a child or of doing little; if the Sun and Venus, of acquiring cows and vehicles;

84. if the Sun and Jupiter, of chariots, wheel-rims, or wings; and if the Sun and Saturn, of getting such things as flowers. If the Moon and Mars (are in conjunction in Aquarius, he is thinking of) the loss of metals (loha) such as copper (tāmra) or occupying himself in such things as protecting his cows, property, and so forth;

85. if the Moon and Mercury, of strife with poor artisans and slaves; if the Moon and Venus, of delight in living in a foreign land and in clothing; if the Moon and Jupiter, of gaining position and an abode; and if the Moon and Saturn, of his mother's misfortune.

86. If Mars and Mercury (are in conjunction in Aquarius, he is thinking of) acquisitions through the activities of his wife and cattle; if Mars and Venus, of the death of his slave-girls; if Mars and Jupiter, of obtaining position; and if Mars and Saturn, of the loss of his horses and property.

87. If Mercury and Venus (are in conjunction in Aquarius, he is thinking of) intercourse with loose women or dancing-girls; if Mercury and Jupiter, of honor; and if Mercury and Saturn, or crafts, study, honoring of the aged, or meeting with his friends.

88. If Venus and Jupiter (are in conjunction in Aquarius, he is thinking of) . . . ; and if Venus and Saturn, of connections with an old woman. If Jupiter and Saturn are in conjunction in Aquarius, (he is thinking of) distress from his servants.

Aquarius.

89. The Sun in Pisces (in the ascendent) always causes (him to think of) omens boding a lack of friends and wandering or illness; the Moon of acquiring

friends, a wife, wealth, or wares; Mars of grief occasioned by such things as the carrying off of his wealth and wife; Mercury of separation from his friends, strife, or anger;

90. Venus of obtaining friends, sexual intercourse with a woman, and love; Jupiter of getting houses, fields, wealth, or food; and Saturn of lordship (aiśvarya) or of immortality (amṛta).

91. If the Sun and the Moon are in conjunction (in Pisces, he is thinking of) buying and acquiring merchandise; if the Sun and Mars, of robbery (? vipramoṣa) on the road; if the Sun and Mercury, of fatigue and deceit; if the Sun and Venus, of obtaining gold;

92. if the Sun and Jupiter, of the acquisition of a house and grain; and if the Sun and Saturn, of wounds or wandering. If the Moon and Mars are in conjunction (in Pisces, he is thinking of) peacefulness; if the Moon and Mercury, of pleasure in the good;

93. if the Moon and Venus, of acquiring gems and jewels; if the Moon and Jupiter, of getting sexual intercourse and joy; and if the Moon and Saturn, of . . .. If Mars and Mercury are in conjunction (in Pisces, he is thinking of) fighting over sexual intercourse;

94. if Mars and Venus, of . . . success with regard to . . . cows and lands; if Mars and Jupiter, of the acquisition of such things as . . . ; and if Mars and Saturn, of the stealing of his wealth and jewels.

95. If Mercury and Venus (are in conjunction in Pisces, he is thinking of) acquiring merchandise and money or of success in litigation; if Mercury and Jupiter, of knowledge or meeting with wise men; and if Mercury and Saturn, of the loss of favor, his wife, and his money.

96. If Venus and Jupiter (are in conjunction in Pisces), know (that he is thinking of) his sons, his wife, or his money; and if Venus and Saturn, of obtaining position. If Jupiter and Saturn (are in conjunction in Pisces, he is thinking of) the loss of his wealth and is sad.

Pisces.

97. The wise (astrologer) should find the thought possessing the nature of these (planets and signs) when more (than two planets) are in one sign; the indication of the influence is distinctive because of the combining of a multiplicity of good and bad (influences).

98. Whatever sign is in its base-place (svabhūmi, the place it occupied at the nativity), and is strong, and is occupied by the lord of the exaltation (which is in it), by its own lord, or by its lord's friend, they say that that sign exercises an excellent and complete influence; because of the opposite yoga there is an opposite prediction.

99. The circle of the signs, which consists of the (twelve) places beginning with the ascendent, is constant in the rule regarding the professions of people; from it are properly (determined) their various gains and acquisitions and their losses which are the result (of the situation of the heavens) at that time (i.e., at the time of the query).

In the *Yavanajātaka*: the accomplishment of Aries and the other signs in conjunctions (of the planets) in one sign (with respect to the querists' thoughts).

CHAPTER 61

1. If the ascendent of the nativity is in the ascendent (at the time of the query), he is thinking of the care of his body, good health, or happiness; but if it is aspected by a "blazing" (vidīpta) planet, (he thinks of) the appearance of the good; if by malefic and "deprived" (rahita) (planets), of loss.

2. If the ascendent of the nativity is in the hypogee, one should say that the querist is thinking of position, wealth, and money, of the stability of a householder, of the acquisition of his share, or of meeting with friends, mistresses, and those who have been abroad.

3. If the ascendent of the nativity is in the descendent, (he is thinking of) banishment from his country, of always being on the road, of misfortune for his own body and for his wife, or of the splitting up of (the wealth) he has collected together.

4. If the ascendent of the nativity is in mid-heaven, one should find that he is thinking of position, victory, honor, nobility, lordship (aiśvarya), command, or being treated courteously and taken seriously by others.

5. A sign is regarded as strong because it has come to the place which it occupied in the nativity (bhūmau); if as well it is occupied or aspected by its lord which is in the position it occupied at the nativity (svabhūmi), then good is seen to appear.

6. If (the sign) is not in the place it occupied at the nativity, or if it is occupied by an enemy (of its lord), or if its lord is overcome, it is deprived of strength. And any (sign) that is elsewhere than in its place in the nativity (mūrti), along with its condition, significance, and qualities as described, is said to be inauspicious.

7. If the sign occupied by the Moon at the nativity is in the ascendent, one should find (that he is thinking of) toil, misfortune in his undertakings, sorrow, the destruction of his business, the loss of his friends and money, or injury to his body.

8. When the ascendent of the nativity is in the ascendent (of the query) and is not occupied by any planet, there is said to be an influence; and so, when the sign occupied by the Moon at the nativity is in the ascendent, one should know there is an influence also, but by force.

9. If the sign occupied by the Sun at the nativity is in the ascendent, they know that he is thinking of failure in his actions or of his lost money; if the sign occupied by Jupiter at the nativity, of righteousness (dharma), his children, the accumulation of money, or success;

10. if the sign occupied by Mercury, of prosperity caused by (his knowledge of) the traditions (śruti), writing, and crafts, and by friends and business

enterprises; if the sign occupied by Mars, of success with regard to such things as the agitation of his brothers, strife, losses, wandering, and evil;

11. if the sign occupied by Venus (is in the ascendent), they say that he is thinking of such things as sexual intercourse, jewels, women, perfumes, clothes, good health, and happiness; if the sign occupied by Saturn, of diseases, obstruction, bondage, misery, fatigue, and omens (nimitta) regarding his undertakings.

12. The aspect of the benefic lord of the sign is good, of a malefic one not. In the case of those (planets) which are transiting the signs occupied by each other (at the nativity), (one should predict) whatever was set forth in order in (the section on) aṣṭavarga.

In the *Yavanajātaka*: the influence of aṣṭavarga on thoughts.

CHAPTER 62

1. The thought of the querist is subtle and can be understood (only) by thought, meditation, and concentration; (for) it is to be characterized by modifications (in the conditions of) the planets and signs. (But now) I will describe it in its connections with the material objects used in medicine.

2. This thought has been said by the great (sages) to be threefold: mineral, vegetable, and "animal." Their rule, then, is to be established both forwards and backwards by the use of explanations.

3. They know that the Sun and Mars (represent) minerals, Saturn and Mercury plants, and Jupiter and Venus animals; the Moon possesses (materia medica) having the nature of its position.

4. In each sign there are (three) Decans belonging in order to (three planets); but these three Decans are connected in reverse order with these (three planets') categories (yoni).

5. The Sun is to be established as mineral in the odd vargas, and so likewise the Moon in the even ones. If an odd sign is in the ascendent, the order (of categories) begins with mineral; if an even sign, with "animal."

6. In an even sign, one multiples the number of navāṃśas traversed by the Sun by the number of navāṃśas in the zodiacal circle (108); (the product) is added to the number of navāṃśas in the ascendent-sign which have risen above the horizon at the time (of the query); (and this sum is divided by three).The remainder exactly indicates whether (the substance) is mineral (0), vegetal (1), or "animal" (2).

7. (If it is indicated that the substance is mineral), divide the degrees within the sign (traversed by the Sun) by two, and take the remainder; for the class of minerals is of two sorts: "bright" (dhāmya) (0) and "dull" (adhāmya (1). The "bright" (dhāmya) metals (loha) are of six kinds; so, because of the use of the collection (of degrees in the sign), there are 180 (possibilities) $(3 \times 60 = 6 \times 30)$.

8. Divided by 6, (the "bright" minerals) are gold, silver (rūpya), tin (trapu), lead (sīsa), copper (tāmra), and iron (kṛṣṇāyas). . . .

9. . . . if Venus, one should say it is a pearl; if Mercury, an alloy (yukta); and if Saturn, a (steel) blade.

10. . . . if in the second or third (place), they know it is an alloy (yukti); but if (the planet) is in its own house, the metal of the Piśācas (Piśācaloha).

11. They say that the "dull" (adhāmya) minerals are: red arsenic (manaḥśilā), cinnabar (hiṅguluka), sorrel (?) (amlaśāla for amlaśāka?), a fragrant earth from Saurāṣṭra (surāṣṭrajāta), mineral salts (rasaka), ointments (paṅka), ungents (añjana), and powdery stuffs (bālikayā samāna);

12. ciṅgidas (?), (substances) like candied sugar (śarkarā), green sulphate of iron (kāsīsa), clay (mṛd), slime (kardama), red chalk (gairika), sulphuret of iron (tāpya), and pyrite (mākṣika)—minerals which are useful for being added to medicines.

13. Having enumerated these minerals and separated the rest from them, one should say that they are called "dull" (adhāmya); examining this, I will establish the words which designate (the appropriate "dull" minerals) when (each of) the planets exercises its full influence.

14. If Mars does so, they say it is cinnabar (hiṅguluka); if Mercury, red arsenic (śilā) and yellow arsenic (āla); if Jupiter, sulphuret if iron (tāpya); if Venus, betal-nuts and candied sugar (?) (cikkāvanaśarkara); if the Sun, copper (tāmra) and mineral salts (rasaka);

15. if the Moon, white (substances) in the earth or water; and if Saturn, jiṅgida (?) and rocks. As the planets are mixed up, so it is with varieties of compounded minerals in the "dull" (adhāmya) category (yoni).

16. The category (yoni) of plants, in enumeration, consists of: reeds (nala), roots (mūla), bulbs (kanda), trunks (gaṇḍi), creepers (latā), creepers (vallī), thickets (gulma), bark (tvak), leaves (patra), flowers (puṣpa), and fruits (phala);

17. grasses (tṛṇa), grains (dhānya), molasses (ikṣusāra), juices for the production of resins (niryāsa), vegetables (śāka), flowers (puṣpa), herbs (oṣadha), fragrant herbs (gandhauṣadha), extracts (dravya), and poisons (viṣa).

18. Having enumerated these and disregarded the rest, one should tell the attainment of (different) varieties of plants; one should know that here also the (particular) substance is determined by the lord of the house which is strongest.

19. If it is Mars, they say the plant is hot and acid; if the Sun, it is a bitter, sharp, and poisonous herb; if the Moon, it is cold, sweet, and aquatic—a flower which is soft, smooth, and sappy;

20. if Jupiter, they are hard grains, oily and with acid fruits; if Venus, they say it is a sweet, oily fruit which smells good and is brightly colored;

21. if Mercury, the plants are caused to arise from bark, leaves, and exudations, or are fragrant vegetables; and if Saturn, one should know they are the stinking substances of Śūdras and such things as garlic (laśuna).

22. When the nature of the plant (is determined by) Jupiter's being in its own varga, one should know that the clothes (made from plant-products) are durable; those of Venus are the brightly colored (garments) of women; those of Mars are clothes used as armor or as a protective covering;

23. those of Mercury are the garments of youths or green-colored linens; those belonging to the Moon are the heavy, cotton (clothes) of women;

24. if the Sun (is significant), one should know they are hairy woolens; and if Saturn, hides. But if the planet is in its exaltation, the garments are silk; if it is aspected by Venus, colored cloths;

25. if (by) Jupiter, they are pieces of colored woolen cloth used as bandages or stop-signs on the road and fastened by pins; and if it is in its depression or in an enemy's house or if it is overcome or aspected by an enemy, then they say it is the hem of the lower garment of a beggar.

26. The category (yoni) of the varieties of plants has thus been declared; now hear the variegated category (yoni) of "animals." The gods say that animals, men, and gods have distinctive motions.

27. By some "animals" are established as (being of three types): having no feet, having many feet, and having several feet; one should know that the places (in which they move) are also threefold: water, earth, and atmosphere.

28. Also there is universally said to be a triad of genders: female, male, and neuter. Having enumerated these things and disregarding the rest, they say that "animals" are to be characterized by these rules.

29. When the most auspicious planets are in the cardines, one should say they are gods; when the malefic planets are strong, animals. When a mixture (of benefic and malefic planets) is in the human signs, the category (yoni) of humans is spoken of;

30. when in the animal signs, one should say animals; and when in the forest signs, they belong to (the category of) forest-creatures. If malefic planets are in the animal signs, they say it is the category (yoni) of footless creatures.

31. For (the sake of completing) what has been learned in order, there is a category (yoni) of the re-animated (vijīva) (after death); if the benefic planets are in their exaltations or houses, they say (the querist) is thinking of those who have gone to the gods; if the malefic planets, of Yakṣas, Asuras, or Rākṣasas.

32. When the category (yoni) of humans is good, one should know that (he is thinking of) kings because of the Sun, warriors because of Mars, wise men (vaidya) because of Jupiter, leaders because of Venus, men with families (kuṭumbin) or those delighting in crafts and business because of Mercury, slaves because of Saturn,

33. and types of men (which vary) according to the lord of the sign (in which it is) because of the Moon. And one should understand that the qualities (of these men) are produced by the positions of the lords of the signs and distinguished by their peculiar characteristics.

34. If they are animal signs and the category (yoni) of animal is effected, then they are indeed animals (not men); they are characterized by means of the lords of the signs, or by the planets in the signs, or by the lords of the other signs.

35. The lord of a sign establishes its own category (yoni) among (animals) pertaining to towns, forests, mountains, or water (depending on the nature of the sign); when it is in another's house, it modifies (that sign's qualities with

qualities) pertaining to its own house; and when it is in its own house, (it modifies that sign's qualities) with its own qualities.

36. The lord of a forest sign in the town signs effects a modification similar to its (the forest sign's) category (yoni); and similarly the lord of a town sign in a forest sign causes a modification which is similar to that sign's (i.e., the town sign's) characteristics.

37. Thus, examining their modifications of each other's places (effected by the planets) which are in water signs, forest signs, or hole (insect) signs, one should know the animals which arise; this is the practice also with respect to the categories (yoni) of humans and gods.

38. Seeing which Decan in the (ascendent-)sign is on the horizon or which planet is strongest, (the astrologer) who is clever in the rules regarding thoughts should establish the form and shape which are determined (for the "animal").

39. This rule regarding "animals" is said to depend on the strongest planets in the cardines; I shall establish the thoughts whose qualities are made manifest by the conjunctions of each one (of the planets) and the series of signs.

40. In Aries (the querist) is thinking of such things as flocks of sheep and so forth; because of the Sun, of kings, merchants, or dealers in wool; because of the Moon, of the wives of the elders (guru) or lords (īśvara); because of Jupiter, of those who are put in charge of the ministry (sācivyapuraskṛta);

41. because of Venus, of beautiful women in assignations; because of Mars, of the leaders of armies of thieves; because of Mercury, of those who are respected by the men in charge of their work; and because of Saturn, of slaves or the sick.

Aries.

42. In Taurus (the querist) is thinking of herds of cows and bulls; because of the Sun, of rhinoceruses, camels, mules, or elephants; because of the Moon, of Siddhas, Apsarases, or Asuras; because of Jupiter, of wealthy men or wandering bards;

43. because of Venus, of wealthy men or beautiful women; because of Mars, of cow-herders or mechanics; because of Mercury, of salesmen or paṇḍitas; and because of Saturn, of she-buffaloes or deer.

44. If Venus in the ascendent is in Taurus or in a navāṃśa of Taurus in a quadruped sign, he is surely thinking of cows; the acquisition or loss (of the cows) depends on what planet owns the varga it is in.

45. If the Sun is in a moving sign, they say that (the cow) is copper-colored and has previously been struck by a knife; if the Moon, (the cow) is as white as heaps of cream or as jasmines; if Jupiter, it is pale and the lobe of its ear has not been cut;

46. if Venus, he is thinking of a milch-cow with a mark on its face and one sign made on its ear; if Mars, it is a very red cow, the tip of whose ear is torn and which is hungry, diseased, and wounded;

47. if Mercury, know that it is pallid and pinkish; and if Saturn, thin, hideous, and fierce. And know that there are variations in their appearances and colors because of the planets' being in each other's vargas.

48. If there is a decrease in the horns of the Moon, (the cow) has short horns; if the Moon is not waning, it has big horns. One should know about the horns (of the cow) from the sign and navāṃśa occupied by the Moon and from the conjunction of the Moon with the (various) planets.

49. The sex of these (bovines) which are being spoken of—whether they are male or female—should be told from the sign occupied by Venus. The acquisition or loss of the cows is to be established from whether the lords of the (significant) signs are benefic or malefic.

Taurus.

50. If the third sign (Gemini) is in the ascendent, (he is thinking of) a man and a woman; if the Sun is there, of Daityas; because of the Moon, one should know (that he is thinking of) uxorious men or artisans; because of Jupiter, of those who know about swords and missiles;

51. because of Venus, of those who are clever at singing; because of Mars, of people whose activities involve pain, weapons, and writing; because of Mercury of men who are proud of (their knowledge of) poetry and the traditions (śruti); and because of Saturn, of those who are puffed up with pleasure.

Gemini.

52. If the fourth sign (Cancer) (is significant, he is thinking of) aquatic creatures; because of the Sun, of acquatic "animals" distinguished for their teeth; because of the Moon, of fish or of the wives of kings; because of Jupiter, of Siddhas, Apsarases, or Asuras.

53. because of Venus, of women or "animals" born in sweet water; because of Mars, of "animals" which slaughter victims (to eat their) flesh and blood; because of Mercury, know (that he is thinking of) fish or goats; and because of Saturn, of porpoises or crocodiles.

Cancer.

54. If Leo (is significant, he is thinking of) such things as wolves which eat flesh, bones, and blood; if the Sun is in Leo, one should know (that he is thinking of) tribes of Mlecchas (mlecchagaṇa); because of the Moon, of those who are troubled by sorrows on all sides; because of Jupiter, of elephants or horses;

55. if Venus, of she-buffaloes, deer, or goats; if Mars, of hyenas, cats, or wolves; if Mercury, of Kurus, grasshoppers, vultures, or geese; and if Saturn, of camels, weak "animals," or boars.

Leo.

56. If the sixth sign (Virgo) (is significant, he is thinking) of youths, men who worship maidens, or virgins; the Sun (causes him to think) of the Pitṛs or of physicians; the Moon of nurses, female friends, or those adorned with ornaments; Jupiter of wise men or the elders (guru);

57. Venus of wives or affectionate women; Mars of his half-brothers or contemporaries; Mercury of those who know the science of houses or of gods; and Saturn of slaves or subjects.

Virgo.

58. If Libra (is significant, he is thinking of) those who are experts in buying

and selling merchandise; because of the Sun, one should know (that he is thinking of) fools or tailors; because of the Moon, of those who live by dealing in jewels; because of Jupiter, of the heads of guilds (śreṣṭhi) or the best of merchants;

59. because of Venus, of those who deal in pearls, gems, and jewels; because of Mars, of goldsmiths; because of Mercury, of artisans and dealers in alloys; and because of Saturn, of ugly men who work in metal (loha) and stone.

Libra.

60. If Scorpio (is significant, he is thinking of) swarms of such things as scorpions and snakes; if the Sun (is there), one should say (that he is thinking of) huge carnivorous beasts or boa-constrictors; because of the Moon, of "animals" which live in holes; because of Jupiter, of such things as cows, mongooses, and partridges;

61. because of Venus, of edible animals or those born of females; because of Mars, of serpents or scorpions; because of Mercury, of ants, Bhūtas, Asuras, or flies; and because of Saturn, of worms.

Scorpio.

62. If Sagittarius (is significant, he is thinking of) horses, men, or gods; because of the Sun, one should find (that he is thinking of) other ("animals") or elephants; because of the Moon, of Brāhmaṇas who delight in ceremonies; because of Jupiter, of wise Brāhmaṇas or horses;

63. because of Venus, one should know that he is thinking of cows and horses; because of Mars, of those (who thrive on) thievery, disease, and war, or of dancers; because of Mercury, of experts in arrows, missiles, and sacrifices; and because of Saturn, of very dull people.

Sagittarius.

64. If Capricorn (is significant, he is thinking of) deer, crocodiles, or Brāhmaṇas; because of the Sun, know (that he is thinking of) fish and so on, boars, or lions; because of the Moon, of fish, cattle, or Brāhmaṇas; because of Jupiter, of all sorts of vultures, asses, and camels;

65. because of Venus, of edible "animals" or cattle; because of Mercury, of birds or fish; because of Mars, of gods, kings, or generals (nāyaka); and because of Saturn, of the category (yoni) of horses and jackals.

Capricorn.

66. If Aquarius is in the ascendent, one should say (that he is thinking of) slaves or idiots; because of the Sun, of men who have the meaning of the doctrines (tantra); because of the Moon, of cutters of reeds and lotuses; because of Jupiter, of those whose faces are tranquil, broad, and feminine;

67. because of Venus, of women who live by dancing and acting; if Mars (is there), they say (that he is thinking of) severely harmful men; if Mercury, of fops who indulge in sexual intercourse and gambling; and if Saturn, of ascetic women.

Aquarius.

68. If Pisces (is significant, he is thinking of) fish, whales, tortoises, or conches; if the Sun (is there), one should know (that he is thinking of) Grahas,

crocodiles, or serpents; if the Moon, of women, Siddhas, or ascetics; because of Jupiter, of (kings) on expeditions or of gods;

69. because of Venus, of assemblies of the best men and the gods; because of Mars, of harsh men or water-Rākṣases; because of Mercury, of builders of boats and rafts; and because of Saturn, of fishermen or those who live on fish.

Pisces.

70. If Jupiter is aspected by Venus and Mercury, one should know (that he is thinking of) the abodes of multitudes of men; one should know that he is thinking of assemblies of men by the aspects of the lords of the signs on the (various) signs.

71. If Aries (is significant), one should know (that he is thinking of) houses for soldiers, goats, and cattle; if Taurus, (of houses) full of herds of cows; if the third sign (Gemini), of villages resounding with assemblies of Brāhmaṇas; if the fourth sign (Cancer), of temples of the gods;

72. if Leo, they say (that he is thinking of) fortresses (durga) or walled cities (nagara); if the sixth sign (Virgo), of shelters for the gods or assembly-halls; if Libra, of markets, cities (pura), or emporia (paṭṭana); if the eighth sign (Scorpio), of prisons for robbers;

73. if Sagittarius, (of houses) for those who delight in sacrifices and sacred studies; if Capricorn, of places for those who depend on wages; if Aquarius, one should say (that he is thinking of) the dwellings of evil people; and if Pisces, of the houses of those who possess great treasures.

74. Of this sort are the "animals" sprung from the signs and from the signs' navāṃśas in the category (yoni) of "animals"; the dvādaśāṃśas of the sign in the ascendent are said (to be effective) through the planets' occupying them or conjoining with them (through aspect).

75. As this rule involving the seven planets with their natures and the natures of their houses has been declared with regard to "animals", so are (the rule) with regard to minerals and the rule regarding the working and use of plants obtained by (similar) combinations.

In the *Yavanajātaka*: the categories of "animal", vegetal, and mineral.

CHAPTER 63

1. Hence the wise (astrologer), controlling his inner self, first enumerates properly the classes of minerals and so forth; having studied the verses (ṛg) of the sages, he desires (to fathom) the boundless ocean of variations in thoughts.

2. Having added together (the numbers) of the Sun's (sign) and of the ascendent-sign and having added one, he divides the sum (*a*) by seven; from the remainder he obtains the multiplier of the (corresponding) planet, and he multiplies the sum (*a*) by the multiplier (indicated by) the remainder.

3. (The multipliers) are: 14 for Mars, 5 for the Sun, 21 for the Moon, 9 for Mercury, 8 for Jupiter, 3 for Venus, and 11 for Saturn.

4. If (the planet) is in a cardine, one divides (the multiplier) by the navāṃśas

in the cardine; if in its house, by (those in) its varga; and if in its base-triplicity, by (those in) its triplicity;

5. . . . The rule which has been described is to be performed thus with the remainders of the divisions of the multipliers by the aforesaid divisors.

6. Some (astrologers) desire that a planet in its own varga in a cardine should cause the fruition of such things as thoughts; if a planet is in a cardine in its own house or in the sign of its exaltation it indicates (the influence of) the qualities of that varga.

7. If any mineral, etc., is received without a quarrel, it is to be known as having been produced with the characteristics of both the sign and the planet; with respect to minerals and so forth the ascertainment of this has been declared by means of the planets as they are in the series of signs.

8. Thus has been described this whole rule for knowing the appearance of the thought of a man who is meditating. After this I will establish the rule regarding thoughts of lost things for the sake of glory and power in the world.

In the *Yavanajātaka*: the rule regarding thoughts.

CHAPTER 64

1. If Leo, Scorpio, or Aquarius are in the descendent aspected by their lords, or if their navāṃśas are in this situation, or if the lords (of these signs) are in their own houses or navāṃśas and Mars is strong, say that (the object) is lost.

2. If a planet is in its own house in the second or eighth place, or if a malefic planet aspected by an enemy is in the second place, or if the lord of the second place is in the descendent in its enemy's house or its dejection and if its enemy is uninjured, then (the object) is lost.

3. If the lord of the descendent is in a dvādaśāṃśa belonging to its sign of exaltation, and if that sign (of its exaltation) is in the ascendent or the ascendent is aspected by the lord of that sign, or if a malefic planet is in the ascendent in that (planet's) house and is aspected by malefic planets, then they say that (the object) is lost.

4. In this matter the position of the planet with regard to sign, navāṃśa, and dvādaśāṃśa is to be considered. One should know the rule which has been described in its proper order from the ascendent, the descendent, and the characteristics of the yoga.

5. (The object) is lost from a high place if the planets are in their exaltations or if the strong planets are in mid-heaven; (it is lost) from a sloping place if the planets are under (the earth); and from a low place if they are in their dejections.

6. If one is searching (for the lost object over) the surface of the earth, one is instructed concerning the region of the world (in which to look) from either the ascendent or the descendent sign—whichever is aspected by its lord—and from its nature as a town sign, a dry land sign, a forest sign, or a water sign.

7. Whatever planet is in the descendent or ascendent causes the form and color of the thief; one should indicate his weapon, color, and form, which are connected with the Decans, from these two planets too.

8. The robber is among his own people (in the land) of his master (svāmin) if the friendly planets and so on are away from the Sun; (otherwise) know that he is a stranger among a people ruled by another lord (īśvara). The form of this (other lord) is established according to the Decan.

9. If an odd sign is aspected by a masculine planet, he is a man; if an even sign by a feminine planet, a woman. From the planet which is in that (sign) or which is aspected by the lord of the ascendent-Decan (the thief's) sex is modified.

10. (If the Moon or the ascendent) are in moving signs, he has gone on a distant journey; but if they are in fixed signs, he has not gone very far. If one is looking (for where he has gone), one should declare the direction and his course on the basis of the planet or sign which is between the Sun and the descendent.

11. The size of the theft is to be determined by means of the measurements of the aspects of the planets or from the interval between the Moon and the descendent. The door in the house where the money was deposited is (known) from the lord of the ascendent or from the sign occupied by the Moon.

12. If there is (a planet) in conjunction with the lord of the ascendent or the Moon at that time, then its dejection or exaltation (is the significant) sign; whether it is a town sign, a dry land sign, a forest sign, or a water sign, (the money is hidden) in a land, region, or house indicated by it.

13. As the planet in the ascendent is in the first, middle, or last third of the sign (i.e., in the first, second, or third Decan), so (the money)—which is in the land (indicated by) either its exaltation or dejection—is in the first, middle, or last part of the house and so forth.

14. If the lord of the ascendent is in the house of a benefic planet and is aspected by a benefic, or if it is itself a strong benefic, or if it is in its exaltation and is aspected by or in conjunction with the lord of its exaltation, then what was lost is recovered;

15. if it is in conjunction with or aspected by a malefic planet, they say that the recovery takes place only after a long time. The opposite occurs if it is in the house of a malefic planet. This is also the arrangement when the Decans are in these situations.

In the *Yavanajātaka*: thoughts of lost objects.

CHAPTER 65

1. If the Moon is in the ascendent in a house or navāṃśa of Saturn, Mars, or the Sun, or in its sign of dejection, or in an enemy's house, or in a dvādaśāṃśa belonging to its sign of dejection or to its enemy aspected by a malefic planet, then the query concerns an omen of sickness.

2. As (the Moon) goes in order through the vargas and navāṃśas of its friends and enemies, the disease has a course which is intelligible as being in (the same) stages. The bed of the querist is described from the ascendent at

his nativity; his age (varies) as these yogas are in the second and following places.

3. If Mars is in the ascendent, Saturn in the descendent, and the Sun in the eighth place, or if there is a mutual shuffling of these, and if the benefic planets are cadent (vyālambin) and have little strength, one should find that the sick man will have a short life.

4. If the Moon is in the ascendent in a navāṃśa of Saturn, or if it is waning in the descendent in a navāṃśa of Saturn or Mars, and if it is aspected by the malefic planets, but not by the benefic ones, then those who are ill die.

5. If Saturn or Mars aspects a strong planet which is in the ascendent in a navāṃśa of Saturn and if (Saturn) is aspected by Jupiter or Mars from the ascendent, then the sick man loses his life quickly.

6. If the Moon is in the ascendent in a house or navāṃśa of Saturn, and if Saturn or Mars is in the descendent, and if a malefic planet is in the eighth place, and if the benefic planets are weak, then the sick man's life is finished.

7. If Saturn is in the ascendent and if the Moon is in the eighth place aspected by Mars or the Sun or in a navāṃśa of Saturn, or if a malefic planet aspected by a malefic is in the eighth place, the sick man is said to be dead.

8. If these yogas of death occur in the first, fifth, seventh, and eighth places of his natal horoscope, and if they are neither in conjunction with nor aspected by the benefic planets, they quickly exercise the influence on the sick which has been described.

9. If these yogas occur in the upacaya places and are in conjunction with or aspected by the benefic planets, even though they are also aspected by the malefic planets, they say that in them is not death for the sick.

10. If the bad places are in the cardines, they give loss joined with ignobility (anārya); if places which are both good and bad, they say that they have as their effects such things as diseases; and if good places, good effects.

11. If a planet is in the sixth place from the descendent (i.e., the twelfth place) in the house of a benefic planet and aspected by a benefic, and if a sign which rises headfirst is in the ascendent or descendent, then a traveler proceeds propitiously and quickly.

12. If a malefic planet leaves the descendent and enters the eighth place from the ascendent, and is there aspected by a malefic, then the death of the traveler must be established; but if (it is aspected) by benefic planets, he goes to another country.

13. If a strong malefic planet is in the descendent in the house of a malefic, or if an enemy of the lord of the ascendent is there aspected by a malefic, (the traveler) is distressed by disease and encirclement; even a benefic planet (causes this) if it is in the house of a malefic or of its enemy.

14. But if a sign which rises headfirst is in the ascendent, he first retires to a distance, and then comes near on the road; if a sign which rises backwards, he is afflicted with obstruction and disease; and if one which rises both ways, his gain is insignificant.

In the *Yavanajātaka*: the time of death in queries.

CHAPTER 66

1. If Mercury is in its base-triplicity in a varga of Jupiter, or if a navāṃśa of Mercury is in the ascendent in a varga of Jupiter, or if Jupiter is in the ascendent in a sign which possesses its (i.e., Jupiter's) qualities and in a feminine varga, a son is born.

2. Their influences are to be described as the planets are in each other's houses or as their navāṃśas are in the ascendent; one should establish that a male or a female is born on the basis of the odd and even signs and of the planets.

3. If Saturn is in an odd place from the ascendent and is aspected by a masculine planet, it establishes that a male is born. Or, if an odd sign is in the ascendent, one should know that a male is born; in the opposite case, a female.

In the *Yavanajātaka*: questions about the births of males or females.

CHAPTER 67

1. If the dvādaśāṃśa of a benefic planet is in the ascendent and the sign is good, they say the food is good; if the dvādaśāṃśa of a malefic planet is there in the house of a malefic, (the food) is uneaten or eating it gives no pleasure.

2. If the odd places are forest signs, (the food) is bad; if town signs, the eater remains hungry; if a dvādaśāṃśa of a benefic planet is in the ascendent in the house of a benefic, the food is dry.

3. If the even places are ruled by benefic planets, the food is good and is well spiced; it is provided with the substances and qualities pertaining to the (significant) sign, and is full of good flavors from the lord of its dvādaśāṃśa.

4. If the Sun is in the ascendent, (the food) is dry meat; if the Moon, it is oily, wet, and sugary; if Jupiter, the food is good and superior for eating; if Venus, it is soft and varied, and has a sweet flavor;

5. if Mars, one should say that it is the lowest of meats and flavors; if Mercury, it is perfected by being peppered; and if Saturn, it is stale and stinking. This is modified by the places, signs, dvādaśāṃśas, and navāṃśas.

6. One should consider (this matter) in the light of the lord of the dvādaśāṃśa in the ascendent combined with whatever pertains to its house, with the qualities of the planet which is in its house, and with the indications of the house of (that planet) which has entered (its house).

7. If the sign in the ascendent is aspected by Mars, even if it is also aspected by a benefic planet, (the eating) is accompanied by vomiting and fainting. If a navāṃśa of Scorpio is in the ascendent, bright people admit that they will eat;

8. if a navāṃśa of Capricorn, that they will drink; . . . ; if a navāṃśa of Leo, they will say (the food) is rich with flesh of its own quality (i.e., a lion's).

In the *Yavanajātaka*: questions about food.

CHAPTER 68

1. . . . in the . . . sign from the ascendent is good for strewing the bed; if it is in the house of a benefic planet, one should say that it has good qualities; but if it is in the house of a malefic, it does not possess them.

2. One should say that a planet in the ascendent between its dejection and its exaltation signifies the bed; . . . .

3. If it is in a forest sign, the bed-coverings are an antelope's skin, or a hairy hide . . . ; if it is in a water sign, they are cold begonias; and if in a town sign, such things as kuśa grass or woolens.

4. If Venus is there, it is brightly colored; if the Sun, they say that it is woolen; if Jupiter, linen; if Mars, a red hide; if Mercury, such things as black skins; if the Moon, an animal skin which is offered for sale; and if Saturn, it is old.

5. . . . ; if marsh signs or dry land signs are in the cardines, ...

6. They say that the head of the bed is a cardine, and that whether it is high or low depends on whether that sign is high or low; they say that the middle of the bed is the "double cardine" (i.e., the succedent or *ἐπαναφορά*), and that the end of the bed is the cadent sign.

7. If the Moon is waning in a navāṃśa of Mars and is aspected by Saturn, . . .; . . . in a water sign or in the hypogee, he goes to sleep with the lamp blown out.

8. If the Sun is in a varga of the Moon and Saturn is in the ascendent, (he goes to sleep) in an unilluminated (house); but if the Sun or Mars aspects the ascendent, the lord of the house goes to bed with his lamp bright.

9. If the dvādaśāṃśa occupied by Venus belongs to the house of the Sun, then the husband has intercourse (with his wife); if (Venus) is in its own varga, it gives intercourse with another man's wife; in a varga of Jupiter, with an outstanding woman;

10. in a varga of Mercury, with whores and actresses; and in a house of Saturn, with other men. If Venus is in (one of) these vargas in the ascendent, one should find that he has definitely had intercourse (of the type indicated).

11. If a vargottamāṃśa is in the hypogee, or a planet, or whatever dvādaśāṃśa is there, from that one should determine the nature of the woman on the basis of the character arising from the sign, the planet, or the dvādaśāṃśa.

12. Good men say that the Moon is lord of the night and lord of sleep. Those modifications of the sleeper which arise from this and are called dreams originate in the Moon.

13. If the Moon aspects the ascendent and the Sun, or the Sun in the descendent, or if the Moon itself is in the diameter of the ascendent (i.e., in the descendent), then it is determined that a dream is seen.

In the *Yavanajātaka*: the rules relating to sleep.

CHAPTER 69

1. If Aries (is in the ascendent), he sees gold, fire, peaks, swords, kings (kṣitīśvara), ministers (amātya), tribal chieftains (gaṇādhipa), white umbrellas, fans, banners, princes (pārthiva), and emporia (paṭṭana) (in his dream).

2. If Taurus (is in the ascendent), he sees woods, gardens, fruits, herbs, women, cows, milk, food, ornaments, clothing, peacocks, snakes, quadrupeds, and farmers.

3. If the third sign (Gemini) is in the ascendent, he sees his wife and sons, sports, instrumental music, men learned in singing, the crafts, and the traditions (śruti), bows, horses, heroes, and jacks of all trades.

4. If the fourth sign (Cancer) is in the ascendent, he sees rivers, wells, groves, aquatic creatures, women, pilgrimages, sanctuaries of the gods, Brāhmaṇas, garlands of lotuses and utpala-lotuses, deer, and birds.

5. If Leo (is in the ascendent), one should say (that he sees) men who do fierce and horrible things, ghosts (Pretas), water, stones, peaks, flesh, bones, blood, men who are struck and wounded by swords, men who are confused by battle-cries and lamentations, cursing men, and tusked beasts.

6. If the sixth sign (Virgo) (is in the ascendent), he sees women, clothes, perfume, Brāhmaṇas, gods, Siddhas, water, landing-places, boats, rafts, jewels, ladies, ornaments, aquatic creatures, and friends.

7. If Libra (is in the ascendent, he sees) gold, women, kings, generals (nāyaka), cattle, elephants, Brāhmaṇas, armies, vases, boys, fans, weapons, merchants, merchandise, and mahattaras.

8. If Scorpio (is in the ascendent), he sees such things as creepers (vallī), vines (latā), thickets, holes, snakes, stones, dung, vomit, bamboo, sexual intercourse, serpents, women, bulls, cowherds, poison, and food.

9. If the ninth sign (Sagittarius) (is in the ascendent), he sees the sexual intercourse of a man and woman, sports, singing, musical instruments, elephants, birds, Brāhmaṇas, deities, horses, the best of Brāhmaṇas (vipra) who know the meaning of the sciences, elders (guru), sacrifices, and centaurs (narāśva).

10. If Capricorn (is in the ascendent), he sees obedient vassals (sāmanta), warriors, old men, evil women, exiles, sick and distressed men, lotuses, utpala-lotuses, ambhoruha-lotuses, fillets, metals (loha), grain, and wailing.

11. If Aquarius (is in the ascendent, he sees) Mlecchas, Piśācas, mountain and water creatures, hunters and so on, Caṇḍālas, those who give away the food of others, peaks, forests, tigers, vintners, or women who are exiled across the waters.

12. If Pisces is in the ascendent, (he sees) boats, gods, lamps, clouds, Brāhmaṇas, women's ornaments, toys, clothes, maidens, mirrors, and sandals.

13. From the yoga of the ascendent-sign or the descendent-sign, which is realized on earth because of (the influence of) the lord (of that sign) or the Moon, if it possesses the strength of (that planet's) period and position, one should proclaim aloud the rule relating to dreams.

14. One should know that the indications relating to dreams are modified by what arises from that sign which, one says, has become influential because its navāṃśa is strong and in a cardine.

In the *Yavanajātaka*: the rules relating to dreams from the signs.

CHAPTER 70

1. Whatever is said to be the rule regarding dreams which arises from the signs, the same is to be said of the signs' dvādaśāṃśas; or a dream is to be

described in accordance with the characteristics and forms of the Decans, or as the navāṃśas of the (several) signs are in the ascendent.

2. Because of the Sun being in Aries (in the ascendent), he sees in his dream such things as gold and kings, and quadrupeds; because of the Moon, water and women; because of Jupiter, advisors (mantrin), Brāhmaṇas, and deities; because of Venus, women, men, and ornaments;

3. because of Mars, thieves, fire, and gold; because of Mercury, men who are learned in the meaning of the crafts; and because of Saturn, bonds, weapons, and quadrupeds.

4. If the Sun is in Taurus, one should say that he dreams of elephants, forests, and quadrupeds; if the Moon, of women, kings, and deities; if Jupiter, of horses and steeds with beautiful markings; if Venus, of women's limbs, clothes, and ornaments;

5. if Mars, of armies, snakes, wasps, and quadrupeds; if Mercury, of clothes, maidens, and fruits; and if Saturn, of old women, metals (loha), and quadrupeds.

6. If the Sun is in Gemini, he sees prominent men (mukhya), missiles, poison, and clothing; if the Moon, men endowed with asceticism, righteousness (dharma), and virtues; if Jupiter, Brāhmaṇas who know the traditions (śruti) and sciences; if Venus, those who know the singing of women and music;

7. if Mars, thefts, battles, and cruelties; if Mercury, maidens, noble people (Āryajana), and Brāhmaṇas; and if Saturn, eunuchs, lazy people, gamblers, and impure persons.

8. If the Sun is in Cancer in the ascendent, one should say (that he dreams) of lotuses, carnivorous animals, and lords (īśvara); if the Moon, of men who have increased in asceticism and of the wives of kings; if Jupiter, of men who stand by their own dharma and of gods; if Venus, of broths, drinks, and ointments;

9. if Mars, of men who are eager to steal and carry off; if Mercury, of youths, lotuses, and rhinoceruses; and if Saturn, of very old women and maimed and lazy men.

10. Because of the Sun being in the fifth sign (Leo), he sees a tusked animal, gold, or a king; because of the Moon, men who are struck and distressed by bondage; because of Jupiter, advisors (mantrin), lords (īśvara), pilgrims, and so forth; because of Venus, such things as metals (loha), water, houses, and drinks;

11. because of Mars, swords raised to the sky; because of Mercury, verbal fights and slaughters; and because of Saturn, things which are dead, struck, injured, split, and smashed.

12. Because of the Sun being in the sixth sign (Virgo), he sees in his dream men whose swords are split and broken; because of the Moon, those who take refuge with their mothers and with Brāhmaṇas; because of Jupiter, persons learned in dharma and the traditions (śruti); because of Venus, women, silver, and clothing;

13. because of Mercury, images of the gods and ascetics; because of Mars,

lightning, flames, and thieves; and because of Saturn, weeping for those who have died or run away.

14. Because of the Sun being in Libra, (he dreams of) the leaders (mukhya) of men wandering through the wilderness; because of the Moon, of gems and ornaments on his wife; because of Jupiter, of Brāhmaṇas, goats, or horses; because of Venus, of women and men who are foremost in the market-place;

15. because of Mars, of warriors and those who hold weapons in their hands; because of Mercury, of those who produce treasuries of such things as vessels, and wealth; and because of Saturn, of elders (vṛddha), women, great men, those who are intent on ceremonies, or the highest people.

16. If the Sun is in Scorpio, the man sees in his dream such things as carnivorous animals, fire, victims, and killers; if the Moon, lamentations for the dead and oppressed; if Jupiter, drugs, cows, possessions, and golden objects; if Venus, food, women, cows, and things which are prepared;

17. if Mercury, grain and victuals; if Mars, injury from copper (tāmra) swords and blood; and if Saturn, bondage, murder, impotence, and a lack of protection.

18. Because of the Sun being in Sagittarius, he sees outstanding leaders (mukhya) or elephants; because of the Moon, Brāhmaṇas, elders (guru), or gods; because of Jupiter, sacrifices, Brāhmaṇas, horses, and elephants; because of Venus, spies, women, and elders (guru);

19. because of Mars, armies, gold, or kings; because of Mercury, Brāhmaṇas and scribes; and because of Saturn, elders (vṛddha), ascetics, or the initiated (dīkṣita).

20. If the Sun is in Capricorn, he sees in his dream wildernesses, robbers, and forest creatures; if the Moon, serving women and aquatic animals; if Jupiter, grain and fertile land; if Venus, bad women and ornaments of metal (loha);

21. if Mars, a king or a eunuch who leads an army; if Mercury, what pertains to women, servants, and metal (loha); and if Saturn, the abodes of honored recluses or deer.

22. If the Sun is in Aquarius, (he dreams of) kings, tusked beasts, and elephants; if the Moon, of ghosts (Preta), liquor, or water; if Jupiter, of yoked chariots, vehicles, or a city (pura); if Venus, of prostitutes and distillers;

23. if Mars, of a warrior or maker of swords and bows; if Mercury, of gamblers or frightful persons; and if Saturn, of men who are important because of their connection with ascetics or who have many wives.

24. If the Sun is in the last sign (Pisces), he dreams of auspicious images of the king and his wife; if the Moon, of women and the wives of the best of saints (sādhu); if Jupiter, of ware-houses and Brāhmaṇas; if Venus, of gods, treasures, or women;

25. if Mars, of elephants or a broken and destroyed object; if Mercury, of Brāhmaṇas, youths, or ascetics (yati); and if Saturn, of ghosts (Preta), Piśācas, or water-Rākṣasas.

26. One should establish properly this procedure and the nature of the

planet in the sign according to the rules; one should know the dreams from the planets and the signs and navāṃśas in the ascendent and descendent.

27. If a dvādaśāṃśa is in its own sign in a favorable ascendent, the dream receives the described influences of that sign; but if the dvādaśāṃśa of another sign (is in the ascendent), the significance is changed by their established mutual modifications.

28. Knowing that the signs (which rise) in one night are town signs, water signs, or forest signs, and movable, fixed, or of two natures, and knowing that the planets are either without friends or without enemies, one should establish the rule regarding dreams.

29. Whatever was said to be the previously prescribed procedure with regard to evil in the rule concerning thoughts, they say it is also (true with respect to) dreams. (The dream) is good if the benefic planets are in good signs, but bad if the malefic planets are in bad signs.

In the *Yavanajātaka*: the rule regarding dreams is finished.

CHAPTER 71

1. After this I will describe in the order of the cardines the names for objects—names which are ascertained in the world, which consist of collections of several akṣaras, which are taught by the best (sages), and which are made manifest.

2. One should know the akṣaras, which belong to the planet's houses, from the navāṃśas at the cardine-points in the signs which are in the ascendent, hypogee, descendent, and mid-heaven.

3. They say that the classes (of akṣaras) beginning with the gutturals (i.e., gutturals, palatals, reflexives, dentals, and labials) belong respectively to Mars, Venus, Mercury, Jupiter, and Saturn; the semivowels, sibilants, and aspirate belong to the Moon; and the vowels belong to the Sun.

4. They say that, if an odd sign (is in the ascendent), the name has three, five, or seven akṣaras depending on whether the first, second, or third Decan (is in the ascendent-point); if an even sign (is in the ascendent), one should know it has two, four, or six (akṣaras). (The number of akṣaras also varies) with the number of planetary aspects.

5. If a vargottamāṃśa (is in the ascendent) and belongs to a sign which is movable and even (Cancer or Capricorn), the name consists of two akṣaras; if it belongs to a sign which is fixed and even (Taurus or Scorpio), it has four akṣaras; if it belongs to an odd sign (the movable are Aries and Libra, the fixed Leo and Aquarius), there is an odd number of akṣaras (three and five respectively); but if it belongs to a two-natured sign (Gemini, Virgo, Sagittarius, and Pisces), (the number of akṣaras) is like that of the sign (i.e., three, six, nine, and twelve respectively).

6. If (a navāṃśa) belonging to a two-natured sign or a two-natured sign aspected by Mercury (is in the ascendent), one should say (the object) has two names. As many navāṃśas of the ascendent-sign as have risen, so many are the akṣaras.

7. One should know that, if (the ascendent-sign) is odd, there is a compound akṣara at the beginning (of the name); if it is even, (the first akṣara) is followed by a compound. If (the significant planet) is in its degree of exaltation, (the akṣara) is doubled; if it is in a navāṃśa of that sign, it is a long syllable.

8. If the planet is in trine, the mātrā is added in front (i.e., the vowel is e or ai) of the (first, second, and third) akṣara depending on which Decan it is in; if (the planet) is in mid-heaven, (the mātrā) is added above (i.e., the vowel is i, ī, o, or au); if in hypogee, below (i.e., it is u, ū, ṛ, ṝ, or ḷ); and if in the descendent, visarga is added.

9. They say that the mātrā is above if a sign which rises headfirst is in the ascendent, below if one which rises backwards is there; and one should find it to the side if a sign which rises both ways is in the ascendent. (The vowel) is long if (the ascendent-sign) is long, and short if it is otherwise.

10. The collection of akṣaras depends on the navāṃśas in the signs which are in the ascendent, hypogee, descendent, and mid-heaven. If an evil planet is in a cardine, it destroys its akṣara; if it aspects (the cardine) or is in trine, (it destroys) its mātrā.

11. A benefic planet which is very strong gives as many akṣaras as the navāṃśas it has traversed in the sign it occupies; if it is in its exaltation or dvādaśāṃśa and aspects (the cardine), is in the cardine, or is in its trine, (it gives) two akṣaras.

12. If the lord of a particular sign and its navāṃśa are both weak, the mātrā and akṣara which arise from that (sign) are destroyed; but, even though this (akṣara) ceases to exist, if (the planet) is in a navāṃśa belonging to its sign of exaltation and is aspected by a benefic planet, there comes into existence (to replace it) the first (akṣara) of its class (i.e., ka, ca, ṭa, etc.).

13. When one knows the excellence of the positional strength of the sign in the cardine and that of its lord, then only should one add prefixes or suffixes to the akṣaras or determine the mātrās and compound akṣaras.

14. In (reconstructing) a name, the first akṣaras (are found) in order from the cardines beginning with the ascendent; one is to obtain akṣaras belonging to their (several) classes from the planets and the navāṃśas.

In the *Yavanajātaka*: the rule regarding akṣaras.

CHAPTER 72

1. (The first navāṃśa) in Aries (represents) the letter ka; in Cancer, ya; in Libra, ca; and in Capricorn, pa. (The second navāṃśa) in Aries is cha; in Cancer, a; in Libra, kha; and in Capricorn, pha.

2. (The third navāṃśa) in Aries is ṭa; in Cancer, ṭha; in Libra, ta; and in Capricorn, tha. (The fourth navāṃśa) in Aries is ra; in Cancer, ja; in Libra, ba; and in Capricorn, ga.

3. (The fifth navāṃśa) in Aries is ā; in Cancer, gha; in Libra, bha; and in Capricorn, jha. (The sixth navāṃśa) in Aries is ḍha; in Cancer, da; in Libra, dha; and in Capricorn, ḍha.

4. (The seventh navāṃśa) in Aries is ña; in Cancer, ma; in Libra, ṅa; and in Capricorn, la. (The eighth navāṃśa) in Aries is ka; in Cancer, pa; in Libra, ca; and in Capricorn, i.

5. (The ninth navāṃśa) in Aries is na; in Cancer, ta; in Libra, ṇa; and in Capricorn, ṭa. Thus have been described this (rule) for the movable signs; (now) I will tell that for the fixed ones.

The rule relating to movable signs.

6. (The first navāṃśa) in Taurus is pha; in Leo, kha; in Scorpio, va; and in Aquarius, cha. The intelligent (astrologer) should determine (these akṣaras) from the first navāṃśas in the fixed signs in order.

7. (The second navāṃśa) in Taurus is ba; in Leo, ja; in Scorpio, ī; and in Aquarius, ga. (The third navāṃśa) in Taurus is tha; in Leo, ṭha; in Scorpio, ḍa; and in Aquarius, da.

8. (The fourth navāṃśa) in Taurus is gha; in Leo, śa; in Scorpio, jha; and in Aquarius, bha. (The fifth navāṃśa) in Taurus is ña; in Leo, u; in Scorpio, ṅa; and in Aquarius, ma.

9. (The sixth navāṃśa) in Taurus is ḍha; in Leo, ṇa; in Scorpio, dha; and in Aquarius, na. (The seventh navāṃśa) in Taurus is ṣa; in Leo, ca; in Scorpio, pa; and in Aquarius, ka.

10. (The eighth navāṃśa) in Taurus, they say, is ū; in Leo, kha; in Scorpio, pha; and in Aquarius, cha. (The ninth navāṃśa) in Taurus, they say, is ṭa; in Leo, ta; in Scorpio, tha; and in Aquarius, ṭha.

The rule relating to fixed signs.

11. As for the two-natured signs, the first navāṃśa in Gemini is ja; in Virgo, ba; in Sagittarius, ga; and in Pisces, sa.

12. (The second navāṃśa) in Gemini is gha; in Virgo, bha; in Sagittarius, jha; and in Pisces, e. (The third navāṃśa) in Gemini is da; in Virgo, dha; in Sagittarius, ḍa; and in Pisces, ḍha.

13. (The fourth navāṃśa) in Gemini is ma; in Virgo, ṅa; in Sagittarius, ha; and in Pisces, ña. (The fifth navāṃśa) in Gemini is pa; in Virgo, ca; in Sagittarius, ai; and in Pisces, ka.

14. (The sixth navāṃśa) in Gemini is na; in Virgo, ṇa; in Sagittarius, ṭa; and in Pisces, ta. (The seventh navāṃśa) in Gemini is kha; in Virgo, ya; in Sagittarius, cha; and in Pisces, pha.

15. (The eighth navāṃśa) in Gemini is ja; in Virgo, o; in Sagittarius, ga; and in Pisces, ba. (The ninth navāṃśa) in Gemini is ṭha; in Virgo, ḍa; in Sagittarius, tha; and in Pisces, da.

The rule relating to two-natured signs.

16. The collection of the akṣaras of names is of this sort, and is accomplished by the rules which have been given; but some wish that the afore-mentioned rule should be applicable in all the cardines.

17. They multiply separately each cardine-sign by the number of the navāṃśa in the cardine-point and divide by nine; they know that the akṣara is that of the lord of that (indicated) sign in the series of navāṃśas.

18. Thus one ought to find the names of objects with regard to things which

are thought of or desired or lost, with regard to those who are dead or injured, to sexual intercourse with women, or to food, and with regard to the classes of such things as dreams, stars, thoughts, and men.

In the *Yavanajātaka*: the rules relating to names.

CHAPTER 73

1. I shall describe the king who is indicated by the distinctions predicted by his horoscope, who has attained good fortune, who desires victory, who has obtained the pleasures and virtues of a king, and who knows the rules of meditation and concentration.

2. His speech and his intelligence are famed, his courage is noble, his nature inscrutable and firm; he knows policy (naya). He is a strong, sweet, and handsome hero, a pure and not negligent person who performs famous deeds.

3. Clever and generous, he knows patience and how to be kind and to rebuke, and has won over his citizens (paura) and servants by his virtues; controlling his senses, he is devoted to the truth and independent; he honors the gods and Brāhmaṇas, and does not work for pay.

4. The king thus endowed with virtues begins an expedition which will be successful in time; though the essence of his power is the performance of cruel deeds, he is also famed for gentle acts.

5. At the ripening of the (proper) time which is occasioned by the benefic planets, and when the lord of the daśā is at its highest strength, and when the lord of its place in the nativity-horoscope is strong, and when the malefic planets are not in the places they occupied at his birth;

6. when the Moon is in the ascendent, an upacaya of the ascendent, or a cardine, in the house of a benefic planet and not in conjunction with the malefic planets, or when it is in the ascendent, sixth, seventh, eighth, or ninth place in an upacaya of the sign it occupied at his birth;

7. and when the benefic planets are strong in the navāṃśas of the benefics, on an auspicious tithi when the Moon is waxing and the benefic planets are in the cardines—then, even if the Moon is weak, the expedition is accomplished successfully.

8. Setting aside those places which are afflicted by malefic planets or omens, which are bad, or which are aspected by malefic planets, (one should realize) that those which are occupied by benefics and which rise headfirst cause honor in expeditions.

9. As the Moon traverses in order the group of signs indicating a particular direction, the obstacles to the one who sets forth (in that direction) are to be avoided. An expedition in any direction must be in keeping with the omens, winds, and ayanas, and with the lords of that direction.

10. As the signs which are occupied by the Moon or upcaya to it are movable or fixed; terrible, straightforward, or gentle; or ordinary or harsh, an expedition attains success in accordance with their qualities.

11. A king desiring to accumulate the territory of two kingdoms and having power consisting of armies and treasure, should march in the afternoon (when the Moon) is in Viśākhā, the Uttaras (i.e., Uttaraphalgunī, Uttarāṣāḍhā, and Uttarabhādrapadā), and Rohiṇī; an expedition starting out in the morning in these constellations is not good.

12. A king desiring power (makes) a successful expedition in Sāvitra (i.e., Hastā), Puṣyā, Aśvinī, and Ānila (i.e., Svāti); but if even the lord of the earth (mahīpati) marches forth in the afternoon (in these constellations), he does not come back with glory and brilliance.

13. He who goes forth in Citrā, Anurādhā, Aindava (i.e., Mṛgaśiras), or Revatī quickly chastises the army of his foe; but, if he sets out in the first half of the night, his expedition is not successful and fruitful.

14. In the three constellations beginning with Vaiṣṇava (i.e., Śravaṇā, Dhaniṣṭhā, and Śatabhiṣaj) and in Punarvasu the expedition gives good results; (in these constellations), save in the second half of the night, the one who goes forth is endowed with good qualities such as cheerfulness and honor.

15. Except when one sets forth at dawn, an expedition in Raudra (i.e., Ārdrā), Aindra (i.e., Jyeṣṭhā), Mūla, and Uraga (i.e., Āśleṣā) is commended with respect to (gaining) possessions, harsh seizures, concluding treaties, and cruel deeds.

16. In the Pūrvas (i.e., Pūrvaphalgunī, Pūrvāṣāḍhā, and Pūrvabhādrapadā), in Yāmya (i.e., Bharaṇī), and in Pitṛdevatā (i.e., Maghā), except during the second half of the night, an expedition attains success in taking the enemy's country and in battles which have fearful results, and in harsh actions.

17. In Anala (i.e., Kṛttikā) an expedition to another's house, city (pura), or territory is best at a time other than afternoon; in Sāvitra (i.e., Hastā), Pauṣṇa (i.e., Revatī), and Śravaṇā they cause an expedition to be avoided at night.

18. The constellations beginning with Āgneya (Kṛttikā) are distributed in groups of seven in serial order to the (four) directions beginning with the East; they are put in the order of the "gate-keepers" (dvārābhimukhya). In those expeditions (where they correspond) there is the conquest of the directions.

19. One should set forth for the East when (the constellations to the North) are "gate-keepers" (dvārin) of the North, and for the North when the (eastern) constellations are "gate-keepers" of the East; and so, one should set out for the South when the (western) constellations belong to the West, and for the West when (the southern ones) belong to the South.

20. If any king who desires victory sets forth in another way than this, even though he breaks (all other) obstacles and even though he possesses an army of many elephants and horses, he meets destruction on the battlefield, in a fortress, or on the sea.

21. If the constellation occupied by the Moon, even though it was favorable at his nativity, is in a sign injured by a malefic planet, or if the tithi is not Rikta, he who goes forth does not obtain the desired result of his expedition;

22. even if the Moon is in the sign it occupied at his birth, he does not attain power and satisfaction in his deeds. Therefore, even though he is strong, the

expedition is fruitless, he is overcome by fatigue, and his health and strength are quickly destroyed.

23. If the Moon is in the sign which was the ascendent at his birth in its enemy's house or in its dejection, aspected by a malefic planet or in a yoga such as sunaphā with one, afflicted by a malefic, or waning, it causes the deficiency, grief, and loss of the one who sets forth.

24. If the Moon is in the house of a benefic planet, waxing, auspicious, in an upacaya of the ascendent, aspected by a benefic, in its own house but not in a cardine, it gives victory, health, and wealth to (the king) who sets forth.

25. The tithis Bhadra, Siddhajaya, Sunanda, and Supūrṇa are excellent and possess good dharma; they have auspicious and firm results similar to their names—and so also does Pratipad when the one who sets forth enters a city (pura).

26. (The tithis) Rikta, Ugrasena, Ugra, Mahābala, and Āśa quickly and utterly destroy an army; in these tithis one should perform evil deeds pertaining to swords, fire, and poison.

In the *Yavanajātaka*: the influence of the nakṣatras and tithis on expeditions.

CHAPTER 74

1. If Aries is in the ascendent, those who desire to destroy soldiers, cities (pura), and their foes, or who wish for loot and battle (should) go on an expedition; if Taurus is in the ascendent, (the expedition is successful) in injuring lands, gold, cows, women, agriculture, property, and people;

2. if the third sign (Gemini), in such things as fighting battles with swords and missiles, learning the traditions (śruti) and the crafts, and entering after (one's foe) with courage(?); if the fourth sign (Cancer) is in the ascendent, the expedition is good for such things as paying respects to gods, saints (sādhukārin), and pilgrimages;

3. if Leo, one should set forth to destroy cities (pura), villages (grāma), deer, and enemies, to fight battles, and to perform harsh and terrible deeds; if the sixth sign (Virgo), to seize maidens, to attain brilliance and happiness, to be generous, and to beget children;

4. in Libra, the expedition is best for obstructing the elders (vṛddha), diminishing the wealth of one's enemies, and making an effort to sell merchandise; if the eighth sign (Scorpio), the expedition is good for doing evil and dishonest deeds;

5. if Sagittarius, the expedition is good for fighting battles with horses, chariots, and missiles, for performing sacrifices, and for honoring the gods; if Capricorn, one should set out to clear the road, to murder one's foes, to gain freedom, and to get rid of hunger and disease;

6. if Aquarius is in the ascendent, one should set forth to attack one's foes, to fight battles with tricks, to pierce (the enemy), and to carry off his possessions and servants; and if Pisces, to accumulate boats, money, and piles of jewels.

7. He who sets out when the ascendent is a sign which rises headfirst obtains

success on his journey, brightness of his body, cleverness in his actions, and honesty; the fruits of his expedition are of little consequence.

8. He who sets out when the ascendent is a sign which rises backwards loses his brilliance, is stuck on the road, and loses his memory, his firmness in action, and his courage; but somehow, with toil and loss, he attains victory.

9. One should say that it is auspicious if the planets, both benefic and malefic, are in the upacayas of the signs in the ascendent and occupied by the Moon at the time of his birth; if these signs are "facing with" the expedition, the one who sets forth obtains success—though it may be unkind.

In the *Yavanajātaka*: the influence of the ascendent on military expeditions.

CHAPTER 75

1. When the benefic planets face with the expedition, it attains success quickly; strong planets which stand opposite are harmful in the expeditions of one who sets forth.

2. If a strong planet faces with the expedition but is not lord of its direction, it destroys the attainment of its fruits; but if it is at the back (of the aggressor) in its own direction, then it properly gives success to his arms and profit in his deeds.

3. If Venus faces with an expedition, even a weak king conquers a stronger enemy and, attaining power by his good strategy in battle, enjoys the fruits of respect for his deeds.

4. Whoever sets forth with Venus at his breast (i.e., in front of him), even though all the (other) planets face with him, gets a battle quickly, and is destroyed even if he does possess treasure, horses, chariots, and elephants.

5. If the Sun is at his back, the one who goes forth loses even though he is furnished with silver and with zeal; if Jupiter is in the descendent, he who sets forth loses his best vehicles.

6. If the (Moon's) nakṣatra is afflicted by a malefic planet or an omen, or if he goes in a direction with an adverse wind, his army is split, he suffers misfortunes to the brilliance of his city (pura), and he attains intense fear and calamity.

7. One who sets out on Thursday obtains good spirits, authority, the acquisition of great wealth, vigor, virtue, fame, nobility, and success arising from his words, intellect, and deeds.

8. One who sets out on Friday gets the best women, food, drinks, honor, garlands, clothes, position, happiness, and enjoyments, and acquisitions arising from sexual intercourse and pleasure.

9. One setting out on Wednesday obtains prosperity from wise men, his friends, and good people, clearness of intellect, clever speaking, the destruction of his foes, and gains which cause him joy.

10. One who goes forth on Sunday gets hunger, thirst, pain, quarrels with unsaintly people (asādhu), fear from tigers and (other) quadrupeds on the road, the loss of his way, and distress of the heart.

11. He who sets out on Monday is joined with saintly (sādhu) women, flowers, fruits, food, drink, possessions, pleasing things from the water, and desired objects whose purpose is the act of sexual intercourse.

12. One going out on Tuesday gets wounds from poison, fire, and swords, quarrels with his foes, thieves, losses, calamities, breaks, splits, and flaws caused by delusion, weariness, and vomiting.

13. He who goes forth on Saturday obtains diseases, crushing by vile people on the road, intense fear of thieves and foes in the wilderness, bondage or murder, and a deformed wife.

14. When the lords of the days are strong and in their own vargas, they have the influence that has been indicated on one who sets out; but if they are in their dejections, overcome, in their enemies' houses, or weak, they destroy the appearance of those results, both the good ones and the bad.

In the *Yavanajātaka*: the rule concerning the day on which an expedition begins.

CHAPTER 76

1. One who goes forth when the ascendent of his nativity is in the ascendent always obtains the acquisition of possessions desired by wise men by means of his own exertion for successful deeds, and he gets victory in battle, and bodily happiness.

2. If the second place from his birth-ascendent (is in the ascendent), he gets union with evil men, much work, the distress of fatigue, and the loss of his honor and wealth, and he is struck by sorrow and poverty.

3. If the third place from his birth-ascendent is in the ascendent, he gets servants, companions, an increase of glory, wealth, friends, vehicles, cheerfulness, and good health.

4. If the fourth place from his birth-horoscope is in the ascendent, he obtains toil, the loss of his vehicles and relatives, distress, wandering on the road, a falling apart, and a lack of firmness.

5. If the fifth place from his birth-ascendent is in the ascendent, he travels secretly from others and is not brilliant; his power is ruined by the confusion in his actions; and he returns quickly without his task accomplished.

6. If the sixth place from his birth-ascendent is in the ascendent, he gets beauty, courage, strength, awareness, and fame in battle, and destroys villages (grāma) and establishments (hita); and, in the end, he captures the army-camp (balasthāna) and city (pura) of his enemy;

7. If the seventh place (from his birth-ascendent) is in the ascendent, he suffers fatigue on the road, the loss of his vehicles and possessions, thirst, burning, cold, hunger, misery, the feebleness of his own allies, and the increase of his foe's.

8. If the eighth place from his birth-ascendent is in the ascendent, he quickly experiences diseases, losses, hunger, troubles, falling, wounds, distress, enemies, murders, imprisonment, and a maimed wife.

9. If the ninth place from his birth-ascendent is in the ascendent, he obtains poverty, sorrow, immoral (adharma) actions, thefts, terror, evil, losses, and opposition from his allies.

10. If the tenth place from his birth-ascendent is in the ascendent, he loses his army and suffers agitation, poverty, sickness, fatigue from doing the work of a bull (i.e., prodigious feats), and from wandering, fear, despondency, and the diminution of his authority.

11. If the eleventh place from his birth-ascendent is in the ascendent, he gets good health, an increase of strength, brilliance, and courage, the acquisition of gold, women, wealth, and grain, and effortless success in normal actions.

12. If the twelfth place from his birth-ascendent is in the ascendent, the king uses weak points and acts deceitfully and falsely, and his efforts involve very painful means; but, even though his allies are split, he attains success.

13. He who goes forth when Jupiter is in the ascendent obtains vehicles, carriages, honor, position, brilliance, knowledge, wealth, intercourse with wise men and with his elders (guru), an increase of his strength in battle, and victory.

14. If Venus is in the ascendent, he is provided with distinguished garments, clothes, lands, women, sports, gracefulness, delights, perfumes, and garlands, as well as with the ornaments, food, and drink of young ladies.

15. If Mercury is in the ascendent, he attains perfection in his speech and intellect; meets with his friends, relatives, and wife; acquires position, glory, and money; and obtains brilliance, authority, and an increase in self-respect.

16. If Saturn, Mars, the Sun, or the Moon is in the ascendent, he suffers pain on the road from hunger, thieves, diseases, the king, his enemies' swords, spirits (Bhūtas), missiles, carnivorous animals, poison, and fire, and he flees.

17. If it is the day of a malefic planet and that planet is in its own varga, after his own happiness has been lost and his enemy's army increased, he attains success by practicing tricks which involve falseness and roguishness.

18. If the benefic planets are in the ascendent, the expedition is successful with regard to good health, brilliance, splendor, brightness, elephants, horses, soldiers, weapons, and courage; if the other planets (are in the ascendent), it is to be known as being such as was described above (in verse 16).

19. The benefic planets in the second place cause an increase in the family (kuṭumba) and treasure of one who goes forth on an expedition, prosperity, and firm thinking; the malefics, fear, disease, and friendship with evil men.

20. Benefics in the third place give brothers, horses, soldiers, beauty, strength, firmness, and handsomeness in expeditions; malefics cause missiles, heroism, brilliance, and success in battles.

21. Benefics in the fourth place cause one's allies and relatives to be strong, and the appearance of the full fruits (of the actions) of the wings of the army, the cavalry and the infantry; the malefics, fear, disaster, and despair.

22. The benefics in the fifth place cause success which arises from the muttering of spells (mantra), the donations of friends, tricky behavior, and splitting and terrifying (one's foes), and they cause joy; the malefics, misery and fear.

23. Benefics in the sixth place produce joy in the man who goes forth, the acquisition of good possessions, the haughtiness and pride of his allies, and victory; the other planets, the attainment of brilliance and a cane seat.

24. Jupiter and Mercury in the descendent cause the acquisition of the fruits of the procurements and exertions of one's benefactors and friends—fruits consisting of the enjoyment of one's wife and friends and of happiness; the other planets give loss and breaking.

25. If the benefic planets are in the eighth place, there is no loss of life and no sickness or harrassing by one's enemies; if the others are there, there is bondage, death, swords, diseases, fire, miseries, and falls.

26. If the benefic planets are in the ninth place, he conquers with an army of allies sustained by many foods and drinks consisting of vegetables, flowers, grains, and liquors of the forest; if the malefics are there, he retreats with his army despised.

27. Benefic planets in the tenth place cause him to attain the fruits acquired by heroism, and produce an increase in sovereignty and strength and the acquisition of money; malefics, success in battles involving divisiveness and falseness.

28. Benefic planets in the eleventh place cause intelligence, the acquisition of various moneys, the increase of one's treasury, and position, victory, and prosperity; the others, victory and the acquisition of one's enemy's army and wealth.

29. Benefic planets in the twelfth place from the ascendent do not produce evil, expense, fraud, weak points, falls, an impassible road, or wandering; malefics do the opposite of what has just been described.

30. If benefic planets have the strength of time and so forth, and are in the cardines or in the upacayas of the ascendent, and are aspected in the strongest aspect—even by malefics—then the expedition is considered to make an effort for the best results.

31. If the benefics are in the ascendent and the others in the cardines, a strong malefic takes away part of the result; if the malefics are thus, even a benefic fails. The Moon when strong is like the malefics.

32. If there are three malefics in the ascendent, neither in conjunction with nor aspected by the benefics, the expedition is injurious to the life of the one who goes forth; if there are both benefics and malefics in (the places) described, (the effects) are mixed.

33. Even one malefic in the eighth place free of aspect from or conjunction with a benefic gives death, with modifications of its own making; if it is conjoined with a benefic, it causes diseases, illness, and distress.

34. One should know about the purpose of an expedition to a (foreign) country, the nature of the enemy, and the actions (which will occur) by means of the planets in the cardines beginning with the ascendent; one should know the good or evil results by means of the suitable planets in order—the benefics and the malefics.

35. The destruction of one's body, actions, treasury, and army does not occur

when the benefic planets are strong; but the malefics give evil with respect to these things—especially if they are the lords of the ascendent and of his birth-sign.

36. If two benefic planets are the lords of the birth-sign and of the ascendent, they cause the appearance of good qualities in the mind and body of him who sets out, if they have temporal and positional strength; so also do two malefics which are weak and overcome.

37. The planets in the ascendent and other places determine (1) the king's body; (2) the essence of his wealth; (3) his army; (4) his vehicles; (5) his advice; (6) his enemy; (7) his frightening; (8) his weak points; (9) his mental state; (10) his deeds; (11) his profits; and (12) his lies.

38. When the ascendent is in the sixth place of his enemy's (horoscope), he captures his foe or kills him in battle; when it is in the eighth place of his enemy's (horoscope) and in an upacaya of his own, the aggressor goes about capturing the enemy and his army.

39. When the ascendent is an upacaya of his birth-ascendent and is the house of a benefic planet, and when Jupiter is in an upacaya of the ascendent, and when the Sun is in the sixth place and Venus in the eighth, he goes out and quickly slays his foes.

40. If Jupiter is in the ascendent in an upacaya of his birth-ascendent, and if Saturn and Mars are in the third and sixth places from the ascendent, and if Venus is in a cardine and the Sun in the eleventh place, he takes his enemy prisoner.

41. If Mercury is in the fourth place, Venus in the ascendent, Jupiter in the fifth, the Sun in the third, Saturn and Mars in the sixth, and the Moon in the tenth, the accomplishment of all his objectives is assured.

42. If Venus and Mercury are in the eleventh place, Saturn and Mars in the sixth, the Sun in the tenth, and Jupiter in the eighth, the king who sets out in this yoga destroys the whole army of his enemy.

43. If Venus is in the ascendent, the Sun in the third place, the Moon in the seventh, Saturn in the eleventh, Jupiter in the fifth, and Mars in the tenth, his enemy comes into his power.

44. If Venus and Mercury are in the fourth place, the Moon in the sixth, Jupiter in the eleventh, and the malefic planets in the third, he conquers his foe and takes away his wealth.

45. If Jupiter is in the ascendent, Mercury in the fourth place, the Sun, the Moon, and Venus in the (three) signs beginning with the sixth, and Saturn and Mars in the third, he quickly slays his enemies.

46. If the Moon is in the sixth place, Venus and Mercury in the fourth, the Sun in the third, Saturn and Mars in the tenth, and Jupiter in the eleventh, the man goes about conquering his foes.

47. If Jupiter is in the ninth place and all (the other planets) in the tenth and eleventh, he conquers his enemy's army and goes about his own country in a joyful spirit.

48. If the lord of the (ascendent) Decan, Horā, or navāṃśa is in the ascendent,

and if it is a benefic in a sign favorable to benefics, then the aggressor, overcoming the army of his enemy and obtaining his riches, attains his desire.

49. If the Horās of Jupiter, Venus, and Mercury (are in the ascendent), he suffers no pain, fear, loss, or disease; if their navāṃśas, his body is uninjured, his army unshattered, and his purpose fulfilled as he goes about.

The splendid yogas.

50. If the Horās of Saturn, Mars, and the Sun (are in the ascendent), he retreats, agitated by his own servants, robbed on the road, wounded in his limbs, despondent because of bad omens, and grieving, and he gets phlegmatic and windy diseases.

51. If a navāṃśa of the Sun (is in the ascendent), they say he loses his vehicles; if a navāṃśa of Mars, he is afraid of fire; if a navāṃśa of Saturn, he loses his servants and cleanliness; and if a navāṃśa of the Moon, he is slow in acting.

52. The first and second Horās in the odd and even signs respectively have a good influence on expeditions generally; those Decans do which belong to benefic planets.

53. Whatever influence on expeditions, whether good or bad, is said to pertain to the days of the planets, that is to be described as effective when the places which were favorable in his birth-horoscope are in the ascendent.

54. The Moon is good for crushing the enemy; the Sun for making fires; Mercury for bribing; Jupiter for winning; Venus for conciliating; Mars for sowing dissension; and Saturn for tricking.

55. If (a sign in) the triplicity beginning with Aries (is in the ascendent), those who desire victory over their foes (use) conciliation, tricks, and dissension; but, if the Sun is in the ascendent, they attain success by standing heroically and (doing) their duty.

56. A king who, though intent on his duty, is hindered from succeeding by such things as his daśā and aṣṭavarga, should not go forth even if his servants are devoted, and his administration of justice (daṇḍa) is obstructed (by his enemy), and he has obtained good fortune and is served by (good) advisors (saciva).

57. One will go forth who is proud of his deeds, swift, and endowed with good luck, when the time is favorable, taking as ascendent a good sign aspected by benefic planets.

58. Properly reverencing the leaders of the gods and Brāhmaṇas, and removing (all) evil by honoring pure Brāhmaṇas, he should set out along the road unattached and rejoicing, with his umbrella, armor, banner, vehicles, and weapons.

59. With clarity of mind and an abundance of brilliance and courage, having had a good dream and being favored for victory, guarding against portents (nimitta) from fate on his expedition and in his victorious acquisitions, he goes forth.

60. Those (objects) which are like the birth-sign of his enemy come under the power of the planets which are in that sign. As what the king sees in series and in order (on the march) is the highest producer of success,

61. so is the sight at the auspicious sacrifice or during the journey of fire, gods, Brāhmaṇas, cows, elephants, goats, horses, banners, umbrellas, chariots, weapons, vases, garlands, fans, water-pots, clarified butter (sarpis), sour milk (dadhi), milk (kṣīra), fruits, herbs,

62. gold, jewels, ornaments, raised cudgels, a man and his son (? puṃvard-dhamāna), the images of prominent men, garlands which are handsome, white, and spotless, fish, maidens, friends, sandal wood, citron trees,

63. conches, kettle-drums, mṛdaṅga-drums, shouts, praises, salutations, geese (haṃsa), peacocks (mayūra), bluejays (cāṣa), kādamba-geese, pigeons (hārītaka), and cranes (sārasa).

64. The king, meeting with these portents (nimitta) from fate which indicate success, should go forth on his expedition rejoicing, and establishing in himself certain success.

65. From the planet or sign in the ascendent which is strong, or from one in a cardine which has positional strength, one should know the good and evil omens of that time which occur in heaven, in the sky, or on the earth.

66. Having made an extensive expedition and having achieved the highest success, honoring his patron deity (iṣṭadeva), the planets, and the citizens (paura), when (the planet) which stands over his country is strong and in a fixed sign, he should enter his own palace.

In the *Yavanajātaka*: the rule regarding what is seen on an expedition.

CHAPTER 77

1. One should always sacrifice to the gods of the planets—namely, Jala (Water), Vahni (Fire), Viṣṇu, Prajāpati, Skanda, Mahendra, and Devī—in signs which belong respectively to the Moon, the Sun, Mercury, Saturn, Mars, Jupiter, and Venus.

2. On Sunday that act is praised which is connected with the palaces of kings, weapons, battles, soldiers, gold, fire, cows, spells (mantra), and herbs; such things as the tormenting of forest deer; and acts which cause fear in one's foe.

3. On Monday one should make compensation for having sexual intercourse with a woman, for ornaments, and for clothes; one should do what pertains to joy and happiness; and one should make gifts, sacrifices, festivals, jewels, and anointing with juices.

4. On Tuesday one should murder, obstruct, lie, riot, divide, rob, fight, and use weapons, fire, and poison; one should make encampments for armies, and perform actions involving gold, goats, or cattle.

5. On Wednesday one should undertake sacred studies, service, writing, the crafts, drawing, gymnastics, cleverness, and the fine arts, and one should make arrows and alloys (yukti) of gold and (other) minerals, and do things involving the union of speech and intellect.

6. On Thursday are desirable such actions as are righteous (dhārmika) and beneficial, paying homage, intelligible deeds, giving names, (learning) the

traditions, (śruti), and auspicious acts, or actions involving grain, gold, houses, things pertaining to bodies, missiles, horses, and chariots.

7. On Friday are praised actions involving music, knowledge, gems, jewels, perfumes, cows, lands, beds, clothes, ornaments, women, auspicious things, treasures, festivals, and joy.

8. On Saturday (one should do things involving) poison, boulders, swords, tin (trapu), lead (sīsa), metals (loha), fences, bondage, lies, and death, every evil act, and actions such as drinking and going into exile.

9. The rule concerning the actions of people which was described by the foremost (astrologers) of the Greeks with respect to the planetary week-days is to be established in a similar rule with respect to the hours (horā) which pass through the days.

10. If anything which arises from its dvādaśāṃśa or from its house is said to be under the power of a planet, it attains perfection when that planet is strong, and the undertaking is either good or bad.

11. If that planet is in the second place, one should say that it is to be taken; if in the descendent, to be given; if in the hypogee, to be taken away at night; and if in the ascendent, to be taken from that.

12. If Jupiter is in the ascendent in a human sign and the Moon is in a house of Jupiter or Mercury, they say it is the best time to begin (learning) the traditions(śruti)—(especially) if the Moon is not aspected by malefic planets and is in conjunction with benefics.

13. If Jupiter, Venus, and Mercury are in the ascendent or aspect the (ascendent)-sign or its navāṃśa, or if that sign is movable and Venus and the Moon are in it,

14. or if a navāṃśa of the sign is in the hypogee, or if the sign is occupied by its lord and the Moon is in (a house of) Jupiter, one should know that it is auspicious to make entrances such as the entrance into a house.

15. If the benefic planets are favorable to the ascendent and the malefics are in the sixth place, it is the best time to quarrel. If the Moon is in a varga of Jupiter and Jupiter is in its own varga in the ascendent, one should act for the sake of dharma.

16. If a human sign is in the descendent aspected by Jupiter and Venus, one should go to one's own wife—or if Venus is in its own dvādaśāṃśa in the descendent, except when the descendent is an animal sign.

17. If (Venus) is in a varga of Saturn or Mars, it is not recommended that one marry another man's wife. If Jupiter is in a masculine sign in the ascendent, or in the fifth place, or in one's birth-ascendent, (one should have sexual intercourse) for the sake of a son.

18. If a sign which was in the second or tenth place in one's birth-horoscope is in the ascendent—with the exception of Aquarius—and if it is aspected by Jupiter and Venus, they say one succeeds in the use of merchandise—especially if Libra is involved in this yoga.

19. If a sign which is occupied by its lord or by a benefic planet is in the ascendent, (the undertaking) succeeds; any great deed and further accumu-

lations are to be done when a varga of Jupiter, Venus, or Mercury (is in the ascendent).

20. One should know that terrible deeds (are to be committed) when the Sun is strong; gentle and graceful ones when the Moon is strong; actions involving life, station, and intelligence when Jupiter is strong; and those involving merchandise, money, women, and sexual intercourse when Venus is strong;

21. acts involving speeches, the traditions (śruti), and the crafts when Mercury is strong; deeds of theft, war, and dissension when Mars is strong; and actions such as lying, causing misery, and murder when Saturn is strong. (The act) which is undertaken by a strong lord (pati) (under these circumstances) succeeds.

In the *Yavanajātaka*: the undertaking of actions.

CHAPTER 78

1. The signs have natures which are moving, fixed, or two-fold, as do the places which are associated with them. As, in order, the Moon and the Sun are in these (signs and places), one should perform acts corresponding to their natures.

2. The wise man, considering action to be threefold inasmuch as it pertains to dharma, artha, and kāma, should do what is connected with the qualities of the sign and of the (planet) in the sign.

3. If the ascendent is an upacaya of his birth-ascendent and is occupied by a benefic planet, but not conjoined with a malefic, and if the Moon is in a good and favorable sign, the Greeks say that he always succeeds in his undertakings.

4. If Aries (is in the ascendent, one should do things) pertaining to gold, fire, work with cattle, missiles, armies, battles, thefts, and kings; if Taurus, to such things as cows, ploughing, property, treasure, games, friends, women, beds, and acquisitions;

5. if the third sign (Gemini), to sons, one's wife, money, the traditions (śruti), the crafts, advice, affection, and fine arts such as singing; if the fourth sign (Cancer), to gems, ornaments, water, women, fields, beds, and all sorts of flowers;

6. if Leo, to evils such as murder, battles, the use of swords, fire, and kings; if the sixth sign (Virgo), to maidens, presents, marriage, gracefulness, the crafts, and the traditions (śruti);

7. if Libra, to (visiting) foreign lands, litigations, jewels, buying, and selling; if Scorpio, to poison, fire, giving, obstructing, hindering, and dividing one's enemies, and such things as killing;

8. if Sagittarius, to chariots, missiles, learning, self-restraint, medicines, vows, honoring, and studying; if Capricorn, to grain, lotuses, metals (loha), fields, water, frauds, and lies;

9. if Aquarius, to servants, drinks, metals (loha), ceremonies, carriages,

blows, feats of battle, and swords; and if Pisces, to the making of jewelry, water-rafts, journeys on boats, and the acquisition of wealth.

10. If (the signs) are aspected by benefic planets which are in good signs and whose strength is not failing, this (undertaking) attains success; if the malefic planets are in unfavorable signs and do not aspect, the result of the action is extremely profitable.

11. A year of the Sun involves battles, fights, a terrible king (kṣitīśvara); sharp poison, fevers, and fire; draught; dry shrubs, grasses, and grains; a fierce wind, dreadful animals, and eye-diseases.

12. A year of the Moon involves excellent grains, grasses, shrubs, and rice; full-grown thickets; much rain-water; flavors, herbs, oils, and a flowing of juices; and an increase in sexual intercourse and thinking of women.

13. A year of Mars involves kings fierce in battle; a scarcity of grain; dried-up and waterless trees, flowers, and shrubs; many snakes and fires; it is ruined by diseases, thieves, hunger, and misfortunes.

14. A year of Mercury involves kings (kṣitīśa) zealous for alliances and exchanges of gifts; a large number of Brāhmaṇas who know sacred studies, pilgrimages, and sacrifices; an absence of disease and illness; mediocre grain and rains; and the affection and dependence of friends.

15. A year of Jupiter involves good rains, sacrifices, festivals, and presents; an absence of sickness and pain; kings (avanīśa) intent on righteousness (dharma); abundant food and drink and much grain; and men who are zealous for their own dharma.

16. A year of Venus involves grain which is reaped and bright rain-clouds; full-grown creepers, new flowers, and shrubs; kings (kṣitipa) who desire love; it is rich in pleasure, and gives women joy, and beauty.

17. A year of Saturn involves faulty and slight rains, and violent winds and fires; the loss of grain; the removal of kings (kṣitīśa); it produces death, destruction, disease, and fear, and kills cattle, Śūdras, and cows.

18. Whatever characteristic for men is said to pertain to (the planet's) year and is described as having the planet's nature, that it also spoken of with regard to that (planet's) month, day, and season (ṛtu); it is modified according to the position of its lord (i.e., the planet).

In the *Yavanajātaka*: the rules relating to undertakings.

CHAPTER 79

1. The wise say that the observed course of the planets is the supreme eye of the entire body of the rules of horoscopy. I shall explain it concisely according to the instruction of the Greeks.

2. Some authorities say that there is a great solar yuga, and a small one for the sake of (predicting) eclipses; he who understands conciseness and diffuseness, because of the variety in visible (phenomena, thinks) that one must learn by studying these (yugas).

3. Some who are students of the laws (of astronomy) find that it is good to

follow the opinion of the sage Vasiṣṭha; (but according to) the best of the Greeks (the yuga) should consist of 165 years.

4. This solar yuga begins on the first tithi in the śuklapakṣa of Caitra in the Spring, when the Sun and the Moon in their courses are in conjunction in the first degree of Aries and when Aries is in the ascendent (i.e., at dawn).

5. They say that a tithi equals a day minus $\frac{1}{64}$th, but that every day equals a tithi plus $\frac{1}{60}$th. In a yuga there are 990 seasons (ṛtu), (each) consisting of 62 (tithis).

6. The Moon is to be characterized by waning and waxing in order. The tithi possesses the seed of the principles of the four (systems of time-)measurement. There are 60,265 (days) in a yuga.

7. A nychthemeron is said to consist of 30 muhūrtas; experts on time say that it begins with sunrise. They say that a yuga of the Sun consists of 61,230 (tithis).

8. The risings of the Moon (in a yuga) are 58,231; the risings of the Sun (i.e., civil days) are equal to the risings of the constellations minus the number of years in a yuga.

9. (The number of solar months) is 1,980. If one joins this (number of solar months) with the number of intercalary months (adhimāsa) in a yuga, the number of conjunctions of the Sun and Moon (i.e., synodic months) is 2,041.

10. There is something distinguished from the time of the civil, solar, and lunar (sidereal) months of the Sun and the Moon; these are the 61 intercalary months (adhimāsas) of the Moon, which are to be known by their qualities, such as their times.

11. A civil month equals 30 days, a solar month equals (a civil month) plus 13 muhūrtas and 4 kalās and 56 thirds and 2 fourths.

12. A (synodic) month of the Moon, which ends with a conjunction, consists of 29 days and 32 kṣaṇas minus 4 kalās and 107 sixtieths of a kalā.

13. A sidereal month consists of 27 days plus 8½ kṣaṇas and 3 kalās and 137 sixtieths of a kalā; it is separated by half-conjunctions(?).

14. When 66 years of the Śakas have elapsed, that is the truth (i.e., foundation) of the calculation of time. At dawn on Sunday begin that year and the yuga of the Sun.

15. Take the number of years that have passed of the Koṣāṇas, add 149, and subtract from this (sum) the time of the Śakas (i.e., the year in the Śaka era); (the remainder) is the number of years in the yuga which have elapsed.

16. The elapsed years in the yuga are to be multiplied by 12 and increased by the (lapsed) months and intercalary months of the present year; this sum is to be multiplied by 30 and joined with the (lapsed) tithis (of the current month) and with the epacts (in tithis) of the individual (lapsed) years of the yuga.

17. From this (one gets) the day-number with a concealed result (ahargaṇa channaphala), which (consists of) the avamas; these (avamas) are the difference between (the lapsed tithis) and the nychthemera. If one multiplies the "days" by 30, the result is the number of tithi-muhūrtas.

18. One should find that the number of (lapsed) tithis diminished by the number of lapsed avamas equals the number of (civil) days which have passed in the yuga. There is a seven-fold measure of the planetary week-days; in seeking the answer to this, one desires (the use of) inference (anumāna).

19. The number of years which have passed of the yuga is to be multiplied by 11;11 and divided by 30; (the result is the number of lapsed) intercalary months. . . . in (of?) the civil (day? month?) and the Sun.

20. One should multiply the (number of) tithis (in a yuga) by the (number of) lapsed intercalary months and divide (the product) by 61; for there are 2,041 (synodic) months (in a yuga).

21. Know that the signs traversed by the Sun (are equal to) the months (which have passed) in the current year. These are multiplied by 30 to give degrees; then the degree occupied by the Sun in its mean motion is taken by the astrologers.

22. The (number of) dvādaśāṃśas traversed by the Sun are (equal to) the (number of) signs (traversed by) the Moon; to this bhukti of the Sun is added the tithis which have passed of the current month multiplied by 12. For one who is examining (the problem), this is the desired elongation between them.

23. The Sun goes through each sign at a minimum daily motion of 57 minutes, and a maximum of 62. In the two halves of the zodiac, the Sun goes through a sign in more or less than a month in direct and reverse order respectively.

24. The Moon goes 700+ minutes (in its minimum daily motion, and . . . in its maximum); (the daily difference) is $0;12,20^{\circ}+$.

25. The Moon, passing through the signs in the two halves of the zodiac, travels at the first (minimum) and the last (maximum) rate of motion in direct and reverse order; thus it traverses all the accurate degrees, minutes, and seconds (between two successive conjunctions) with its apogee (ucca).

26. The measure of the rising-times of the first and last signs the ancients demonstrate to be two muhūrtas; the measure in the (rest of the) signs in the two halves of the zodiac, taken (respectively) in direct and reverse order, is that (two muhūrtas) with a fifth added (successively to each).

27. In a gold and metallic (lohaka) pot (ghaṭī) is a tube two fingers long; water enters a hole in front of this (tube) to measure off the tithis and nāḍikās.

28. A kuḍava is $3\frac{1}{8}$ palas, and 61 kuḍavas equal 1 nāḍikā. The nāḍikās are also each divided into 60 liptās ("minutes"); there are 60 nāḍikās in a nychthemeron.

29. One kalā equals 790(?) nimeṣas, one nāḍikā 30 kalās, and one muhūrta 2 nāḍikās in the accomplishment of the rules relating to measures and standards.

30. One should find that the northern course of the Sun begins at the beginning of Capricorn, and the southern course at the beginning of the fourth sign (Cancer); the first equator(-crossing) in the year is at the beginning of Aries, the second at the beginning of Libra.

31. The Sun, in its own measure, traverses the signs; because of this motion it is regarded as the cause of the day. The length of daylight in a nychthemeron (increases) and decreases in the two ayanas (i.e., while the Sun is between the two solstices) by a third part.

32. The gnomon (śaṅku) is multiplied by half the measure of daylight, (and is divided) by the digits of the shadow (at any given time) diminished by the digits of the noon (shadow) and increased by the gnomon. The result is the former part of the day; if you subtract it from the (total) length of daylight, that is how much is in the rest of the day.

33. The establishment of the ascendent, which is subtle (?) as consisting of signs, degrees, and so on, is to be known by means of the muhūrtas and their parts (which have passed of the day); one should establish the described rule regarding the ascendent which is to be used as beginning from the number of the sign occupied by the Sun.

34. A year of the Sun consists of 365 days and 14;47 sixtieths (aṃśas) of a day, in which the Sun traverses the signs.

35. 130, 32, 31, 1, and 115 . . . the yugas of Jupiter, Mars, Saturn, Mercury, and Venus,

36. 120, 15, 30, 3, and 72 are their (heliacal) risings in the years of their own yugas; they say, consider the risings as being from the Sun.

37. . . . each its own yuga . . . 160 multiplied by 3 . . . the risings by its own past risings. One should know the remainder extracted from the traversing of the signs by the planets in order (?).

38. One should cut off 105 in its years from the yuga. The remainder of its yuga which has passed is to be known as the first yuga of each of the planets in order (?).

39. The sum of degrees in the signs traversed by the Sun is multiplied by 1,800 sixtieths and divided separately by its own dvādaśāṃśas (arkabhāga) and by those of the ascendent; the results, multiplied together, are its risings.

40. Jupiter goes 11° plus 4° plus 1°; then it stands still, and then goes vakra for 8°; then 11° plus 10°;

41. then Jupiter goes 6;15° and comes to its (heliacal) rising. Mars goes 162° in 288 (tithis);

42. and stands still; then it goes in vakra 27° plus 3° plus 4°; and then, going forward, it progresses 32° plus 30° plus 20° plus 6;30°.

43. Saturn goes 8;15° in 112 (tithis); then, in vakra, it goes 8° in 100 (tithis) more; (its total synodic are) is 12°.

44. Mercury goes 48° in 16 (tithis) and 16° in 8 (tithis); then it goes in vakra that in 24 (tithis); then it goes forward that in 16 (tithis);

45. then it goes 20° in 32 (tithis) and in 12 (tithis). Furthermore, there are two first visibilities (darśana)—one in the East and one in the West; therefore . . . .

46. Venus goes 258° in 208 (tithis); then it goes in vakra 24° in 48 tithis, and stands still for five days (= tithis);

47. then it goes forward those 5° in 36 tithis; then it goes 8° in 16 (tithis), and traverses the remainder, travelling (at the rate of) 7° in 6 (tithis) . . . .

48. These (planets') traversing of a sign together with a traversing of a varga of 5° is called a prāgantara (?); hence the traversing of a sign is . . . .

49. Therefore they go in a cycle of heliacal risings and settings together with their stations in accordance with their qualities; one should know that the courses of the planets are straight and otherwise because of the "increase in number."

50. Venus is at first visible when it is 8° from the Sun; Jupiter when it is 11°; the Moon when it is 12°; and the rest when they are 15°.

51. (First) they lose their motions, then they retrograde in the reverse direction; then, staying in the sign (i.e., arc) of their retrogression, they fill out (the retrogression). Until they come to the end of that sign (arc), they endure retrogression. They become extremely distressed because of the retrogression.

52. The lords of the nychthemera are, in order, the Sun, the Moon, Mars, Mercury, Jupiter, Venus, and Saturn; the lords of the years are (the planets) which are lords on the first days (of the years); and the lords of the seasons (ṛtu) are the lords of the first days in those seasons during that year.

53. The number of tithis minus the avamarātris in that year is equal to (the number of civil days); this number is divided by the seven planets and the remainder is counted from the lord of that year; (the result) is the planetary week-day (with which the next year begins).

54. The lords of the years are in order the Sun, Mercury, Saturn, Mars, Venus, the Moon, and Jupiter; they are also the lords of the months. Know that the two lords of the ayanas in a year are always said to be the Sun and the Moon.

55. The lords of the hours in the nychthemera are the Sun, Venus, Mercury, the Moon, Saturn, Jupiter, and Mars; (if they are put in groups of) 24, (the first ones) are in the order of the lords of the days.

56. The creator of all things, Prajāpati, desiring to create people, carried out his previous vow; he created the constellations from his own body, beginning with the head—his body which is the source of parts which are like all things.

57. From these he produced the group which begins with Aries; and from these (zodiacal signs) are there distinction and differentiation between those (material objects). Hence the lord (īśvara) who knows the origin (bhavā) and the existence (bhāva) of people, knew the rule of the zodiacal signs (i.e., astrology).

58. He who obeys good conduct observed the dharmas . . ., obtaining endurance and success with the name Yama he is established as the unvarying soul of the universe.

59. By terrible feats of asceticism the two Aśvins learned this science from Prajāpati, and the Sun learned it from them; hence the Creator placed the pair of horses (Aśvinī) at the beginning of his head in the circle of signs which is the body of Kāla.

60–61. Previously Yavaneśvara (the lord of the Greeks), whose vision of the truth came by favor of the Sun and whose language is flawless, translated this

ocean of words, this jewel-mine of horoscopy, which was guarded by its being written in his tongue (i.e., Greek), but the truth of which was seen by the foremost of kings . . . (in the year) 71; (he translated) this science of genethlialogy for the instruction of the world by means of excellent words.

62. There was a wise king named Sphujidhvaja who versified this entire (text), which was seen by him in the year 191, in 4,000 indravajrā verses.

In the *Yavanajātaka*: the rules relating to horoscopy are completed.

Commentary

CHAPTER 1

14–25. The identity of *Vṛddhayavanajātaka* 1, 4–15 with *Yavanajātaka* 1, 14–25 as quoted by Utpala on *Bṛhajjātaka* 1, 5 was first realized by Ś. B. Dīkṣita (*Bhāratīya Jyotiḥśāstra*, 2nd printing, Poona 1931, p. 485); and then it was noticed independently by K. V. Abhyankar (who used N) (*Jaiminīyam Upadeśasūtram, Sheth Bholabhai Jeshingbhai Institute of Learning and Research: Research Series* 36, Ahmedabad 1951, pp. 87–88). But P. V. Kane first understood their potential importance and offered an edition and translation ("Yavaneśvara and Utpala," *JAS Bombay* 30, 1955, 1–8).

Sphujidhvaja's verses describe three aspects of the zodiacal signs: their iconography, their melothesia, and their topothesia. Each of these aspects will be discussed separately.

a) Iconography:

In the Babylonian "astrolabe" texts, which were compiled before 1100 B.C., are listed the constellations "Great Twins," "Lion" (or "Lioness"), and "Scales" (B. L. van der Waerden, "Babylonian Astronomy II. The Thirty-six Stars," *JNES* 8, 1949, 6–26, and "History of the Zodiac," *AfO* 16, 1952–53, 216–230); other figures which—at least in later times—were identified with zodiacal constellations appear on boundary stones of the reign of Nebuchadnezzar I (1124–1103 B.C.) (W. J. Hinke, *A New Boundary Stone of Nebuchadrezzar I, The Babylonian Expedition of the University of Pennsylvania, Series D*, No. 4, Philadelphia 1907, pp. 96–115). The first tablet of the series ^{mul}Apin, probably based on observations made between 1300 and 1000 B.C., further lists the "Bull of Anu," the "Furrow" (Spica or Virgo), the "Scorpion," the "Archer(?)," and the "Goatfish." The far earlier date for the naming of some constellations proposed, i.a., by W. Hartner ("The Earliest History of the Constellations in the Near East and the Motif of the Lion-Bull Combat," *JNES* 24, 1965, 1–16) need not detain us here. It is sufficient to state that, by the Persian period (538–331 B.C.), all the zodiacal constellations were considered in Mesopotamia to represent virtually the same figures as they do in Greek tradition, though the earliest attested reference to a zodiac of twelve equal arcs named after these constellations does not antedate 500 B.C. (that the astronomical diary of 419/418 B.C. mentioned by van der Waerden does not contain such a reference is pointed out by A. Sachs in O. Neugebauer, *The Exact Sciences in Antiquity*, 2nd ed., Providence, R.I., 1957, p. 140), but a lunar text of 475/457 B.C. does (A. Aaboe and A. Sachs, *Centaurus* 14, 1969, 11–20). In the Hellenistic period

the Greco-Babylonian iconography of the signs became known to all the areas dominated by Greek dynasties, but some regional peculiarities developed which persisted for many centuries.

By and large, Sphujidhvaja's zodiac is the common Hellenistic one with certain features indicating an Egyptian origin. Gemini frequently is represented as Heracles bearing a club and Apollo holding a lyre (G. Thiele, *Antike Himmelsbilder*, Berlin 1898, pp. 67–69; F. Boll, *Sphaera*, Leipzig 1903, pp. 122–128; F. Cumont s.v. *Zodiacus* in Daremberg-Saglio-Pottier-Lafaye, *Dictionnaire des antiquités grecques et romains, fasc.* 52, Paris 1917, pp. 1046–1062, but especially p. 1061; F. Boll and W. Gundel in Roscher-Ziegler, *Lexikon der griechischen und römischen Mythologie*, vol. 6, Leipzig 1937, cols. 946–951; and H. Stern, *Le calendrier de 354*, Paris 1953, pp. 199–202); they appear on the astrological coins of Alexandria issued under Antoninus Pius in A.D. 144/145 (J. Vogt, *Die alexandrinischen Münzen*, Stuttgart 1924, vol. 2, p. 71; and J. W. Curtis, *The Numismatist* 69, 1946, p. 408 and pl. 28), on a celestial globe in the Vatican Museum (W. Amelung, *Die Sculpturen des Vaticanischen Museums*, Berlin 1908, no. 341, pp. 529–531 and pl. 66), on a fragment of a peg-calendar from Rottweil (P. Goessler, "Ein gallorömischer Steckkalendar aus Rottweil," *Germania* 12, 1928, 1–9), and on a square tessera from Syria (H. Seyrig, "Anitquités syriennes. Héraclès-Nergal," *Syria* 24, 1944–45, 63–64). In Egypt, however, though the club and lyre, the attributes of the two Greek gods, are retained, Heracles and Apollo themselves were often replaced by two indigenous deities—the male Shu (H. Bonnet, *Reallexikon der ägyptischen Religionsgeschichte*, Berlin 1952, pp. 685–689) and the female Tefnut (Bonnet, pp. 770–774). This couple is found on the Tabula Bianchini (Boll, *Sphaera*, pp. 300–301; and Cumont, p. 1053; not in Parker-Neugebauer), on the round zodiac of Denderah (Cumont, p. 1048 and Parker-Neugebauer no. 54), on a zodiac from Cairo (G. Daressy, *Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes* 23, 1901, 126–127 and Parker-Neugebauer no. 80), and on the two zodiacs in the tombs of Ib-pmeny and Pa-mehit at Athribis (W. M. F. Petrie, *Athribis*, London 1908, pp. 12–13 and pl. 36–38 and Parker-Neugebauer no. 72). These monuments and the other zodiacs from Egypt are published definitively by R. A. Parker and O. Neugebauer in vol. 3 of their *Egyptian Astronomical Texts*, Providence, R.I. 1969. All five of these monuments can be dated to the two centuries between 50 B.C. and A.D. 150; to a later period belongs a terracotta peg-calendar from Rome now in the Würzburg University Museum (Goessler, 7). The *mithuna* (man and woman) in Sphujidhvaja's text holding a club and a lyre is clearly the Egyptian pair, Shu and Tefnut, with the attributes of Heracles and Apollo.

Two other features which may be derived from an Egyptian origin are the śaila or mountain peak on which Leo stands and the water in which the Pisces swim; an object (a snake) appears beneath the feet of the lion in Western iconography only on the round and the rectangular zodiacs of Denderah, and these same two zodiacs are the only ones to depict the water with the fish (the so-called round zodiac of Athens described by W. Gundel [*Dekane und Dekansternbilder*, *Studien der Bibliothek Warburg* 19, Glückstadt-Hamburg 1936, p. 191] is

now recognized to be a forgery [L. Borchardt, *OLZ* 40, 1937, 507]). But more interesting is the description of Virgo as "a maiden standing in a boat on the waters and holding a torch in her hand"; for she is Isis Pelagia.

In Egyptian zodiacs Virgo is sometimes represented as Isis holding a torch (W. Drexler in Roscher-Ziegler, vol. 2, Leipzig 1890–97, cols. 451–453; Boll, *Sphaera*, pp. 208–216; Boll-Gundel, cols. 959–963; and Bonnet, p. 330); thus is she shown, for instance, on the Altar of the Gabii (Boll, *Sphaera*, p. 217; and Cumont, p. 1056) and on the astrological coins of Alexandria. And Isis, as Isis Pelagia, is frequently depicted in a boat or associated with one (Drexler, cols. 480–490; and Roeder, *RE* 9, 1916, cols 2116–2117); in this aspect she was the prototype of Saint Pelagia (H. Usener, *Legenden der heiligen Pelagia*, Bonn 1879, p. xxiv). At Alexandria, whence came the sailors who voyaged to Bhṛgukaccha-Barygaza, Isis Pelagia was particularly revered as the protectress of the harbor's lighthouse—as Isis Pharia (Drexler, cols. 479–480; Roeder, col. 2097; and Bonnet, p. 330). In this role she enjoyed especial popularity in the city at the end of the first century A.D. and during the first three-quarters of the second; she appears on Alexandrian coins for 27 of the 89 years between 90/91 and 178/179, and for 20 of the 31 years between 123/124 and 153/154 (these statistics are compiled from Vogt, vol. 2). Moreover, one or two years before Yavaneśvara made his translation—in 148/149—Antoninus Pius issued a special coin to commemorate the restoration of the lighthouse at Pharos; and on this coin appears an image of Isis Pharia holding a rudder (Vogt, vol. 1, p. 127; and H. Thiersch, *Pharos: Antike, Islam und Occident*, Leipzig–Berlin 1909, p. 10 and pl. 2, nos. 90–92). The fervor of the sailors and merchants of Alexandria for their patron goddess is surely the reason for her appearance in the Indian zodiac.

For an Indian zodiac does not seem to have existed before Yavaneśvara. Barua, indeed, claimed that certain figures depicted on the four corner-pillars of the old stone railing at Gāyā represent Taurus, Gemini, Leo, Virgo, Libra, and Sagittarius (B. Barua, *Gāyā and Buddha-Gāyā*, vol. 2, Calcutta 1934, pp. 83, 90–93, and 121); and in this opinion he is followed by Kane (P. V. Kane, "The Problem of the Introduction of Rāśis in Indian Astronomy and Astrology," *Bhāratīya Vidyā* 9 (*Shrī K. M. Munshi Diamond Jubilee Volume* pt. 1), 1948, 310–315; and *History of Dharmaśāstra, Government Oriental Series, Class B, No.* 6, vol. 5, pt. 1, Poona 1958, p. 598). But an objective examination of the panels illustrated by Barua and Kane raises serious doubts concerning their assertions. There is no apparent arrangement of these images in an understandable order, zodiacal or otherwise; and, if Barua's identifications are accepted, there are many senseless repetitions and omissions which remain inexplicable. Moreover, none of these pictures presents anything distinctly astronomical, and most of them are far removed from the normal representations of the zodiacal signs which they are said to portray. Every image of a bull, a lion, a *makara*, a centaur, a lady's bust, or a *mithuna* need not necessarily be connected with the stars; their significance may well be entirely sub-lunar.

From the Gupta period, however, one hears of a zodiac on a column now in the

Gwalior Museum (C. Śivarāmamūrti, *Enciclopedia Universale dell' Arte*, vol. 2, Rome 1958, col. 135). It has been published by J. Williams, "A Recut Aśokan Capital and the Gupta Attitude Toward the Past," *Artibus Asiae* 35, 1973, 225–240. There are three other examples: the copies of the copper plate on the wall of the pagoda at Chidambaram on the Coromandel coast and of the painting on the wall of the temple of Śiva in the Fort at Tiruchchirāpalli published by E. Mollien ("Remarques sur cinq zodiaques copiés dans les pagodes indiennes," *Mémoires présentés par divers savants à l'Académie des Inscriptions et Belles-lettres, 1re série*, 3, 1853, 275–276. He also mentions a zodiac engraved on a copper plaque affixed to the wall of the temple at Rāmeśvara and one in bas-relief in a temple at Śrīraṅga; the fifth zodiac, painted on the wall of the temple of Cakrapāṇi at Kumbakonam near Tanjore, is lunar. On Mollien's second zodiac see also J. F. Kohl, "Der Zodiak des Śiva-Tempels im Fort von Trichinopoly," *ZDMG* 92, 1938, 28–46. It is to be noted that all of these zodiacs are found in the present state of Madras), and a copy of a manuscript illustration given by W. Jones ("On the Antiquity of the Indian Zodiack," *Asiatick Researches* 2, 1790, 289–306. See also the copy of an illustration in a Persian manuscript once in the collection of a Col. Stuart [E. Moor, *The Hindu Pantheon*, London 1810, pl. 88 and p. 281]). This meager material can only be supplemented by the Cambodian (A. Leclère, "Le zodiaque cambodgien," *Revue scientifique, 4e série*, 8, pt. 2, 1897, 481–486) and Tunhuang (P. W. Meister, "Buddhistische Planetendarstellungen in China," *Oriens Extremus* 1, 1954, 1–5) derivatives from the Indian iconography; the standard Islamic representations of the constellations are taken from Greek, not Indian, models (E. Wellesz, "An Early al-Ṣūfī Manuscript in the Bodleian Library in Oxford," *Ars Orientalis* 3, 1959, 1–26; the illustrations from a manuscript which once belonged to Ulugh Beg [Paris, B. N. arabe 5036] are reproduced in the edition of al-Ṣūfī's *Ṣuwar al-kawākib*, Hyderabad–Deccan 1954). It is easily determined that all three monuments belong to the tradition of the Yavanajātaka; for in all three Gemini is depicted as a man and a woman. But the first two have simplified Libra, Sagittarius, Aquarius, and Pisces by illustrating only the straight-forward meanings of their Sanskrit names (*tulā* = scales, *dhanus* = bow, *ghaṭa* = pot, and *mīna* = fish), and have portrayed Virgo as a maiden beautifying herself before a mirror. The manuscript illustrations more nearly follow the literary tradition.

That literary tradition is very close to the verses of Sphujidhvaja and Mīnarāja; their version is reiterated, for instance, by Kalyāṇavarman (3, 4) and Vidyāmādhava (1, 6–8). But Satya shows a knowledge—undoubtedly derived from a second translation of a Greek work—of the association of Demeter's ear of wheat with Virgo (quoted by Utpala on *Bṛhajjātaka* 1, 5: kanyā nausaṃsthā dīpasasyakarā); and Satya is followed by Varāhamihira (*Bṛhajjātaka* 1, 5: sasasyadahanā plavagā ca kanyā), Parāśara *Pūrvakhaṇḍa* 3, 14: sā sasyadahanā), Guṇākara (1, 13; kanyā plavasthā sahutā sasasyā), Vaidyanātha (1, 9: abalā nausthā sasasyānalā), and pseudo-Pṛthuyaśas (1, 6: kanyā sānalasasyā plavagā). Parāśara, moreover, has learned of the Greek convention of joining the two fish in Pisces head to tail (*Pūrvakhaṇḍa* 3, 22: mīnau

pucchāsyasaṃlagnau), a peculiarity in which he is followed only by Vaidyanātha (1, 9: vyatyastobhayapucchamastakayutau mīnau).

b) Melothesia:
Sphujidhvaja's zodiacal melothesia is as follows:

Aries: head	Libra: navel, hips, and bladder
Taurus: mouth and neck	Scorpio: penis and anus
Gemini: shoulders and arms	Sagittarius: thighs
Cancer: chest	Capricorn: knees
Leo: heart	Aquarius: shins
Virgo: belly	Pisces: feet

The concept of a zodiacal melothesia originated in Egypt (F. Cumont, *Bull, de l'Inst. Hist. Belge de Rome* 15, 1935, 131; the doubts concerning the origin of the melothesia expressed by A. Bouché-Leclercq, *L'astrologie grecque*, Paris 1899, p. 319 fn. 1, and by E. Liénard, *Rev. Univ. Bruxelles* 39, 1933/34, 473 and 484 are unfounded) in the third or second century B.C. The idea of a natural sympathy between microcosm and macrocosm had already penetrated the Cnidian school of medicine in the fifth century B.C. (Plato, *Phaedrus* 270 c. A. Goetze ["Persische Weisheit in griechischem Gewande," *ZII* 2, 1923, 60–98 and 167–177; see now J. Duchesne-Guillemin, "Persische Weisheit in griechischem Gewande?," *HThR* 49, 156, 115–122] contended that Plato is here using the pseudo-Hippocratic *Περὶ τῶν ἑβδομάδων*. Whoever the author of this latter work may have been, it is generally accepted that he was a member of the Cnidian medical school [Goetze, l.c.; E. Pfeiffer, *Studien zum antiken Sternglauben*, *Stoicheia* 2, Leipzig–Berlin 1916, p. 38; W. Capelle, "Älteste Spuren der Astrologie bei den Griechen," *Hermes* 60, 1925, 373–395; and J. Bidez, *Eos ou Platon et l'orient*, Bruxelles 1945, pp. 32–33 and 126–133; this last author thinks (pp. 132–133) that Plato did not use pseudo-Hippocrates directly, but, at least in part, was influenced by the Pythagorean school of Cyrene (Prorus?), which had been subject to Cnidian influence]. The microcosm-macrocosm theory was also familiar to Plato's contemporary, Democritus of Abdera [Fr. B 34 Diels–Kranz[7]], and Capelle [pp. 381–387] has demonstrated that the Hippocratic *Περὶ διαίτης* 4, 89 is based on the same idea), and became very popular among the followers of Hermes Trismegistus in Egypt (*Corpus Hermeticum* 10, 11 and A.-J. Festugière, *La révélation d'Hermès Trismégiste*, vol. 1, 2nd ed., Paris 1950, pp. 92–93). Moreover, there was an older Egyptian belief that parts of the human body are subject to the influence of certain demons (H. Ranke, "Die Vergottung der Glieder des menschlichen Körpers bei den Ägyptern," *OLZ* 27, 1924, 558–564). Combining these ideas with that of the Babylonian zodiac, Hermetic savants wrapped the primitive, erect cosmic man (Sphujidhvaja's Kāla or Prajāpati) about the path of the Sun with the top of his head touching the soles of his feet at 0° of Aries.

Though this imaginative concept was intended to be applied to the field of iatromathematics, its development was influenced by several relationships

which had a mystical appeal for its superstitious inventors. The vernal equinox is at the head of the universal man (*Scholia in Aratum* 545, p. 446 Maass); his heart lies in Leo, on whose breast shines the bright star Regulus; and, at the time of the Creation, his head was in mid-heaven (Macrobius, *In Somnium Scipionis* 1, 21, 23). This last coincidence indicates a connection between the melothesia and the thema mundi, which is, in fact, the horoscope of the cosmic man (Antiochus, *Introductio* 2, 1 in CCAG 8, 3; 119).

In its original medical context the melothesia occurs in two Hermetic works

1) the *Ἰατρομαθηματικά* and

2) the *Ἱερὰ βίβλος* (the relevant portion of this latter work is excerpted in a sixteenth century manuscript, Par. gr. 1603 f. 281^{v}), as well as in

3) Hephaestio III 31, 11.

4) the *Prognostica de decubitu* (ed. F. Cumont, *Bull. de l'Inst. Hist. Belge de Rome* 15, 1935, 126–127), which was probably written by Imbrasius of Ephesus (S. Weinstock, "The Author of Ps.-Galen's Prognostica de decubitu," *CQ* 42, 1948, 41–43).

5) the *Physica* of Theodorus Priscianus (Praef. 3), and

6) the *Ποῖα ζῴδια ποίων μελῶν τοῦ ἀνθρώπου κυριεύει· ἐν οἷς οὐ δεῖ χειρουργίαν ποιεῖν οὔσης τῆς Σελήνης ἐν αὐτοῖς* (Ambr. gr. G 69 sup. (1463?) f. 339^{v}). (See also Gundel in F. Boll, C. Bezold, and W. Gundel, *Sternglaube und Sterndeutung*, 4th ed., Leipzig–Berlin 1931, pp. 135–138).

There is a far larger number of instances, however, of the melothesia appearing in a normal astrological text; for it was accepted as a fundamental doctrine of that science. The following list of Western astrologers is, to my knowledge, complete:

1) Manilius (2, 453–456 and 4, 704–709)
2) Dorotheus (IV 1)
3) Valens (1, 1)
4) Antiochus (*Introductio* 1, 4 in *CCAG* 8, 3; 113), from which is derived
5) Porphyrius (44)
6) Porphyrius (50), which is copied in
7) Rhetorius (14; cf. *Epitome Parisina* in *CCAG* 8, 3; 106)
8) Sextus Empiricus (*Adv. math.* 5, 21–22)
9) P. Ryl. 63
10) Firmicus Maternus (2, 24)
11) Paulus Alexandrinus (2)
12) Hephaestio of Thebes I 1, 3; 23; 42; 61; 81; 100; 119; 138; 158; 178; 197; and 216
13) Par. suppl. gr. 920 (X ex) f. 19
14) Vat. gr. 2130 (XI) f. 235 (*CCAG* 5, 4; 166–167)
15) Vat. gr. 2130 (XI) f. 235^{v} (*CCAG* 5, 4; 167)
16) Mosq. Mus. Hist. gr. 186 (XI ex) f. 160
17) Scor. gr. IV *Ω* 7 (XII) ff. 98^{v}–103^{v} (*CCAG* 11, 2; 115–118)

18) Marc. gr. 303 (XIV) (E. Maass, *Analecta Eratosthenica, Phil. Untersuch.* 6, Berlin 1883, p. 141; cf. also Ambr. gr. C 263 inf. (XV) f. 188; Par. gr. 2426 (XV); and B. M. Arundel 528 (XV) ff. 9–11)
19) Laur. 28, 14 (XIV ex) f. 243ᵛ, ch. 382
20) Vind. phil. gr. 179 (XIV/XV) f. 31 (*CCAG* 6; 83; a fuller version is found in Par. gr. 2425 (XV) ff. 3–4)
21) Marc. gr. 335 (XV) f. 389, ch. 46; and Scor. gr. II Ψ 17 (XV) f. 37
22) B. M. Burn. 92 (XV) f. 74
23) Scor. gr. I R 14 (XV) ff. 143 and 231
24) Vind. phil. gr. 108 (XVI) f. 239, ch. 77
25) Petropol. Acad. Mus. Palaeogr. (1684–1685) f. 61 (*CCAG* 12; 124)
26) Oxon. Misc. gr. f. 2 (1697) f. 31
27) Petropol. Bibl. Pub. 575 (XVII) f. 145

The table *Περὶ μελῶν ζῳδίων* in Vat. gr. 1896 (XV) f. 277ᵛ is undoubtedly that published by O. Neugebauer ("Melothesia and Dodecatemoria," *Studia Biblica et Orientalia* 3, *Oriens Antiquus*, in *Analecta Biblica* 12, Roma 1959, pp. 270–275). There are also, of course, numerous representations of the zodiacal man in manuscript illustrations: cf., e.g., Par. gr. 2419 (XV) f. 1 (*CCAG* 8, 1; pl. 1; and F. Cumont, *Rev. Arch.*, *5ᵉ série*, 3, 1916, 7–9); Par. gr. 2180 (XV) f. 108; and Ambr. gr. H 2 inf. (XVI) f. 254ᵛ (see also F. Saxl and H. Meier, *Verzeichnis astrologischer und mythologischer illustrierter Handschriften des lateinischen Mittelalters*, vol. 3, London 1953, pl. 92). From the astrologers the doctrine of the melothesia was adopted by various heretical Christian sects, among which one of the most interesting is that of the Priscillianists in Spain (F. Bellefroid, *De Orosio et Sancto Augustino Priscillianistarum adversariis*, The Hague 1930, pp. 199–206).

A variant of the standard astrological melothesia is found in two forms in Valens (2, 36); it is attributed to *οἱ παλαιοί*, i.e., probably, Nechepso and Petosiris. Both forms follow the ancient practice of beginning the zodiac with Cancer (the summer solstice) or Leo (the house of the Sun) (Aratus 545–549; cf. Bouché-Leclercq, p. 129, fn. 1). The first form does not vary significantly from the Hermetic melothesia, but the second concentrates on the internal organs of the body.

A more medically oriented variation of the above was introduced by Teucer of Babylon; it enumerates not only the organs of the body, both external and internal, but also the various diseases which the signs of the zodiac influence. Fragments of Teucer's text can be found in Valens (2, 36) and Rhetorius (88); this latter is followed by John Camaterus (L. Weigl, *Studien zu dem unedierten astrologischen Lehrgedicht des Johannes Kamateros*, Würzburg 1902, pp. 21–22). A similar system appears in the Byzantine version of Abū Maᶜshar's *Μυστήρια* (3, 25 in *CCAG* 5, 3; 128–129). Gundel suggests that this form of zodiacal melothesia is a derivative of the decanic (Boll–Bezold–Gundel, p. 138; for the decanic melothesia, see chapter 25).

A comparison of the various Greek versions with that of Sphujidhvaja indicates

that the latter uses the Hermetic melothesia as given in the Ἱερὰ βίβλος, Dorotheus, and Hephaestio of Thebes:

	Ἱερὰ βίβλος	Dorotheus
Aries	κεφαλή	الرأس
Taurus	τράχηλος	العنق
Gemini	ὦμοι	المنكبين
Cancer	θώραξ	اليدين و الصدر
Leo	μετάφρενον, καρδία, πλευρά	الجنبين و القلب
Virgo	κοιλία	البطن وقصبة الظهر
Libra	γλουτοί	المثانة وهى بين الوركين
Scorpio	αἰδοῖον	الذكر و الخصين و الاست
Sagittarius	μηροί	الفخذين جميعا
Capricorn	γόνατα	الركتين
Aquarius	κνῆμαι	الساقين
Pisces	πόδες	القدمين

	Hephaestio	Sphujidhvaja
Aries	κεφαλή	head
Taurus	τράχηλος	mouth and neck
Gemini	ὦμοι	shoulders and arms
Cancer	στῆθος καὶ πλευραί	chest
Leo	καρδία καὶ τὰ περὶ αὐτήν	heart
Virgo	γαστήρ	belly
Libra	ἰσχία	navel, hips and pelvis
Scorpio	αἰδοῖον	penis and anus
Sagittarius	μηροί	thighs
Capricorn	γόνατα	knees
Aquarius	κνῆμαι	shins
Pisces	πόδες καὶ βάσις	feet

Among Indian astrologers the closest to Sphujidhvaja is pseudo-Pṛthuyaśas, though he also borrows from the *Laghujātaka* (*Horāsāra* 1, 21):

> mūrdhamukhakaṇṭhabāhuhṛdayodarabastiguhyāni /
> ūrū jānū jaṃghe caraṇāv iti rāśayo ʾjādyāḥ //

But most Sanskrit works follow a variant whose first occurrence appears to have been in a lost work ascribed to Bādarāyaṇa (quoted by Utpala on *Bṛhajjātaka* 1, 4):

meṣaḥ śiro 'tha vadanaṃ vṛṣabho vidhātur
    vakṣo bhaven nṛmithunaṃ hṛdayaṃ kulīraḥ /
siṃhas tathodaram atho yuvatiḥ kaṭiś ca
    bastis tulābhṛd atha mehanam aṣṭamaṃ syāt //
dhanvī cāsyoruyugalaṃ makaro jānudvayaṃ
    bhavati jaṃghādvitīyaṃ kumbhaḥ pādo matsyadvayaṃ ca /

Bādarāyaṇa is followed, with minor variations, by Varāhamihira (*Bṛhajjātaka* 1, 4; *Laghujātaka* 1, 5), Parāśara (*Pūrvakhaṇḍa* 3, 4–5), Kalyāṇavarman (3, 5), Guṇākara (1, 11), Vaidyanātha (1, 8), and Mantreśvara (1, 4). The closest Greek parallel to this melothesia is that of Firmicus Maternus, from which those of Manilius, Valens, Sextus Empiricus, and Paulus Alexandrinus do not much differ:

	Firmicus	Bādarāyaṇa
Aries	caput	head
Taurus	cervix	mouth
Gemini	umeri	chest
Cancer	cor	heart
Leo	pectus et stomachus	belly
Virgo	venter	hip
Libra	renes et vertebrae	bladder
Scorpio	natura	penis
Sagittarius	femora	thighs
Capricorn	genucula	knees
Aquarius	tibiae	shins
Pisces	pedes	feet

c) Topothesia:

The topothesia given here by Sphujidhvaja (cf. 4, 2–25) is as follows:

Aries: paths of goats and sheep, caves, mountains, (hideouts of) thieves, and (places where there are) fire, metals, mines, and jewels.

Taurus: places of forests, mountains, ridges, elephants, herds of cows, and farmers.

Gemini: places of dancers, singers, artisans, and women, and (places for) playing games, sexual intercourse, gambling, and recreation.

Cancer: meadows, wells, and sandy beaches, and pleasant play-grounds of goddesses.

Leo: forests, fortresses, caves, woods, mountains, dwelling-places of hunters and kings.

Virgo: grassy lands and (places suitable for) women, sexual intercourse, and crafts.

Libra: places of customs-duties, money, lyres, coins, cities, roads, caravanseries, and ripened grain.

Scorpio: caves, pits, and holes, poisonous and stony areas, prisons, anthills and (the abodes of) worms, boa constrictors, and snakes.
Sagittarius: level land, (places where there are) horses both singly and in herds, alcoholic drinks, weapon-bearers, sacrifices, chariots, and horses.
Capricorn: rivers, forests, woods, paths and so forth, marshes, and pits.
Aquarius: tanks, (fields of) poor grain, (haunts of) birds, and (areas suitable for) women, liquor-sellers, and gambling.
Pisces: auspicious places (where there are) gods and Brāhmaṇas, pilgrimages, rivers, oceans, and clouds.

Protagoras of Nicaea, as quoted by Hephaestio of Thebes (III 47, 56), gives a similar topothesia in connection with the tracing of fugitive slaves: *καὶ ἐκ τῆς τῶν ζῳδίων φύσεως καταστοχαστέον τὸν τόπον εἰς ὃν ἀπελεύσεται ὁ φυγών· οἷον*

> *Ἰχθύες μὲν λιμνώδεις καὶ ἑλώδεις σημαίνουσιν* (nadīsamudrāmbudhara),
> *ὁμοίως Ὑδροχόος* (udakādhāra),
> *Αἰγόκερως ὑδρηλὸν χῶρον καὶ παραθαλάσσιον* (nadī, anūpa),
> *ὁ δὲ Τοξότης τραχεῖς, ἀμπελῶνας,*
> *Κριὸς δὲ νομαίους καὶ πεδινούς* (ajāvikāsañcara),
> *ὁ δὲ Ταῦρος ἐπιπέδους καὶ πεπονημένους τόπους* (kṛṣīvalānām),
> *⟨οἱ δὲ Δίδυμοι . . .⟩,*
> *Καρκίνος δὲ ἐνύδρους καὶ χερσαίους, ὑψηλούς* (kedāravāpīpulināni),
> *Λέων δὲ προσάντεις καὶ τραχεῖς καὶ ἐρήμους* (durga, adri),
> *ἡ δὲ Παρθένος σιτοσπόρους* (śādvala),
> *ὁ δὲ Ζυγὸς πεδινούς,*
> *ὁ Σκορπίος τραχεῖς καὶ ληστρικούς, ἔχοντας καὶ ἀμπελῶνας* (viṣāśma),
> *ὁ δὲ Ὑδροχόος παραποταμίους καὶ ἑλώδεις* (udakādhāra).

The only other surviving ancient topothesia in Western sources is a fragment in Dorotheus' chapter on the recovery of stolen goods (V 35) where types of signs rather than individual signs are referred to:

> وان كان وتد تحت الارض برجاً ندياً فانهم زعموا ان الذى سرق او هلك قريباً من بحر او عين او تير او وادى او نهر او قناة او مكان فيه ماء . وان كان برج بيت الابا برج ذى اربع قوائم فانهم ذكروا ان الذى سرق او هلك فى دمن الغنم او اوى دواب او فى مربط الدواب او ماوى الدواب .

Similar to this is a Byzantine text by an author (the Anonymous of *ca.* 1015) who was certainly familiar with Dorotheus as well as Arabic sources; it is found in Par. gr. 2506 (XIV in) f. 52^{v}; Taur. C VII 10 (XIV) f. 62; Par. gr. 2424 (XIV cx) f. 60; and Marc. gr. 335 (XV) f. 193 (*CCAG* 4; 88). The material is arranged according to the triplicities.

ζῴδιον ὑδατῶδες (Cancer, Scorpio, and Pisces)—*πλησίον ὕδατος οἷον κιστέρνης, φρέατος, μιλιαροστασίου, καὶ τῶν ὁμοίων.*

πυρῶδες (Aries, Leo, and Sagittarius)—πλησίον ἑστίας, φούρνου, μαγειρείου, καὶ τῶν τοιούτων.

ἀερῶδες (Gemini, Libra, and Aquarius)—
εἰ μὲν Δίδυμοί εἰσιν εἰς σενδούκιον . . . ἢ εἰς τοιχοαρμάριον ἢ εἰς σκεβροαβάκιον,
εἰ δὲ Ζυγὸς εἰς ἀνώγεων ἢ τόπον ὑψηλὸν καὶ ἔμφωτον.

πυρῶδες εἰ μὲν Κριὸς [ἢ Αἰγόκερως] εἰς τόπον προβάτων ἢ αἰγῶν (ajāvikā),
εἰ δὲ Τοξότης εἰς τόπον ἁρμάτων καὶ πολεμικῶν ἔργων καὶ ἵππων (vyastasamastavājī, astrabhṛt, rathāśva),
εἰ δὲ Λέων εἰς τόπον φαλκωνίων, ἱεράκων, λαγωδίων, πάρδων, καὶ τῶν ὁμοίων (vyādhāvanī),

⟨γεῶδες⟩ εἰ δὲ Ταῦρος (for Σκορπίος) εἰς τόπον βοῶν ἢ εἰς χωράφιον καὶ εἰργασμένην γῆν (gokulānām, kṛṣīvalānām),
εἰ δὲ Παρθένος εἰς τόπον σίτων καὶ κριθῆς καὶ τῶν τοιούτων (śādvala).

Through Sasanian intermediaries and directly early Islamic astrologers were familiar with both the Greek tradition and the Indian. I do not wish here to discuss the many Arabic topothesiae, but merely to record the similarities between two Byzantine derivatives and Sphujidhvaja. The first of these texts is by Theophilus of Edessa (ed. from Laur. 28, 34 [XI] ff. 155–155ᵛ by A. Ludwich, *Maximi et Ammonis reliquiae*, Leipzig 1877, pp. 119–120):

Τί σημαίνει ἕκαστον τῶν ζῳδίων καὶ τῶν ἀστέρων καὶ τίνων δεσπόζουσιν.
Κριὸς δεσπόζει λειμώνων καὶ πεδινῶν καὶ πάσης νομῆς καὶ ποιμνίων (ajāvikāsañcara),
Ταῦρος πάντων τῶν ἀροσίμων καὶ πεπονημένων τόπων καὶ βουκολίων (gokulānām, kṛṣīvalānām),
Δίδυμοι ἀνθρώπων καὶ ὀρέων καὶ κεχερσωμένων καὶ πάντων τῶν ὑψηλῶν τόπων,
Καρκίνος ἐνύδρων τόπων καὶ ἀλσέων καὶ δρυμῶν καὶ τῶν παραλίων καὶ παραποταμίων στρυμόνων καὶ ἐλαιώνων (kedāravāpīpulināni),
Λέων ἐρήμων τόπων καὶ δυσκόλων καὶ τραχηνῶν καὶ ἀγρίων θηρίων (aṭavīdurga, vana, vyādhāvanī),
Παρθένος ἀνθρώπων καὶ τῶν σιτοσπόρων γαιῶν καὶ τῶν τοιούτων καὶ πάντων τῶν πτερωτῶν (śādvala),
Ζυγὸς ἀνθρώπων καὶ πεδινῶν καὶ ἀνηρότων τόπων καὶ φοινικώνων,
Σκορπίος ἀμπελώνων τῶν ἐν τραχέσι τόποις καὶ μόρων,
Τοξότης ἀμπέλων πεδινῶν καὶ ξηροκηπίων καὶ κέρδων καὶ κυπαρίσσων καὶ φοράδων,
Αἰγόκερως τόπων κηπικῶν καὶ ἀρδευτῶν καὶ αἰπολίων (anūpa),
Ὑδροχόος ἀνθρώπων καὶ ποταμῶν καὶ θαλασσῶν καὶ πάντων τῶν ἐν αὐτοῖς (udakādhāra),
Ἰχθύες λιμνῶν καὶ ἁλιέων καὶ τῶν ἰχθύων (nadīsamudrāmbudhara).

But much closer to Sphujidhvaja is a text of Abū Maʿshar (*Μυστήρια* 3, 22 in *CCAG* 5, 3; 131–132; this was extensively used by Ghulām Zuḥal [B.M. Add.

23,400 f. 17] and al-Bīrūnī [*The Book of Instruction in the Elements of the Art of Astrology*, ed. and trans. R. R. Wright, London 1934, p. 221, sect. 366]); it seems likely that there existed once a link between Sphujidhvaja and Abū Maᶜshar, and that this link was a now lost Pahlavī work. (The Byzantine translation is not complete):

Τῷ Κριῷ ἀνάκειται . . . αἱ πεδιάδες καὶ ἡ νομὴ τῶν ζῴων καὶ τὰ μεταλλικὰ καὶ αἱ σκηνώσεις τῶν λῃστῶν (ajāvikā, stena, dhātu).
Τῷ δὲ Ταύρῳ ἀνάκειται . . . αἱ ἄνυδροι πεδιάδες καὶ αἱ παρακείμεναι χῶραι τοῖς ὄρεσι καὶ αἱ παρακείμεναι τοῖς ἐλεφάσι (for *ἐλάφοις* (adri, dvipa).
Τοῖς δὲ Διδύμοις ἀνάκειται . . . τὰ ὄρη καὶ οἱ βουνοὶ καὶ τὰ ἁλιευτήρια καὶ οἱ τόποι ἐν οἷς παίζουσι τὸ ταυλίον καὶ οἱ θεμέλιοι τόποι (pranartakīgāyaka).
Τῷ δὲ Καρκίνῳ ἀνάκειται . . . αἱ λίμναι καὶ τὰ βάλτα καὶ αἱ αἰγιολαὶ τῆς θαλάσσης καὶ τῶν ποταμῶν (kedāravāpīpulināni).
Τῷ δὲ Λέοντι ἀνάκειται . . . τὰ ῥυάκια καὶ μολυβδικὰ μέταλλα καὶ τὰ παλάτια καὶ τὰ φρούρια καὶ αἱ περιτετειχισμέναι πόλεις (durga, avanibhugbhavana).
Τῷ δὲ Παρθένῳ ἀνάκειται . . . τὰ χωράφια καὶ αἱ γυναικονίτιδες οἰκίαι καὶ αἱ μεταβολαί (śādvalastrī).
Τῷ δὲ Ζυγῷ ἀνάκειται . . . τὰ ὄρη ἐν οἷς σπείρονται κόκκοι καὶ αἱ χῶραι αἱ ἔχουσαι φοίνικας καὶ αἱ χῶραι ἐν αἷς ἐστι κυνηγεσία (unnatasasya).
Τῷ δὲ Σκορπίῳ ἀνάκειται . . . αἱ ἄμπελοι καὶ αἱ συκάμινοι καὶ τὰ λοιπὰ φυτὰ τὰ ἐν τῷ κήπῳ καὶ οἱ ῥυπαροὶ τόποι καὶ οἱ σκοτεινοὶ καὶ αἱ φυλακαὶ καὶ τὰ καταλύματα καὶ οἱ φωλεοὶ τῶν ἑρπετῶν (guhāvilaśvabhraviṣāśmagupti, ahi).
Τῷ δὲ Τοξότῃ ἀνάκεινται . . . οἱ ποτάμιοι τόποι καὶ οἱ ναοὶ καὶ οἱ σταῦλοι καὶ οἱ τόποι τῶν ταύρων καὶ τῶν βοῶν (aśva).
Τῷ δὲ Αἰγοκέρωτι ἀνάκεινται . . . αἱ παλαιαὶ κινστέρναι (nadī).
Τῷ δὲ Ὑδροχόῳ ἀνάκεινται . . . οἱ τόποι ἐν οἷς γίνονται τὰ ὑδατώδη ὄρνεα καὶ αἱ ἄμπελοι καὶ τὰ καπηλεῖα (udakādhāra, pakṣi).
Τοῖς δὲ Ἰχθύσιν ἀνάκεινται . . . τὰ μέρη ἐν οἷς σαγινεύονται οἱ ἰχθύες (nadīsamudra).

There are, it would seem, only two other topothesiae in Sanskrit besides Sphujidhvaja's. That of Vaidyanātha (1, 10–12) is very close to the *Yavanajātaka*:

meṣasya dhātukarararatnadharātalaṃ syād
  ukṣṇas tu sānukṛṣigokulakānanāni /
dyūtakriyārativihāramahī yugasya
  vāpītaṭākapulināni kulīrarāśeḥ //
kaṇṭhīravasya ghanaśailaguhāvanāni
  ṣaṣṭhasya śādvalavadhūratiśilpabhūmiḥ /
sarvārthasārapurapaṇyamahī tulāyāḥ
  kīṭasya cāśmaviṣakīṭabilapradeśāḥ //
cāpasya vājīrathavāraṇavāsabhūmir
  eṇānanasya saridambuvanapradeśāḥ /
kumbhasya toyaghaṭabhāṇḍagṛhasthalāni
  mīnasya dhāmasaridambudhitoyarāśiḥ //

The other topothesia, belonging to this same tradition, is by Mantreśvara (1, 5):

> araṇye kedāre śayanabhavane śvabhraśaile
> gurau pāthaḥsasyānvitabhuvi viśāṃ dhāmni suṣire /
> janādhīśasthāne sajalavipine dhāmni vicarat
> kulāle kīlāle vasatir uditā meṣabhavanāt //

27. It is 4, 2–25 which is here referred to.

28. The division of the material world into the categories of movable and immovable is not uncommon in either Indian or Greek philosophy; but to call the one lunar and the other solar, as may be implied by this passage, is not so usual, though the inconstancy of the Moon is, of course, notorious. I find only Śiva's statement to Pārvatī in Vaidyanātha (17, 3):

> aham ādityarūpo 'smi candraṃ tvāṃ saṃpracakṣate /
> saṃyogena viyogena jagatsthāvarajaṅgamam //

29. The solar half of the zodiac consists of the six signs from Leo through Capricorn, the lunar of those from Aquarius through Cancer; see Ptolemy (1, 18, 3): *τὸ μὲν ἀπὸ Λέοντος μέχρι Αἰγόκερω ἡμικύκλιον ἡλιακὸν ὑπέθεντο, τὸ δὲ ἀπὸ Ὑδροχόου μέχρι Καρκίνου σεληνιακόν.* This theory is also the basis of the division of the signs into the categories of diurnal and nocturnal according to Hephaestio (I 1, 3; 61; 81; 100; 139; 158; 178; 197; and 216). From Sphujidhvaja the idea was copied by Kalyāṇavarman (3, 9), and from him by Guṇākara (1, 14).

The second half of this verse refers to the distribution of the signs among the planets, which is dealt with in detail in 1, 32–33. The relationship of the *οἰκοδεσποτία* to the solar and lunar hemispheres was recognized by Ptolemy (1, 18) and Porphyrius (5).

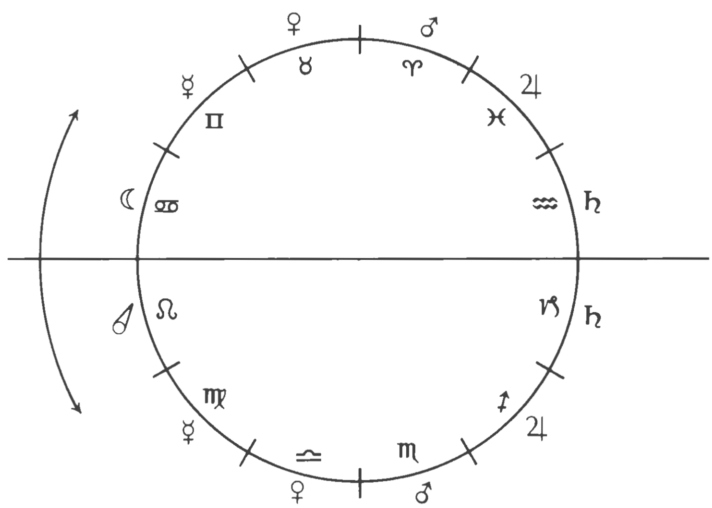
30. The notion that the zodiacal signs are alternately masculine and feminine is connected with the Pythagorean theory of numbers, and is an extremely common idea in Greek astrological texts (C. Darmstadt, *De Nechepsonis–Petosiridis Isagoge questiones selectae*, Leipzig 1916, pp. 17–19). The further presumption that the masculine signs are solar and the feminine lunar is based upon the sexes of the Sun and Moon in Greek mythology; it was first enunciated by Thrasyllus (*CCAG* 8, 3; 100, 24–25), and he is followed by Antiochus (*CCAG* 8, 3; 112, 18–19) and Paulus Alexandrinus (6). Parallel to this idea is one which holds that the signs are alternately diurnal and nocturnal (Darmstadt p. 20).

The odd and even signs are classified respectively as masculine and feminine, though not as solar and lunar, by Satya (quoted by Utpala on *Bṛhajjātaka* 1, 11; Rudra *ad loc.* is mistaken in attributing the second half of this verse to the *Sārāvalī*). Satya is followed by Mīnarāja (1, 19), and the majority of other Indian astrologers is in agreement with them: see Varāhamihira (*Bṛhajjātaka* 1, 11 and *Laghujātaka* 1, 7), Parāśara (*Pūrvakhaṇḍa* 3, 5), Kalyāṇavarman (3, 20), Guṇākara (1, 18), Vidyāmādhava (1, 16), pseudo-Pṛthuyaśas (1, 19), Vaidyanātha (1, 13), and Mantreśvara (1, 9).

31. This division of the signs into solar and lunar halves is in conflict with

the rule for determining the lords of the horās (1, 39). It is not traceable in the extant Greek sources, but was copied from the *Yavanajātaka* by Satya (quoted by Utpala on *Bṛhajjātaka* 1, 12) and Mīnarāja (1, 22); thereafter follow Varāhamihira (*Bṛhajjātaka* 1, 11, which is quoted by Viṣṇuśarman on *Vidyāmādhavīya* 1, 25), and *Laghujātaka* (1, 9), Parāśara (*Pūrvakhaṇḍa* 3, 55), Kalyāṇavarman (3, 14), Guṇākara (1, 19), Vidyāmādhava (1, 25), Bhāskara (quoted in *Jyotirnibandha* p. 60), pseudo-Pṛthuyaśas (2, 2), Vaidyanātha (1, 30), and Mantreśvara (3, 4). See also an anonymous verse quoted by Rudra (on *Bṛhajjātaka* 1, 12).

32–33. The signs are distributed among the planets as their houses as in the following figure:



All astrologers follow this system, whether Greek or Indian.

34–38. These verses describe the portions of the signs in more or less descending order of magnitude: horās (15°), drekāṇas (10°), saptāṃśas (4; 17, 8, . . .°), navāṃśas (3; 20°), dvādaśāṃśas (2; 30°), triṃśāṃśas (5°–8°), sauras (0; 30°), cūḍāpadas (0; 2, 45°), and liptikas (0; 1°). The first six varieties are described below in greater detail (1, 39–44); I shall here comment only on the sauras, cūḍāpadas, and liptikas.

The sole reference to the sixtieths in Western literature is in Manilius (2, 738–749). They did not prove to be very popular in India either; I find them mentioned only by Mīnarāja (1, 23) and Kalyāṇavarman (3, 17). The ṣaṣṭyaṃśakas of Parāśara (*Pūrvakhaṇḍa* 3, 82–90), Vaidyanātha (1, 38–43), and Mantreśvara (3, 5) are quite different.

Each cūḍāpada consists of $\frac{1}{72}$ of the 200 minutes in a navāṃśa, and is therefore equivalent to a 648th of a sign. As a liptika is a λεπτόν or minute, there are 1800 of them in a sign.

39–44. These verses give rules for determining the lords of the first six portions of a sign listed above (1, 34–38).

Horā. The lords of the two horās in any sign are the lord of the sign itself and the lord of the eleventh sign from it; thus, in Aries the lord of the first horā is the lord of Aries, Mars, and the lord of the second the lord of Aquarius, Saturn, Varāhamihira (*Bṛhajjātaka* 1, 12) refers to this as the opinion of others, as do Vidyāmādhava (1, 25) and Guṇākara (1, 20); see also an anonymous verse (quoted by Rudra on *Bṛhajjātaka* 1, 12). The more usual rule has already been discussed above (1, 31).

Drekāṇa. Sphujidhvaja's second rule for determining the lord of the horā is clearly influenced by that relating to the lord of the drekāṇa. According to this latter, the lord of the first drekāṇa is the lord of the sign itself, the lord of the second the lord of the twelfth sign from it, and the lord of the third the lord of the eleventh sign from it; thus, in Aries the lord of the first drekāṇa is the lord of Aries, Mars, the lord of the second the lord of Pisces, Jupiter, and the lord of the third the lord of Aquarius, Saturn.

The normal Greek rule for determining the lords of the Decans was to assign them to the planets in descending order beginning with Mars; thus, in Aries the lords of the three Decans are Mars, the Sun, and Venus. This rule is found in Teucer as preserved by "Rhetorius" (*CCAG* 7; 194–213), Porphyrius (47, which equals Rhetorius 10), Firmicus Maternus (2, 4), Paulus Alexandrinus (4), the *Liber Hermetis* (1), George of Antioch (*CCAG* 12; 218, 22–37), and an anonymous text in Vind. phil. gr. 108 (XVII) ff. 357–358^{v} (*CCAG* 6; 73–76). W. Gundel (*Dekane und Dekansternbilder, Studien der Bibliothek Warburg* 19, Glückstadt–Hamburg 1936, pp. 252–253) claims that this rule must have been devised at the end of the third century B.C., but he bases his calculation on extremely improbable assumptions: that the list of planetary πρόσωπα originally began with Venus in the first Decan of Cancer, and that each of the five epagomenal days was assigned to a planet.

In India Sphujidhvaja's rule is mentioned only by Varāhamihira (*Bṛhajjātaka* 1, 12), Guṇākara (1, 20), and an anonymous author (quoted by V. Subrahmanya Sastri on Vaidyanātha 1, 30). The more usual Indian rule, first encountered in Satya (quoted by Utpala on *Bṛhajjātaka* 1, 12), is based upon the triplicities. The lords of the three Decans in a sign are respectively the lord of the sign itself, the lord of the fifth sign from it, and the lord of the ninth; thus, in Aries the lord of the first Decan is the lord of Aries, Mars, the lord of the second the lord of Leo, the Sun, and the lord of the third the lord of Sagittarius, Jupiter. Satya was followed by Mīnarāja (1, 21), Varāhamihira (*Bṛhajjātaka* 1, 11 and *Laghujātaka* 1, 9), Parāśara (*Pūrvakhaṇḍa* 3, 58), Kalyāṇavarman (3, 14), Bhāskara (quoted in *Jyotirnibandha* p. 60), Guṇākara (1, 19), Vidyāmādhava (1, 25), pseudo-Pṛthuyaśas (1, 15), Vaidyanātha (1, 30), and Mantreśvara (3, 4), as well as by "Achmat" (*CCAG* 2; 152–157).

A variant to this rule is that whereby the lords of the three Decans in the movable sign (Aries, Cancer, Libra, or Capricorn) in each triplicity are also the lords of the three Decans in the other two signs in each triplicity; thus, the lords of the Decans in Aries according to Satya's rule are also the lords of the Decans in Leo and Sagittarius. This method of determining the lords of the Decans is

found in Guṇākara (1, 21), in the *Kṛṣṇīya* (quoted by Rudra on *Bṛhajjātaka* 1, 11), and in an anonymous verse (cited by V. Subrahmanya Sastri on Vaidyanātha 1, 30).

Saptāṃśa. According to the *Yavanajātaka*, the saptāṃśas are ruled by the planets in the order of their lordships of the signs beginning with the lord of the sign itself, and omitting all repetitions; thus, in Aries the lords of the saptāṃśas are the lords of Aries, Taurus, Gemini, Cancer, Leo, Sagittarius, and Capricorn—i.e., Mars, Venus, Mercury, the Moon, the Sun, Jupiter, and Saturn. Thereby each of the seven planets rules one saptāṃśa in each sign.

The saptāṃśas cannot be traced in the surviving remnants of Hellenistic astrology. And Sphujidhvaja's rule was not followed by any Indian astrologer. Rather Mīnarāja (1, 23), presumably following Satya, states that in an odd sign the lords of the saptāṃśas are the lords of the seven signs beginning with the sign itself, and in an even sign they are the lords of the seven signs beginning with the seventh sign from the sign itself; thus, in Aries the lords of the saptāṃśas are the lords of Aries, Taurus, Gemini, Cancer, Leo, Virgo, and Libra—i.e., Mars, Venus, Mercury, the Moon, the Sun, Mercury, and Venus; and in Taurus they are the lords of Scorpio, Sagittarius, Capricorn, Aquarius, Pisces, Aries, and Taurus—i.e., Mars, Jupiter, Saturn, Saturn, Jupiter, Mars, and Venus. In this manner, the lords of the 84 saptāṃśas in the zodiac are seven times the lords of the twelve signs in order beginning with Aries. This rule is also given by Parāśara (*Pūrvakhaṇḍa* 3, 60), Kalyāṇavarman (3, 16, quoted by Viṣṇuśarman on *Vidyāmādhavīya* 1, 26), Guṇākara (1, 22), the *Sūryajātaka*, Vaidyanātha (1, 31), and Mantreśvara (3, 6).

Dvādaśāṃśa. The lords of the dvādaśāṃśas are stated to be the lords of the twelve signs in order beginning with the sign itself; thus, in Aries the lords of the dvādaśāṃśas are Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn, and Jupiter. The Babylonian origin of the dodecatemories has been proved by Neugebauer and Sachs ("The 'Dodecatemoria' in Babylonian Astrology," *AfO* 16, 1952, 65–66; see also A. Sachs in *JCS* 6, 1952, 73); the Greek passages relating to them have been discussed fully, though at times erroneously, by Housman (on Manilius 2, 693–738 in vol. 2, pp. xxii-xxvi). The Indian authors who follow Sphujidhvaja are Mīnarāja (1, 21), Varāhamihira (*Bṛhajjātaka* 1, 6 and *Laghujātaka* 1, 9), Parāśara (*Pūrvakhaṇḍa* 3, 65), Kalyāṇavarman (3, 13), Guṇākara (1, 19), Vidyāmādhava (1, 24), pseudo-Pṛthuyaśas (1, 15), Vaidyanātha (1, 35), and Mantreśvara (3, 4).

Navāṃśa. The 108 navāṃśas in the zodiac are ruled by the lords of the twelve signs in order beginning with Aries repeated nine times; therefore, the lords of the first navāṃśas in each of the twelve signs are:

Aries	Mars (lord of Aries, 1)
Taurus	Saturn (lord of Capricorn, 10)
Gemini	Venus (lord of Libra, 7)
Cancer	Moon (lord of Cancer, 4)

Leo	Mars (lord of Aries, 1)
Virgo	Saturn (lord of Capricorn, 10)
Libra	Venus (lord of Libra, 7)
Scorpio	Moon (lord of Cancer, 4)
Sagittarius	Mars (lord of Aries, 1)
Capricorn	Saturn (lord of Capricorn, 10)
Aquarius	Venus (lord of Libra, 7)
Pisces	Moon (lord of Cancer, 4)

If one divides the twelve signs into three groups of four signs each, then in each group the lords of the first navāṃśas in the signs are the lords of the four movable signs—Aries, Capricorn, Libra, and Cancer; and if one divides them into four groups of three signs each, then the lord of the first navāṃśa in the first sign of each group is the lord of that sign—and these four signs are the four which are movable.

Navāṃśas, which are equal to fourths of nakṣatras (caraṇas), were not known in the West in antiquity. Sphujidhvaja's rule for determining their lords, which appears to be the first reference to them anywhere, became a commonplace of Indian astrology; see Mīnarāja (1, 21), Varāhamihira (*Bṛhajjātaka* 1, 6 and *Laghujātaka* 1, 8), Kalyāṇavarman (3, 11), two anonymous verses (cited by Utpala on *Bṛhajjātaka* 1, 6), Bhāskara (quoted in *Jyotirnibandha* p. 60), Guṇākara (1, 17), Vidyāmādhava (1, 24), the *Jātakatilaka* (quoted in *Jyotirnibandha* p. 272), pseudo-Pṛthuyaśas (1, 15), Vaidyanātha using Utpala (1, 32–33), and Mantreśvara using Guṇākara (3, 4). It is also clear that the navāṃśas were known in Sasanian Iran, as mention of them was inserted in the Pahlavī translation of Dorotheus in the late fourth or early fifth century (see my edition of Dorotheus, Leipzig 1976, p. xvi); from Sasanian Iran, through the Arabs, a knowledge of these navāṃśas was also transmitted to Byzantium and Western Europe (see, e.g., my edition of the Byzantine translation of Abū Maᶜshar's *De revolutionibus nativitatum*, Leipzig 1968, index *s.v.* *νουπάχρατες, νουπάχρατις, νουπάχρατος,* and *νουπεῦχρες*).

Triṃśāṃśa. The terms listed by Sphujidhvaja are:

odd signs		even signs	
Mars	1–5°	Venus	1–5°
Saturn	6–10°	Mercury	6–12°
Jupiter	11–18°	Jupiter	13–20°
Mercury	19–25°	Saturn	21–25°
Venus	26–30°	Mars	26–30°

In Greek and Latin texts are found five methods of arranging the terms (Bouché-Leclercq, pp. 206–215 is incomplete), but none of them agrees with the *Yavanajātaka.*

The oldest and most primitive method is that which can be reconstructed from the κανόνιον of Critodemus (Valens, 8 end, pp. 321–324 Kroll):

Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces
Sun 1°	Mars 1°	Jupiter 1°		Mercury 1°	Venus 1°
Mars 6°		Saturn 7°		Venus 7°	Sun 7°
Jupiter 13°				Sun 10°	Mars 10°
Saturn 16°		Venus 16°		Mars 16°	Jupiter 16°
		Sun 22°		Jupiter 22°	Saturn 22°
Venus 19°	Sun 25°			Saturn 25°	Mercury 27°

Aries	Taurus	Gemini	Cancer	Leo	Virgo
Sun 4°	Venus 4°			Jupiter 4°	Mars 1°
Venus 10°				Mars 5°	Sun 7°
Mercury 13°				Sun 10°	Venus 10°
Saturn 19°				Venus 16°	Mercury 16°
Jupiter 25°				Mercury 22°	Saturn 25°
Mars 28°				Saturn 28°	

From these fragmentary remains it is easy to see that a definite pattern was consistently followed: the planets (excluding the Moon) are listed in descending (Aries to Virgo) or ascending (Libra to Pisces) order; the first planet of each sign is the second planet of the preceding sign; and the first planet in Aries is the Sun.

It remains to be determined, however, of what length Critodemus' terms were intended to be; certainly the corrupt manuscript of Valens cannot be trusted. The choice of just six planets immediately suggests that each ruled five degrees; indeed, on this assumption one can more satisfactorily explain the horoscope in Valens (3, 8 and 8, 8) than has been possible before (O. Neugebauer and H. B. Van Hoesen, *Greek Horoscopes*, *Memoirs of the American Philosophical Society* 48, Philadelphia 1959, p. 83). And with this system one may compare the arcs of 5° whose presiding demons are described in P Oxy 3, 465. The reconstructed table of Critodemus' terms, then, is as follows:

	Aries	Taurus	Gemini	Cancer	Leo	Virgo
1–5°	Sun	Venus	Mercury	Saturn	Jupiter	Mars
6–10°	Venus	Mercury	Saturn	Jupiter	Mars	Sun
11–15°	Mercury	Saturn	Jupiter	Mars	Sun	Venus
16–20°	Saturn	Jupiter	Mars	Sun	Venus	Mercury
21–25°	Jupiter	Mars	Sun	Venus	Mercury	Saturn
26–30°	Mars	Sun	Venus	Mercury	Saturn	Venus

	Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces
1–5°	Sun	Mars	Jupiter	Saturn	Mercury	Venus
6–10°	Mars	Jupiter	Saturn	Mercury	Venus	Sun
11–15°	Jupiter	Saturn	Mercury	Venus	Sun	Mars
16–20°	Saturn	Mercury	Venus	Sun	Mars	Jupiter
21–25°	Mercury	Venus	Sun	Mars	Jupiter	Saturn
26–30°	Venus	Sun	Mars	Jupiter	Saturn	Mercury

Another type, in which the Moon is included, is also given by Valens (3, 9):

First triplicity		Second triplicity	
Day	Night	Day	Night
Sun 1–3°	Jupiter 1–5°	Venus 1–5°	Moon 1–4°
Jupiter 4–8°	Sun 6–8°	Moon 6–9°	Venus 5–9°
Venus 9–13°	Moon 9–12°	Saturn 10–13°	Mercury 10–13°
Moon 14–17°	Venus 13–17°	Mercury 14–17°	Saturn 14–17°
Saturn 18–21°	Mercury 18–21°	Mars 18–22°	Mars 18–22°
Mercury 22–25°	Saturn 22–25°	Sun 23–25°	Jupiter 23–27°
Mars 26–30°	Mars 26–30°	Jupiter 26–30°	Sun 28–30°

Third triplicity		Fourth triplicity	
Day	Night	Day	Night
Saturn 1–4°	Mercury 1–4°	Mars 1–5°	Mars 1–5°
Mercury 5–8°	Saturn 5–8°	Sun 6–8°	Jupiter 6–10°
Mars 9–13°	Mars 9–13°	Jupiter 9–13°	Sun 11–13°
Sun 14–16°	Jupiter 14–18°	Venus 14–18°	Moon 14–17°
Jupiter 17–21°	Sun 19–21°	Moon 19–22°	Venus 18–22°
Venus 22–26°	Moon 22–25°	Saturn 23–26°	Mercury 23–26°
Moon 27–30°	Venus 26–30°	Mercury 27–30°	Saturn 27–30°

This, as Valens states, is based upon the lordships of the triplicities (see the commentary on 1, 66–67).

	First	Second	Third	Fourth
Day	Sun	Venus	Saturn	Mars
Night	Jupiter	Moon	Mercury	Mars

This gives three pairs of lords and one single lord; they rotate so that the lords of a triplicity rule the first terms in that triplicity, and are followed by the lords of the other triplicities in order; in each pair, furthermore, the diurnal lord has precedence by day, the nocturnal by night. Moreover, the same planet has equal terms in all cases: the Sun, 3°; the Moon, Saturn, and Mercury, 4°; and Jupiter, Venus, and Mars, 5°.

Ptolemy (I, 21, 12–19) attributes to the Chaldaeans yet another system of terms based on the lordships of the triplicities:

	First	Second	Third	Fourth
1–8° (8°)	Jupiter	Venus	Saturn	Mars
9–15° (7°)	Venus	Saturn	Mercury	Jupiter
16–21° (6°)	Saturn	Mercury	Mars	Venus
22–26° (5°)	Mercury	Mars	Jupiter	Saturn
27–30° (4°)	Mars	Jupiter	Venus	Mercury

It is immediately apparent that the planets—after the two luminaries have been eliminated—appear in the same order here as they do in the diurnal terms of Valens' system, which has just been described. In fact, Valens is well aware of these terms; he ascribes them to Hermeias (Hermes Trismegistus) (4, 29), and scoffingly remarks (3, 9): *ἐμοὶ δ'οὐκ ἔδοξεν ὥς τινες κατὰ τὴν ἑπτάζωνον τὰ ὅρια ὑπέθεντο, οἷον η̄, ζ̄, ς̄, ε̄, δ̄.* That this list may indeed have some relation to the "Chaldaeans," as Ptolemy asserts, is indicated by the fact that, though the order of the planets in the cuneiform texts of the Seleucid period is: Jupiter and Venus (benefics), Mercury (neutral), and Saturn and Mars (malefics), lists of the Neo-Babylonian period present the order: Jupiter, Venus, Saturn, Mercury, and Mars (F. Boll in *RE* 14, 1912, cols. 2561–2564), which is the same as that of the lords of the first triplicity. But the relation between these two identical lists cannot be that between source and derivative.

The most common system of terms, however, probably originated with Nechepso and Petosiris (cf. fr. 3 Riess); Ptolemy (I, 21, 1–11) states that it is "Egyptian":

Aries	Taurus	Gemini	Cancer
Jupiter 1–6°	Venus 1–8°	Mercury 1–6°	Mars 1–7°
Venus 7–12°	Mercury 9–14°	Jupiter 7–12°	Venus 8–13°
Mercury 13–20°	Jupiter 15–22°	Venus 13–17°	Mercury 14–19°
Mars 21–25°	Saturn 23–27°	Mars 18–24°	Jupiter 20–26°
Saturn 26–30°	Mars 28–30°	Saturn 25–30°	Saturn 27–30°
Leo	**Virgo**	**Libra**	**Scorpio**
Jupiter 1–6°	Mercury 1–7°	Saturn 1–6°	Mars 1–7°
Venus 7–11°	Venus 8–17°	Mercury 7–14°	Venus 8–11°
Saturn 12–18°	Jupiter 18–21°	Jupiter 15–21°	Mercury 12–19°
Mercury 19–24°	Mars 22–28°	Venus 22–28°	Jupiter 20–24°
Mars 25–30°	Saturn 29–30°	Mars 29–30°	Saturn 25–30°
Sagittarius	**Capricorn**	**Aquarius**	**Pisces**
Jupiter 1–12°	Mercury 1–7°	Mercury 1–7°	Venus 1–12°
Venus 13–17°	Jupiter 8–14°	Venus 8–13°	Jupiter 13–16°
Mercury 18–21°	Venus 15–22°	Jupiter 14–20°	Mercury 17–19°
Saturn 22–26°	Saturn 23–26°	Mars 21–25°	Mars 20–28°
Mars 27–30°	Mars 27–30°	Saturn 26–30°	Saturn 29–30°

These terms appear also in Dorotheus of Sidon (quoted by Hephaestio I 1, 9; 28; 47; 66; 86; 105; 124; 144; 164; 183; 202; and 222; fr. 8 Stegemann),

Teucer ("Rhetorius" [*CCAG* 7; 194–212] and Valens [1, 3; corrupt in places]), Firmicus Maternus (2, 6; corrupt in places), Paulus Alexandrinus (3), the *Liber Hermetis* (25; corrupt in places), an anonymous author (published by Kroll on p. 366 of his edition of Valens; corrupt in places), "Achmat" (1, 8 in *CCAG* 8, 1; 257–261; wrongly ascribed to Critodemus), George of Antioch (*CCAG* 12; 217, 26–218, 9), and John Camaterus (*De zodiaco* 96–132).

It is clear that, though the system is based upon the houses, exaltations, and triplicities of the planets, an attempt has been made to keep the benefic planets (Jupiter and Venus) and, to a lesser extent, the malefics (Saturn and Mars) together. Moreover, the number of degrees assigned to the twelve terms of each planet is so selected that the sum of all the terms is equal to the planet's ἔτη μέγιστα:

Saturn	57
Jupiter	79
Mars	66
Venus	82
Mercury	76
	360

One wonders at the optimism evident from the assigning of the highest numbers to the benefics.

Ptolemy, however, was dissatisfied with the rather lax formulae used to arrive at these results. He therefore invented a rigorous and complicated method which achieves the same goals more "scientifically"; he claims to have discovered it in an ancient manuscript (I, 21, 20–30):

Aries	Taurus	Gemini	Cancer
Jupiter 1–6°	Venus 1–8°	Mercury 1–7°	Mars 1–6°
Venus 7–14°	Mercury 9–15°	Jupiter 8–13°	Jupiter 7–13°
Mercury 15–21°	Jupiter 16–22°	Venus 14–20°	Mercury 14–20°
Mars 22–26°	Saturn 23–26°	Mars 21–26°	Venus 21–27°
Saturn 27–30°	Mars 27–30°	Saturn 27–30°	Saturn 28–30°
Leo	**Virgo**	**Libra**	**Scorpio**
Saturn 1–6°	Mercury 1–7°	Saturn 1–6°	Mars 1–6°
Mercury 7–13°	Venus 8–13°	Venus 7–11°	Jupiter 7–14°
Venus 14–19°	Jupiter 14–18°	Jupiter 12–19°	Venus 15–21°
Jupiter 20–25°	Saturn 19–24°	Mercury 20–24°	Mercury 22–27°
Mars 26–30°	Mars 25–30°	Mars 25–30°	Saturn 28–30°
Sagittarius	**Capricorn**	**Aquarius**	**Pisces**
Jupiter 1–8°	Venus 1–6°	Saturn 1–6°	Venus 1–8°
Venus 9–14°	Mercury 7–12°	Mercury 7–12°	Jupiter 9–14°
Mercury 15–19°	Jupiter 13–19°	Venus 13–20°	Mercury 15–20°
Saturn 20–25°	Mars 20–25°	Jupiter 21–25°	Mars 21–26°
Mars 26–30°	Saturn 26–30°	Mars 26–30°	Saturn 27–30°

Sphujidhvaja's table is much simpler than any of these. But, like the first three Greek types, it assigns to each planet a term which remains constant in all the signs, making no attempt to arrive at a significant total, and like the last two it groups the planets more or less according to their natures. Therefore, despite the fact that an exact parallel is lacking in the surviving Western sources, it must be concluded that the terms of the *Yavanajātaka* are derived from an Egypto–Greek source. All Indian astrologers follow Sphujidhvaja; see Mīnarāja (1, 22–23), Śrutakīrti (quoted by Utpala on *Bṛhajjātaka* 1, 7 and by Viṣṇuśarman on *Vidyāmādhavīya* 1, 26), Varāhamihira (*Bṛhajjātaka* 1, 7 and *Laghujātaka* 1, 10), Parāśara (*Pūrvakhaṇḍa* 3, 77), Kalyāṇavarman (3, 15), Bhāskara (quoted in *Jyotirnibandha*, p. 60), Guṇākara (1, 23), Vidyāmādhava (1, 26), pseudo-Pṛthuyaśas (1, 16), Vaidyanātha (1, 37), and Mantreśvara (3, 4).

45. The classification of the signs as:

movable	immovable	two-natured
Aries	Taurus	Gemini
Cancer	Leo	Virgo
Libra	Scorpio	Sagittarius
Capricorn	Aquarius	Pisces

goes back in the West to the treatise of Nechepso–Petosiris (Darmstadt, pp. 15–16), and is repeated by all astrologers. Indian astrologers also unanimously agree to it; see Mīnarāja (1, 19), Satya (quoted by Utpala on *Bṛhajjātaka* 1, 11), Varāhamihira (*Bṛhajjātaka* 1, 11 and *Laghujātaka* 1, 7), Parāśara (*Pūrvakhaṇḍa* 3, 5), Kalyāṇavarman (3, 20), Vidyāmādhava (1, 17), Guṇākara (1, 18), the *Jyotiṣprakāśa* (quoted in *Jyotirnibandha*, p. 59), pseudo-Pṛthuyaśas (1, 19), Vaidyanātha (1, 13), and Mantreśvara (1, 9).

46. The categories mentioned here are:

town signs (grāmya): Taurus and Gemini
forest signs (araṇya): Leo, Scorpio, and Capricorn
marsh signs (anūpa): Pisces, Cancer, and Capricorn

These classifications probably correspond to the Greek *δημόσιον* or *πολιτικόν*, *θηριῶδες*, and *πάρυγρον* or *κάθυγρον*—some of the many such classifications used by Greek astrologers from the earliest times (Darmstadt, pp. 22–31). There are considerable variations in the categories and the lists given both by Greek and by Indian authors. As Darmstadt has already listed most of the Greek variants, I will confine myself to those which appear in Sanskrit.

Garga, according to a verse cited by Utpala, mentions four categories:

human signs (nararāśi): Gemini, Virgo, Libra, the first half of Sagittarius, and Aquarius
quadruped signs (catuṣpada): Aries, Taurus, Leo, the second half of Sagittarius, and the first half of Capricorn
water signs (jalarāśi): Cancer, the second half of Capricorn, and Pisces
insect signs (kīṭa): Scorpio

With this scheme of classification compare Manilius (2, 155–264), Teucer ("Rhetorius" [*CCAG* 7; 194–211]), Hephaestio I 1, 3; 23; 42; 61; 81; 100; 119; 139; 158; 178; 197; and 216, and *CCAG* 1; 164 and 5, 3; 96–97. Śivagupta (cited by Viṣṇuśarman on *Vidyāmādhavīya* 12, 15), it should be noted, enumerates the water signs (jalacara) as: Cancer, the second half of Capricorn, Aquarius, and Pisces.

Varāhamihira (*Laghujātaka* 1, 12–13) follows Garga in everything except that Cancer is no longer regarded as a water sign, but as an insect sign, and Scorpio is called a crawling sign. Varāhamihira's nomenclature for his five categories is: dvipada, catuṣpada, jalacara, kīṭa, and sarīsṛpa. Mantreśvara (1, 7), on the other hand, does not deviate at all from Garga; his names are martya, catuṣpadaka, āpya, and kīṭa.

Other authorities, however, are more complicated, mingling their own innovations with the tradition of Garga. Parāśara (*Pūrvakhhaṇḍa* 3, 6–23), for instance, has nine categories (the first four are virtually identical with Garga's):

quadruped signs (catuṣpad): Aries, Taurus, Leo, the second half of Sagittarius, and the first half of Capricorn
human signs (dvipad): Gemini, Virgo, Libra, the first half of Sagittarius, and Aquarius
footless signs (apada): the second half of Capricorn and Pisces
many-footed signs (bahupād): Scorpio
peak-going signs (śailacārī): Aries
town signs (grāmya): Taurus and Gemini
forest-going signs (vanacārī and vanabhūcara): Cancer and Capricorn
earth-going signs (vasudhācārī): Sagittarius
water-going signs (jalaga, jalamadhyastha, and jalacara): the second half of Capricorn, Aquarius, and Pisces

Pseudo-Pṛthuyaśas (1, 8–11) has devised another system which falls into three sections, consisting respectively of categories one to three, categories four to eight, and categories nine to eleven; the last section is based on Garga, the second shows the influence of Parāśara.

water and water-going signs (jalātmaka and jalacara): Cancer, Scorpio, Capricorn, and Pisces
signs resorting to and rejoicing in water (jalāśrita and tatpradeśanirata): Taurus, Virgo, Libra, and Aquarius
signs on firm ground (sthala): Aries, Gemini, Leo, and Sagittarius
signs staying in mountain caves (girigahvarapradeśastha): Leo
signs rejoicing in peaks (sānupradeśanirata): Aries
signs resorting to cities (nagarāśrita): Libra
village-going signs (grāmacara): Gemini
battle-field-going signs (raṇabhūmicara): Sagittarius
insect signs (kīṭa): Cancer, Scorpio (especially), and Pisces

quadruped signs (catuścaraṇa): Aries, Taurus, Leo, the second half of Sagittarius, and the first half of Capricorn

human signs (manuṣya): Gemini, Virgo, Libra, the first half of Sagittarius, and Aquarius

The scheme of Vaidyanātha (1, 15–17) is based upon sections one and three of pseudo-Pṛthuyaśas' with a few minor variations. The categories are called: salilābhidhāna, toyāśraya, nistoyabhūtalacara, jalābhidhāna (in place of kīṭa), catuṣpada, and dvipada. In the second and third categories, the positions of Libra and Gemini are interchanged; in the fourth, the second half of Capricorn is substituted for Scorpio, and Scorpio is placed in a new category of its own—that of signs resorting to water (jalāśraya).

48–53. These verses give some of the names of the twelve places or arcs of 30° each counted in the direction of the signs from the ascendent; see also 1, 70–72. The first two verses list names of the cardines (see F. Cumont, *RPh* 42, 1918, 69 and S. Weinstock, *JRS* 36, 1946, 117). The cardines are the group consisting of the ascendent (or the moon's place) and the fourth, seventh, and tenth signs from it counterclockwise.

First place:

Horā, from Greek *ὥρα*. This term was frequently used in early astrological texts (especially in poems) in place of the more common *ὡροσκόπος*; see Zoroaster (fr. 0 15a Bidez–Cumont), Nechepso–Petosirus (fr. 13 Riess), Manetho (passim), and Valens (1, 23 and 2, 11).

Vilagna. This word and lagna are common Sanskrit terms for the ascendent; they are also sometimes used to refer to all of the cardines.

Fourth place:

Hipaka, from Greek *ὑπόγειον*. This word is frequently written hibuka.

Jala. That the cardine under the earth is associated with the element water is a commonplace of Greek astrologers: see Teucer ("Rhetorius" [*CCAG* 7; 212, 18–22], and Valens [1, 2; 2, 1; and 4, 4]), Firmicus Maternus (2, 10), Julianus Laodicensis (*CCAG* 4; 152, 21–23), Rhetorius (3), John Camaterus (*De zodiaco* 339–345), the Byzantine version of Abū Maʿshar (*CCAG* 4; 127), and an anonymous text in Athen. Bibl. Pub. 1265 (XVII/XIX) f. 49 (*CCAG* 10; 98).

Gṛhāśraya. Thrasyllus (*CCAG* 8, 3; 101) calls the fourth place the *θεμέλιον*.

Seventh place:

Jāmitra, from Greek *διάμετρος*. It is also sometimes called dyūna, from Greek *δῦνον*.

Tenth place:

Meṣūraṇa, from Greek *μεσουράνημα*. The Sanskrit nabhastalastha ("standing in the place of the clouds") is virtually a translation of this.

In verse 53, a common Greek classification of the places is given:

κέντρα	*ἐπαναφοραί*	*ἀποκλίματα*
First	Second	Third
Fourth	Fifth	Sixth
Seventh	Eighth	Ninth
Tenth	Eleventh	Twelfth

The Sanskrit transliterations of these Greek termini technici—*ἀπόκλιμα, διάμετρος, δῦνον, ἐπαναφορά, κέντρον, μεσουράνημα, μηνιαῖος, τρίγωνον, ὑπόγειον,* and *ὥρα*—as well as the other special names enumerated in these verses are repeated with great frequency by Indian astrologers; see, for instance, Mīnarāja (1, 39–40), Varāhamihira (*Bṛhajjātaka* 1, 16–20 and *Laghujātaka* 1, 16–18), Parāśara (*Pūrvakhaṇḍa* 3, 135), Kalyāṇavarman (3, 28–32; 3, 32 is quoted by Rudra on *Bṛhajjātaka* 1, 18), Guṇākara (1, 31–34), Vidyāmādhava (1, 14–15), the *Jātakatilaka* (quoted in *Jyotirnibandha*, p. 272), pseudo-Pṛthuyaśas (1, 28–36), Vaidyanātha (1, 53–54), and Mantreśvara (1, 17).

The origins of the theory of the cardines in Hellenistic astrology can be traced back to about 200 B.C.; for Hephaestio (II 18, 75) quotes the following passage from the *Salmeschoeniaca: σκοπητέον δὲ καὶ τοὺς δεκανοὺς ἐπειδήπερ ὁ μὲν πρῶτος τοῦ ὡροσκόπου χρηματίζει περὶ τοκετοῦ· ὁ δὲ ἀπὸ τούτου δεκανὸς κη′, ὃς μεσουρανεῖ πρωΐ, χρηματίζει περὶ βίου· ὁ δὲ κε′, ὃς μεσουρανεῖ μεσημβρίαν, χρηματίζει περὶ ἀρρωστίας· ὁ δὲ θ′, ὃς ἀνατέλλει ἐν τῷ ἀπηλιώτῃ ὀψέ, χρηματίζει περὶ σίνους· ὁ δὲ ιζ′, ὃς ἀνατέλλει ἐν τοῖς λιβυκοῖς, χρηματίζει περὶ γάμου καὶ γυναικῶν· ὁ δὲ η′, Ἅιδου θύρα, χρηματίζει περὶ τέκνων· ὁ δὲ ἐν τῷ ὑπὸ γῆν χρηματίζει περὶ θανάτου.*

From this quotation it is evident that Egyptian astrologers at the beginning of the second century B.C. believed that the eastern quarter of the heavens at birth—Decans 33–36 and 1–5—determine the beginning of the native's life (on the classical concepts of the stages of life see F. Boll, "Die Lebensalter," *Neue Jahrb. Kl. Alt.* 31, 1913, 89–145, reprinted in his *Kleine Schriften zur Sternkunde des Altertums*, Leipzig 1950, pp. 156–224); the southern quarter—Decans 24–32—youth (the 28th determining the means of life as does the *μεσουράνημα* in the *δωδεκάτοπος*); the western—Decans 15–23—maturity and marriage (the 17th being equivalent to the *δῦνον*); and the northern—Decans 6–14—old age and death.

A very similar theory of the *κέντρα* is given by pseudo-Serapio (*CCAG* 8, 4; 230, 7–15), according to which the ascendent shows the "edge" of life, the mid-heaven youth, the descendent middle age, and the cardine under the earth old age (cf. 1, 96 and the commentary thereon). This arrangement reappears in Rhetorius (57), where it forms part of the material derived from a text on the *δωδεκάτοπος* which was probably composed in the first century A.D.: the first place indicates life, the tenth youth, the seventh [old age and] marriage, and the fourth old age.

A slight variation on this occurs in Paulus Alexandrinus (24), who draws upon a source written before Firmicus Maternus; in this the ascendent determines

youth, the tenth place middle age, the seventh old age, and the fourth death and thereafter (cf. Julianus Laodicensis in *CCAG* 4; 104, 24–29, with which compare *CCAG* 2; 138, 19–21). This same theory is found in Porphyrius (52); it also lies behind the system of lots described by Antiochus (1, 27 in *CCAG* 8, 3; 117–118), where it is apparently attributed to Hermes. Finally, it is the basis of the δωδεκάτοπος given by pseudo-Serapio (*CCAG* 8, 4; 231, 24–33).

From the first system mentioned above was developed the idea of the τεταρτημόρια described by Manilius (2, 788–855), in which the 90° between the first and tenth places determine the beginnings of life, the next quarter youth, the following maturity, and the last old age. The second system was also converted into a τεταρτημοριολόγιον, as is known from Paulus Alexandrinus (7, which is translated into Latin in chapter 24 of the *Liber Hermetis*). On tetartemoria see also John Camaterus (*De zodiaco* 476–490); he, however, does not connect them with the stages of life. From these theories of the life-periods of the κέντρα were developed the ὀκτώτοπος of Petosiris and the δωδεκάτοπος of Hermes.

54–55. This list of indications of the places is derived from the δωδεκάτοπος; see 1, 70–72.

57. The upacaya and apacaya places are not easy to explain; they have no parallel in Greek, for the upacayāni do not correspond to the χρηματιστικά of Hellenistic astrology. But, whatever their origin, they were very popular with Indian astrologers. They are defined by Garga (quoted by Utpala and Rudra on *Bṛhajjātaka* 1, 15), Satya (quoted by Utpala on *Bṛhajjātaka* 1, 15), Mīnarāja (1, 41), Varāhamihira (*Bṛhajjātaka* 1, 15 and *Laghujātaka* 1, 19; the latter is cited by Viṣṇuśarman on *Vidyāmādhavīya* 1, 15), Parāśara (*Pūrvakhaṇḍa* 3, 138), Kalyāṇavarman (3, 33), Guṇākara (1, 33), Vidyāmādhava (1, 15), the *Jātakatilaka* (quoted in *Jyotirnibandha*, p. 272), pseudo-Pṛthuyaśas (1, 30), Vaidyanātha (1, 55), and Mantreśvara (1, 18).

58–60. The points of exaltation for the planets as listed by Sphujidhvaja are:

Sun	Aries 10°
Moon	Taurus 3°
Saturn	Libra 20°
Jupiter	Cancer 5°
Mars	Capricorn 28°
Venus	Pisces 27°
Mercury	Virgo 15°

The origin of the ὑψώματα is unfortunately obscure (Bouché-Leclercq, pp. 192–199); Firmicus (2, 3, 6) implies that it was Babylonian, and this is confirmed by E. Weidner, *Gestirn-Darstellungen auf babylonischen Tontafeln*, Wien, 1967. A standard Greek arrangement would be very close to that of the *Yavanajātaka:*

Sun	Aries 19°
Moon	Taurus 3°

Saturn	Libra 20°
Jupiter	Cancer 15°
Mars	Capricorn 28°
Venus	Pisces 27°
Mercury	Virgo 15°

But there are variants:

Sun in Aries 18°: George of Antioch (*CCAG* 12; 217)
Saturn in Libra 21°: Dorotheus (I, 2; quoted by Hephaestio (I 8, 1 which equals fr. 7 Stegemann]), Teucer ("Rhetorius" [*CCAG* 7; 204], and Valens [3, 4]), Firmicus Maternus (2, 3), P. Mich. 3, 149 (col. 16, 24–35), John Camaterus (*De zodiaco* 49–63), and George of Antioch (*CCAG* 12; 217)
Mars in Capricorn 29°: Martianus Capella
and Venus in Pisces 26°: Porphyrius (6)

The two deviations in the *Yavanajātaka*, then, are Aries 10° for 19° and Cancer 5° for 15°. It is possible that these represent purely scribal errors, a θ′ being omitted from an ιθ′ and an ι′ for an ιε′ in the manuscript translated by Yavaneśvara.

Sphujidhvaja's exaltations are completely confused by Mīnarāja (1, 43–46), but all later Indian astrologers have copied it faithfully; see Varāhamihira (*Bṛhajjātaka* 1, 13 and *Laghujātaka* 1, 21–22), Parāśara (*Pūrvakhaṇḍa* 2, 46–48), Kalyāṇavarman (3, 35–36), Guṇākara (1, 26–27), Vidyāmādhava (1, 21), pseudo-Pṛthuyaśas (2, 3–4), Vaidyanātha (1, 29), and Mantreśvara (1, 6).

61. Kaṇṭaka (spike) is a translation of the Greek κέντρον.

The vargottamāṃśas, being navāṃśas, are not mentioned by Greek astrologers; the name "Greek" here refers to the work of Yavaneśvara, as it frequently does elsewhere also. Vargottamas are mentioned by virtually all Indian horoscopists; see Satya (quoted by Utpala on *Bṛhajjātaka* 1, 14), Mīnarāja (1, 41–42), Varāhamihira (*Bṛhajjātaka* 1, 14 and *Laghujātaka* 1, 19), Parāśara (*Pūrvakhaṇḍa* 3, 62), Kalyāṇavarman (3, 13, which is cited by Rudra on *Bṛhajjātaka* 1, 14), an anonymous author (quoted by Utpala on *Bṛhajjātaka* 1, 14), Guṇākara (1, 22), Vaidyanātha (1, 34), and Mantreśvara (3, 1).

62. The mūlatrikoṇāni are:

Mars	Aries (masculine house)
Moon	Taurus (exaltation)
Sun	Leo (house)
Mercury	Virgo (feminine house and exaltation)
Venus	Libra (masculine house)
Jupiter	Sagittarius (masculine house)
Saturn	Aquarius (masculine house)

The closest parallel in Greek sources are some verses of Dorotheus (I 1; quoted by Hephaestio [I 7, 1; cf. also *CCAG* 1; 90], which is fr. 6 Stegemann)

> *ἐκ δ' ἄρα τοι τούτων μᾶλλον Κρόνος Ὑδρηχόῳ,*
> *Ζεὺς δ' ἐνὶ Τοξευτῇ, καὶ Σκορπίῳ ἥδεται Ἄρης,*
> *Κύπρις δ' ἐν Ταύρῳ γάνυται νόον, ἐν δέ νυ Κούρῃ*
> *Ἑρμείας· εἷς δ' ἐστὶ δόμος φωστῆρος ἑκάστου.*

According to Dorotheus, then, each planet rejoices in one of its houses, the diurnal planets in their masculine houses and the nocturnal in their feminine houses; the ambiguous Mercury rejoices in its feminine house, as this happens also to be its exaltation. According to Sphujidhvaja, on the other hand, the mūlatrikoṇa of each planet except for Mercury and the Moon is its masculine house; Mercury's remains Virgo because that sign is its exaltation, and the Moon's becomes Taurus, the sign of its exaltation, because its one house, Cancer, is feminine.

The *Yavanajātaka*'s mūlatrikoṇāni are reiterated by Mīnarāja (1, 47), Varāhamihira (*Bṛhajjātaka* 1, 14 and *Laghujātaka* 1, 22), Kalyāṇavarman (3, 34), and Guṇākara (1, 31). The same signs are listed by Parāśara (*Pūrvakhaṇḍa* 2, 49–52; these verses are copied by Kalyāṇavarman [5, 21–24, which are quoted by Utpala on *Bṛhajjātaka* 2, 19 and by Viṣṇuśarman on *Vidyāmādhavīya* 1, 22]), but within each only certain degrees are said to constitute the mūlatrikoṇa; this same system is followed by Guṇākara (1, 32–33), Vidyāmādhava (1, 22, which is cited by Rudra on *Bṛhajjātaka* 1, 14), pseudo-Pṛthuyaśas (2, 5–8), Vaidyanātha (1, 26–28), Mantreśvara (1, 7), and Puñjarāja (2, 15–18).

63. The human signs are defined by Garga, who follows a Greek tradition, as Gemini, Virgo, Libra, and Aquarius; see the commentary on 1, 46. Sphujidhvaja undoubtedly, then, intended to establish the following categories:

rising head-first	rising backwards	rising both ways
Gemini	Aries	Pisces
Leo	Taurus	
Virgo	Cancer	
Libra	Sagittarius	
Scorpio	Capricorn	
Aquarius		

Presumably these classifications are based on an illustration (in the manuscript translated by Yavaneśvara?) of the zodiac in which the signs are portrayed as facing right (rising head-first), facing left (rising backwards), or facing partly right and partly left (rising both ways). These pictures did not represent the true positions of the constellations, which are thus described by Manilius (2, 197–200):

> quin tria signa novem signis coniuncta repugnant
> et quasi seditio caelum tenet. aspice Taurum
> clunibus et Geminos pedibus, testudine Cancrum
> surgere, cum rectis oriantur cetera membris.

No Indian astrologer, however, has noted Sphujidhvaja's error; or, they all decline to relate these categories to the perceptible world. See Mīnarāja (1, 43), who, however, does not accord their ambiguous character to Pisces, Varāhamihira (*Bṛhajjātaka* 1, 10 and *Laghujātaka* 1, 20), Kalyāṇavarman (3, 24), Vidyāmādhava (1, 17), Guṇākara (1, 35), Vasiṣṭha (quoted in *Jyotirnibandha*, p. 59; cf. p. 272), pseudo-Pṛthuyaśas (1, 17–18), Vaidyanātha (1, 14), and Puñjarāja (1, 35). Parāśara (*Pūrvakhaṇḍa* 3, 6–23), however, places Scorpio among those signs which rise backwards, and Mantreśvara (1, 8) includes Gemini among those which rise both ways.

64–65. Sphujidhvaja lists four varieties of aspect, each possessing a different amount of influence:

opposition (to the seventh place): 1
"quartile" (to the fourth and eighth): $\frac{3}{4}$
trine (to the fifth and ninth): $\frac{1}{2}$
"sextile" (to the third and tenth): $\frac{1}{4}$

Greek astrology also recognizes these four varieties of aspect, but defines them differently (see Geminus [ch. 2], Antiochus [1, 6 in *CCAG* 8, 3; 113, 23–32], Porphyrius [8], Firmicus [2, 22], Paulus Alexandrinus [10], and Rhetorius [17 and 20]; Bouché-Leclercq, pp. 165–179, quotes many more authorities):

opposition (to the seventh place)
quartile (to the fourth [left] and tenth [right])
trine (to the fifth [left] and ninth [right])
sextile (to the third [left] and eleventh [right])

But some distinguish *ἀκτινοβολία*, which affects a sign to the right, from *μαρτυρία*, which affects one to the left: see Porphyrius (24), who cites Thrasyllus, Paulus Alexandrinus (35), Hephaestio (I 16, 1–2), Rhetorius (21–22), and Heliodorus (?) (6); cf. Ptolemy (III 11, 9) and Bouché-Leclercq, pp. 247–251.

Though many Greeks specify that trine aspect is stronger than sextile or opposition than quartile, I know of none who gives numerical equivalents to their relative strengths. But the Indians generally follow Sphujidhvaja: see Mīnarāja (2, 24), Varāhamihira (*Bṛhajjātaka* 2, 13 and *Laghujātaka* 2, 13), Kalyāṇavarman (4, 32), Guṇākara (2, 25), who ascribes the theory to the Yavanas, pseudo-Pṛthuyaśas (2, 13–14), and Vaidyanātha (2, 30). A different scheme of calculating the aspects' strengths, however, appears in Parāśara (*Pūrvakhaṇḍa* 4), and an extremely complicated one in Śrīpati (*Śrīpatipaddhati* 2; verses 2–4 of this chapter are quoted by Viṣṇuśarman on *Vidyāmādhavīya* 1, 27).

66–67. The lords of the triplicities and their directions are here stated to be:

East (Aries, Leo, and Sagittarius): the Sun and Venus
South (Taurus, Virgo, and Capricorn): Mars
West (Gemini, Libra, and Aquarius): the Moon and Saturn
North (Cancer, Scorpio, and Pisces): Jupiter and Mercury

Later Indian astrologers, however, list the triplicities and planets presiding over the directions separately. They all agree with Sphujidhvaja with regard to the triplicities: see Mīnarāja (1, 20), Varāhamihira (*Bṛhajjātaka* 1, 11, which is quoted by Viṣṇuśarman on *Vidyāmādhavīya* 1, 46, and *Yogayātrā* 5, 1), the *Vasiṣṭhasaṃhitā* (37, 33, which is quoted by Govinda on *Muhūrtacintāmaṇi* 11, 37), the *Nāradasaṃhitā* (33, 8 which is cited in *Jyotirnibandha*, p. 185, and by Govinda on *Muhūrtacintāmaṇi* 11, 37), Parāśara (*Pūrvakhaṇḍa* 3, 6–23), Kalyāṇavarman (3, 22), Guṇākara (1, 13), pseudo-Pṛthuyaśas (2, 2), Vaidyanātha (1, 13), Mantreśvara (1, 9), Gaṇapati (17, 155), and Kāśīnātha (*Śīghrabodha* 2, 65).

But with regard to the planetary lords of the directions, a change was introduced, probably by Satya. Though the *Yavanajātaka*'s general arrangement was preserved, an eighth "planet"—Rāhu—was added, and each planet was assigned its own direction:

East: the Sun
Southeast: Venus
South: Mars
Southwest: Rāhu
West: Saturn
Northwest: the Moon
North: Mercury
Northeast: Jupiter

This system is found in Mīnarāja (2, 11), Varāhamihira (*Bṛhajjātaka* 2, 5; *Laghujātaka* 2, 4; and *Yogayātrā* 5, 5 and 6, 1), the *Vasiṣṭhasaṃhitā* (37, 38, which is cited by Govinda in *Muhūrtacintāmaṇi* 11, 49), the *Nāradasaṃhitā* (33, 9, which is quoted in *Jyotirnibandha*, p. 191), Kalyāṇavarman (4, 8), Guṇākara (2, 2), Vidyāmādhava (1, 46), an anonymous verse (quoted in *Jyotirnibandha*, p. 273), pseudo-Pṛthuyaśas (2, 12), Vaidyanātha (2, 23), Mantreśvara (2, 15–16), Rāma (11, 49), and Gaṇapati (17, 157).

The only astrologer to note a disagreement with this general consensus is Kṛṣṇa (cited by Rudra on *Bṛhajjātaka* 2, 5). He ascribes the following system to "others":

East: the Sun
Southeast: Mars
South: Jupiter
Southwest: Mercury
West: Venus
Northwest: Saturn
North: Moon
Northeast: Rāhu

This may be based on the sequence of the lords of the signs in the triplicities:

first triplicity: Aries (Mars), Leo (Sun), and Sagittarius (Jupiter)
second triplicity: Taurus (Venus), Virgo (Mercury), and Capricorn (Saturn)

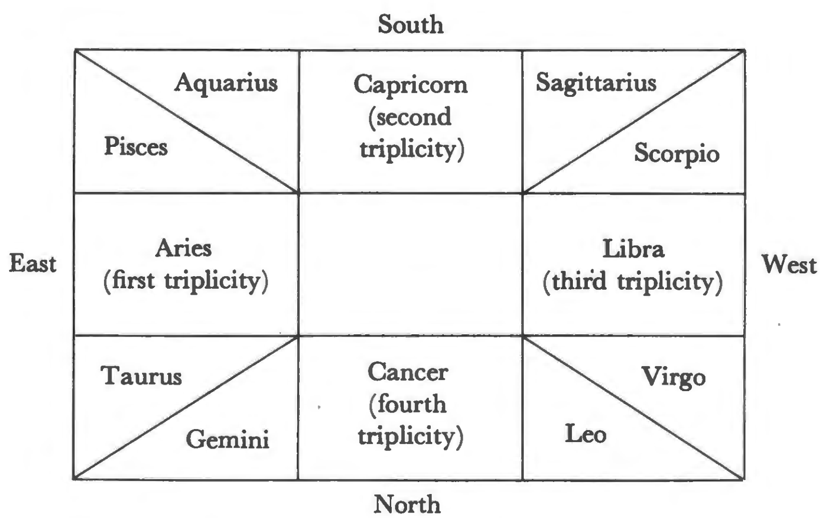
third triplicity: Gemini (Mercury), Libra (Venus), and Aquarius (Saturn)
fourth triplicity: Cancer (Moon), Scorpio (Mars), and Pisces (Jupiter)

The Greeks also associated the triplicities with the cardinal directions, but not always in the same way that Sphujidhvaja does. Geminus (2, 8–11), for instance, our oldest source, has:

first triplicity: North
second triplicity: South
third triplicity: West
fourth triplicity: East

Firmicus (2, 12) modifies Geminus' scheme by interchanging the directions of the last two triplicities.

The *Yavanajātaka*'s system, however—which, it must be realized, is derived from the positions of the signs in the theme mundi—is found in Antiochus (1, 2 in *CCAG* 8, 3; 112, 20–26), Paulus Alexandrinus (2 and 18), Theodore Prodromus, and George of Antioch (*CCAG* 12; 218, 10–21):



It was more common in the West, however, to associate the triplicities with the elements (cf. 4, 26 and the commentary thereto) and the elements with the directions:

first triplicity: fire: East
second triplicity: earth: North
third triplicity: air: West
fourth triplicity: water: South

This contradicts Weinstock's reconstruction of the Etruscan cosmic system according to Martianus Capella (*JRS* 36, 1946, 146); he transposed the directions of earth and air (and also, of course, does not involve the triplicities). But it

is what one finds in Teucer ("Rhetorius" [*CCAG* 7; 212, 18–22] and Valens [1, 2; 2, 1; and 4, 4]): cf. Firmicus (2, 10), Julianus Laodicensis (*CCAG* 4; 152, 21–23), Rhetorius (3), John Camaterus (*De zodiaco* 339–345) and an anonymous text in Athen. Bibl. Pub. 1265 (XVIII–XIX) f. 49 (*CCAG* 10; 98). However, two other anonymous works (Vat. gr. 2130 (XI) f. 235 [*CCAG* 5, 4; 166] and Matrit. Bibl. Nat. 4616 (XV) f. 80 [*CCAG* 11, 2; 135]) present the following scheme:

first triplicity: fire: East
second triplicity: earth: North
third triplicity: air: South
fouth triplicity: water: West

But it seems to be only Ptolemy who specifically links the planets with the directions (I 19):

Saturn: East
Jupiter: North
Mars: West
the Sun: ———
Venus: South
Mercury: ———
the Moon: West

Ptolemy also, on the basis of these planetary directions, states that the triplicities are associated with the quarters of the heavens:

first triplicity: Northwest
second triplicity: Southeast
third triplicity: Northeast
fourth triplicity: Southwest

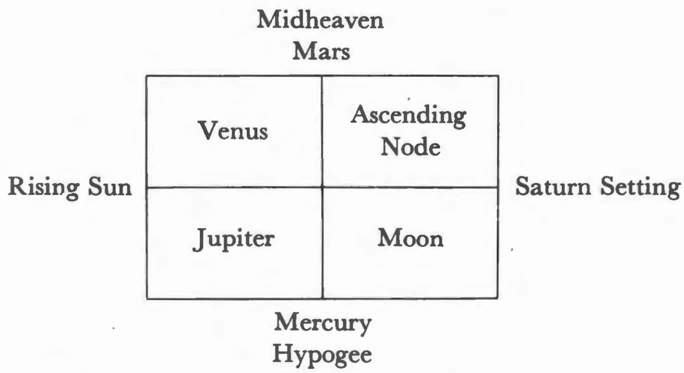
To arrive at this conclusion, Ptolemy uses a *τριγωνοκρατορία* which is somewhat different from the normal one:

	day	night	common
first triplicity	the Sun	Jupiter (North)	Mars (West)
second triplicity	Venus (South)	the Moon	Saturn (East)
third triplicity	Saturn (East)	Mercury	Jupiter (North)
fourth triplicity	Venus (South)	the Moon	Mars (West)

In the more usual system, the lord of the fourth triplicity at night is Mars; the common lord of the first is Saturn; the common lord of the second is Mars; and the common lord of the fourth is the Moon. This *τριγωνοκρατορία* is given by Dorotheus (I 1; fr. 5 Stegemann), Valens (3, 9), P. Mich. 3, 149 (col. 17, lines 4–13), Paulus Alexandrinus (2), the *Liber Hermetis* (35), and George of Antioch (*CCAG* 12; 218, 10–21). A strange elaboration will be found in John Camaterus (*De zodiaco* 64–95).

So far there has turned up nothing corresponding exactly to Sphujidhvaja's planetary lords of the directions, though it is clear that the Greeks connected

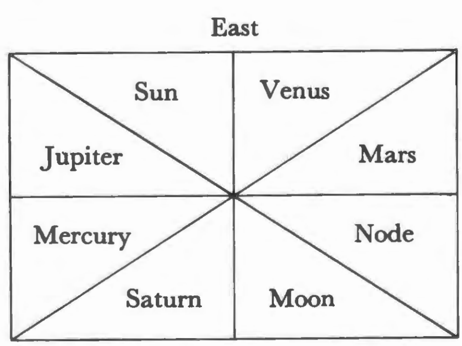
the triplicities with the cardinal directions and that certain planets were regarded as their lords. But Satya's system, which has been shown to be a development of Sphujidhvaja's, is found in a 14th century copy of a Comnenan astrological compendium, Vat. gr. 1056; on f. 234v is the following diagram:



If one assigns the proper directions, one obtains:

East: Sun
Southeast: Venus
South: Mars
Southwest: Ascending Node (Rāhu)
West: Saturn
Northwest: Moon
North: Mercury
Northeast: Jupiter

Moreover, on f. 235 one finds the following note: *μετὰ τὸ ἐξελληνισθῆναι ἀπὸ Σαρακηνικῆς βίβλου τὸ[ν] σχημάτισμα τῆς οἰκείας καὶ τί ἀποτελεῖ τοῦτο, εὕρομεν ἐν ἑτέρα βίβλῳ Ῥωμαικῇ τὸ τοιοῦτον τῆς οἰκίας σχῆμα· καὶ ἐσημειωσάμεθα καὶ αὐτὸ ἐνταῦθα.*



Except for the interchanging of the directions of Saturn and the Moon, this is again Satya's system. It would be interesting to know what the "Roman" book was, but there can be no doubt that it also was a translation of an Arabic text.

68–69 (cf. 79, 26). These verses give the rising-times of the zodiacal signs:

Aries	2	Pisces
Taurus	$2\frac{1}{5}$	Aquarius
Gemini	$2\frac{2}{5}$	Capricorn
Cancer	$2\frac{3}{5}$	Sagittarius
Leo	$2\frac{4}{5}$	Scorpio
Virgo	3	Libra

Elsewhere in the *Yavanajātaka* (79, 7) and generally in Indian texts it is stated that there are 30 muhūrtas in a nychthemeron; therefore each corresponds to an equatorial arc of 12°. That will give us the following scheme:

Aries	24°	Pisces
Taurus	26;24	Aquarius
Gemini	28;48	Capricorn
Cancer	31;12	Sagittarius
Leo	33;36	Scorpio
Virgo	36	Libra

This corresponds to a longest daylight of 13;26,24 hours, which is not bad for Ujjain.

But if one interprets this verse to indicate that the difference is $\frac{2}{5}$ muhūrtas rather than $\frac{1}{5}$ muhūrta, one must understand a muhūrta to correspond to an equatorial arc of 10° so that there are 36 in a nychthemeron. One then obtains the following rising-times of the signs.

Aries	20°	Pisces
Taurus	24	Aquarius
Gemini	28	Capricorn
Cancer	32	Sagittarius
Leo	36	Scorpio
Virgo	40	Libra

This list of rising-times is precisely that of System A for Babylon as found on cuneiform tablets and in several Greek astrological texts (see O. Neugebauer, "On Some Astronomical Papyri and Related Problems of Ancient Geography." *TAPhS*, *NS* 32, 1942, 251–263, and "The Rising Times in Babylonian Astronomy," *JCS* 7, 1953, 100–102), and it agrees precisely with the longest and shortest lengths of daylight in 79, 31. It is only accurate for the extreme northwestern part of India; yet it is repeated by Satya (quoted by Utpala on *Bṛhajjātaka* 1, 19), Varāhamihira (*Bṛhajjātaka* 1, 19), Guṇākara (1, 36), and Vaidyanātha (1, 56). Which interpretation of Sphujidhvaja is correct is not certain.

For the measurements of the limbs of the native see 5, 16 and the commentary thereon.

70–72. (cf. 1, 54–55). This is the basic list of the bhāvas or *τόποι* in Indian astrology. It represents an eclectic version of the Greek parallels (see F. Cumont, "Écrits hermétiques," *RPh* 42, 1918, 63–79; cf. pseudo-Pṛthuyaśas [17, 9–15]), but there is nothing in it which cannot be traced to a Western source.

The bhāvanāmāni catalogued by Mīnarāja (1, 28–38) constitute an expanded list which is not yet satisfactorily explained; but the names preserved by Varāhamihira (*Bṛhajjātaka* 1, 15–19 and *Laghujātaka* 1, 15–17), Parāśara (*Pūrvakhaṇḍa* 3, 137–139), Kalyāṇavarman (3, 26–31), Guṇākara (1, 28–30), Vidyāmādhava (1, 11–13), the *Jātakatilaka* (quoted in *Jyotirnibandha*, p. 273), pseudo-Pṛthuyaśas (1, 27–35), Vaidyanātha (1, 49–54), and Mantreśvara (1, 10–18) are all derived from the *Yavanajātaka*, with or without minor additions. The only Sanskrit text which represents a divergent tradition is an anonymous pair of verses (quoted by Rudra on *Bṛhajjātaka* 1, 17).

76–93. These verses give rules for determining the relative strengths of the places and planets. MS. N erroneously places the title *Yavanajātake balavidhiḥ* after verse 96.

76 (cf. 1, 87) establishes numerical relations for computing the strengths of the planets according to their positions (sthānabala):

exaltation: four
mūlatrikoṇa: two
own house: one
friend's house: half
enemy's house: third
dejection: fourth

The strength of the planets in their own places is naturally well attested in the West; see the commentary on 1, 87. Through Dorotheus (I, 6) especially the idea was spread among Islamic astrologers; ʿAlī ibn abī al-Rijāl (4, 3: *Aly Aben Ragel, El libro conplido en los iudizios de las estrellas*, ed. G. Hilty, Madrid 1954, p. 166) cites Dorotheus, Ptolemy, ʿUmar ibn al-Farrukhān, and al-Battānī. According to Sahl ibn Bishr (V. Stegemann, *Dorotheos von Sidon und das sogenannte Introductorium des Sahl ibn Bišr*, *Monographien des Archiv Orientální* 11, Prag 1942, pp. 50–53; see also *De principiis iuditiorum astrologie. Introductorium Zahelis Ysmaelite*, Prague(?) 1562(?), b 3 v) the order of precedence is: house, exaltation, triplicity, term, Decan, and gaudium ; see Dorotheus [I, 1], which equals Hephaestio [I, 7, 1] and fr. 6 Stegemann); the first five of these are listed in the same order by ʿUmar ibn al-Farrukhān according to ʿAlī ibn abī al-Rijāl (1, 8; p. 26 Hilty) and by Abū Maʿshar in the *Μυστήρια* (2, 173). The Byzantine version of "Achmat," on the other hand, once (2, 90) gives them in order of decreasing magnitude of power (exaltation, house, term, Decan, and triplicity), and at another time (1, 23) lists them in the same order as is followed by ʿUmar ibn al-Farrukhān and Abū Maʿshar.

But the first non-Indian to give numerical equivalents to these places seems to have been al-Kindī; his system is cited by ʿAli ibn abī al-Rijāl (1, 8; p. 26 Hilty):

house: five
exaltation: four
term: three
triplicity: two
Decan: one

Al-Qabīṣī (*Libellus ysagogicus abdilazi . . . qui dicitur alchabitius*, publ. E. Ratdolt, Venus 1482, a4v–a5r) restored to this list the order of ʿUmar ibn al-Farrukhān by exchanging the positions of the triplicity and the term; in this he is imitated by John Camaterus (*De zodiaco* 145–148):

> *κύριος οἴκου πέντε δυνάμεις ἔχει,*
> *τέσσαρας ὑψώματος ἔσχε δεσπότης,*
> *τρεῖς δ'ὁ τριγώνου, τῶν ὁρίων δ'αὖ δύο,*
> *ὁ δ'αὖ δεκανὸς ἔσχε δύναμιν μίαν.*

As outside of India, so also within India there are no exact replicas of Sphujidhvaja's scheme to be found. But a variant occurs in Varāhamihira (*Bṛhajjātaka* 20, 11, which is copied by Vaidyanātha [7, 58 and 8, 116]):

exaltation: 1
mūlatrikoṇa: $\frac{3}{4}$
house: $\frac{1}{2}$
friend's house: $\frac{1}{4}$
enemy's house: $\frac{1}{8}$
dejection: $\frac{1}{16}$
conjunction with the Sun: $\frac{1}{32}$

This is repeated by Guṇākara (24, 16); cf. also Kalyāṇavarman (34, 14) and pseudo-Pṛthuyaśas (21, 47).

On the basis of Varāhamihira's system was devised another, which is found in Parāśara (*Pūrvakhaṇḍa* 2, 59–60):

exaltation: 1
triplicity: $\frac{3}{4}$
house: $\frac{1}{2}$
friend's house: $\frac{1}{4}$
neutral: $\frac{1}{8}$
dejection, descendent, or enemy's house: 0

Parāśara is followed by Mantreśvara (4, 7), and his system appears in a more elaborate form in Kalyāṇavarman (5, 25–26; 5, 25 is quoted by Divākara). An even more complicated rule is given elsewhere by Parāśara (*Uttarakhaṇḍa* 2, 8–9), and then by Śrīpati (*Śrīpatipaddhati* 3, 2–3, which are quoted by Viṣṇuśarman on *Vidyāmādhavīya* 5, 26; and *Śrīpatipaddhati* 4, 8, which is quoted by Rudra on *Bṛhajjātaka* 2, 18) and Keśava (*Keśavapaddhati* 5 and 14).

77. The theory of planetary conflicts was highly elaborate in India; see, for instance, Varāhamihira (*Bṛhatsaṃhitā* 17) and al-Bīrūnī (*On Transits* 9:6–15). For the durmārgas see 1, 84 and the commentary thereon. "Entering into the Sun" is, of course, last visibility, and is always considered bad in astrology. Sphujidhvaja's verse is the basis of one by Kalyāṇavarman (5, 27; 5, 27a–b are quoted by Govinda on *Muhūrtacintāmaṇi* 11, 56).

79 states one sthānabala of the signs:

human (Gemini, Virgo, Libra, and Aquarius): ascendent
quadruped (Aries, Taurus, and Leo): mid-heaven
of two forms (Sagittarius and Capricorn): mid-heaven
insect (Scorpio): descendent
water (Cancer and Pisces): hypogee

At the basis of this distribution appears to lie the connection of the four elements with the four cardinal directions:

fire: East: human
earth: South: quadruped
air: West: insect
water: North: water

Later Indian astrologers assign the halves of the signs of two forms to their respective cardines, but otherwise do not in general disagree with Sphujidhvaja; see Mīnarāja (1, 24–25), Gārgi (quoted by Utpala on *Bṛhajjātaka* 1, 17), Varāhamihira (*Bṛhajjātaka* 1, 17, which is cited by Viṣṇuśarman on *Vidyāmādhavīya* 5, 19 and *Laghujātaka* 1, 11), Kalyāṇavarman (3, 23), Guṇākara (2, 24), Vidyāmādhava (5, 19), pseudo-Pṛthuyaśas (1, 12), and Vaidyanātha (1, 16–17). A mathematical formula for determining the exact value of the sthānabala was derived from this system by Parāśara (*Uttarakhaṇḍa* 2, 36–38), who is followed by Śrīpati (*Śrīpatipaddhati* 3, 21–23) and Divākara.

80 gives one variety of the temporal strength (kālabala) of the signs:

human: beginning of the day
quadrupeds and insects: mid-day
Leo: end of the day
water: night

This system is not referred to in any Greek or Latin work; nor is the particular version of the *Yavanajātaka* repeated in Sanskrit. But one does find the following in Mīnarāja (1, 26):

human: day
quadruped: night
insect (and water): twilight

This is reiterated by Devakīrti (quoted by Utpala on *Bṛhajjātaka* 1, 19), Varāhamihira (*Bṛhajjātaka* 1, 19, which is cited by Viṣṇuśarman on *Vidyāmādhavīya* 5, 20, and *Laghujātaka* 1, 11), Guṇākara (2, 23), Vidyāmādhava (5, 20), and Vaidyanātha (1, 18). Kalyāṇavarman (3, 23) has made the system symmetrical by assigning four signs to each of the three categories:

human (Gemini, Virgo, Libra, and Aquarius): day
quadruped (Aries, Taurus, Leo, and Sagittarius): night
others (Cancer, Scorpio, Capricorn, and Pisces): twilight

81 details another zodiacal kālabala which is not dependent on the signs' being in the cardines:

night: Aries, Taurus, Gemini, Cancer, Sagittarius, and Capricorn
day: Leo, Virgo, Libra, Scorpio, Aquarius, and Pisces

This is very close to the division of the zodiac into solar and lunar hemispheres (see 1, 29), except that the houses of Saturn and Jupiter are distributed in the wrong way; these solar and lunar hemispheres are called respectively diurnal and nocturnal by Hephaestio of Thebes (I 1 [as on 1, 29]; see also *CCAG* 7; 212). Manilius (2, 218–220), on the other hand, and an anonymous text (*CCAG* 4; 152) make the hemisphere beginning with Aries diurnal, that beginning with Libra nocturnal. The more usual Greek system, however, equates masculine with diurnal signs, feminine with nocturnal ones (Darmstadt, pp. 19–22). But another passage in Manilius (2, 203–217) states that the first and fourth triplicities are diurnal, the second and third nocturnal; a variation of this second Manilian scheme is found in Hephaestio (III 1, 2; see also Ludwich, pp. 105–110, and Berol. gr. 173 in *CCAG* 7; 112, app. crit.):

diurnal: Aries (1), Cancer (4), Leo (1), and Sagittarius (1)
nocturnal: Gemini (3), Libra (3), Capricorn (2), and Aquarius (3)
common: Taurus (2), Virgo (2), Scorpio (4), and Pisces (4)

It is Sphujidhvaja's system which appears in almost all Indian astrological texts; see Mīnarāja (1, 42–43), Varāhamihira (*Bṛhajjātaka* 1, 10 and *Laghujātaka* 1, 20), Parāśara (*Pūrvakhaṇḍa* 3, 6–23), Kalyāṇavarman (3, 24), Vidyāmādhava (1, 17), Guṇākara (1, 35), Vasiṣṭha (quoted in *Jyotirnibandha*, p. 59), the *Jātakatilaka* (quoted in *Jyotirnibandha*, p. 272), pseudo-Pṛthuyaśas (1, 17–18), Vaidyanātha (1, 14), the *Parāśarajātaka*, and Puñjarāja (1, 34). In two places, however—an anonymous text (cited by Rudra on *Bṛhajjātaka* 1, 10) and Mantreśvara (1, 8)—these signs are called solar and lunar rather than diurnal and nocturnal.

With 82 compare Kalyāṇavarman (4, 25).

83 gives two kālabalāni of the planets; the first (cf. 1, 86) is:

diurnal: Saturn, Jupiter, and the Sun
nocturnal: Mars, Venus, and the Moon
common: Mercury

This is precisely the planetary αἵρεσις as found in Thrasyllus (*CCAG* 8, 3; 100, 22–24), Ptolemy (I 7, 1, which equals Hephaestio I 2, 12), Valens (3, 5 and 1, 1), Antiochus (1, 1 in *CCAG* 8, 3; 112, 9–13), Porphyrius (4), P. Mich. 3, 149 (col. 8, lines 16–19), Firmicus (2, 7), Paulus Alexandrinus (6), and Rhetorius (2); Sextus Empiricus (*Adv. math.* 5, 32) changes it slightly by including Mercury in the Sun's αἵρεσις. But the *Yavanajātaka* was not followed by later Indian astrologers, who preferred the kālabala of Satya (see the commentary on 1, 86).

The second form of kālabala in this verse, which is related to the pakṣa or half a synodical month, does not occur in the Western sources; but Sphujidhvaja is echoed by Satya (cited by Kalyāṇavarman [4, 36]), Mīnarāja (2, 19), Varāhamihira (*Bṛhajjātaka* 2, 21 and *Laghujātaka* 2, 9), Parāśara (*Pūrvakhaṇḍa* 2, 27), Śrīpati (*Śrīpatipaddhati* 3, 12, which is quoted by Viṣṇuśarman on *Vidyāmādhavīya* 5, 25), Guṇākara (2, 30), Vaidyanātha (2, 36), and Mantreśvara (4, 1).

84–85 define eight varieties of ceṣṭābala of the planets.

1) the northern and southern paths:

Aries through Virgo: Jupiter, Mars, the Sun, and Venus
Libra through Pisces: Saturn and the Moon
common: Mercury

This ceṣṭābala is not found in Western astrologers, though the connection of Saturn with the Moon may not be unrelated to the ancient identification common in Greece, Syria, and Egypt of Saturn as the "Sun of the night"; a more remote link between his strength in the South and Western beliefs is the fact that the Kronia was celebrated between 24 November and 24 December (see S. Weinstock, "A New Greek Calendar and Festivals of the Sun," *JRS* 38, 1948, 37–42, esp. 40–42). The ceṣṭābala is found, however, in several later Indian astrologers, such as Kalyāṇavarman (4, 37), Śrīpati (*Śrīpatipaddhati* 3, 15), and Guṇākara (2, 31). Pseudo-Pṛthuyaśas (3, 1–16) achieves symmetry by transferring Mars to the southern path; he is followed by Vaidyanātha (2, 61–67). Mantreśvara (4, 2), however, spoils this by adding Mercury also to the southern path. Parāśara (*Pūrvakhaṇḍa* 2, 27), on the other hand, in a silly pun states that all the saumya ("benefic") planets are strong in saumya ("the North"). And finally, we know from Kalyāṇavarman (4, 36) that Satya proclaimed the Sun and the Moon to be strong in the North; Satya, as usual, is followed by Mīnarāja (2, 18), Varāhamihira (*Bṛhajjātaka* 2, 20 and *Laghujātaka* 2, 8), Vidyāmādhava (5, 24), Vaidyanātha (2, 37), and Mantreśvara (4, 2).

2) in the vargas. There are traditionally six vargas: house, horā, Decan, term, navāṃśa, and dvādaśāṃśa; see 1, 32–43 and the commentary thereon, and cf. 1, 76 and 87.

3) overcoming enemies. See Satya (cited by Kalyāṇavarman [4, 36]), Puliśa (quoted by Utpala on *Bṛhajjātaka* 2, 20 and on *Bṛhatsaṃhitā* 17, 10), Varāhamihira (*Bṛhajjātaka* 2, 20), the *Sūryasiddhānta* (7, 23, which is quoted by Viṣṇuśarman on *Vidyāmādhavīya* 5, 24), an anonymous verse (cited by Utpala on *Bṛhajjātaka* 2, 20), Vidyāmādhava (5, 24), and Vaidyanātha (2, 37); cf. also the commentary on 1, 77.

4) brilliant. This was also a good sign in the West, as is learned from the *Liber Hermetis* (3; p. 25 Gundel): item planetae, cum fuerint aucti numero et maxime luminaria, valde gaudent; sicut enim lumen eorum augmentatum clarius fit, ita et in vita hominum. The Indian successors to the *Yavanajātaka* in this matter are an anonymous text (cited by Utpala on *Bṛhajjātaka* 2, 20), Vidyāmādhava (5, 24), and Mantreśvara (4, 4).

5) in retrogression. There was some disagreement in the West as to whether a planet becomes stronger or weaker during retrogression. The former view, which is Sphujidhvaja's, is approved by pseudo-Serapio (*CCAG* 8, 4; 225, 9–11 and 226, 17–18), Valens (4, 14), and P. Mich. 3, 149 (col. 11, lines 5–27); another passage is pseudo-Serapio (*CCAG* 8, 4; 229, 19–20), however, contradicts this theory, and Dorotheus (perhaps) (fr. 16 Stegemann), Porphyrius (53), Abū Maʿshar (*Μυστήρια* 2, 176 in *CCAG* 11, 1; 176–177; cf. *CCAG* 5, 3; 110, 7), and George of Antioch (*CCAG* 12; 219) also believe in the harmful effects of retrogression. Satya (cited by Kalyāṇavarman [4, 36]), however, agrees with Sphujidhvaja, and they are followed by Mīnarāja (2, 18), Varāhamihira (*Bṛhajjātaka* 2, 20 and *Laghujātaka* 2, 8), Guṇākara (2, 31), Vidyāmādhava (5, 24), pseudo-Pṛthuyaśas (3, 5–16; cf. Vaidyanātha [2, 61–67]), Vaidyanātha (2, 37), Mantreśvara (4, 4), and Puñjarāja (2. 29).

6) leaving the Sun. References to the strength that accrues to a planet upon its leaving the Sun are sometimes encountered in Greek astrological treatises; usually it was believed that the first 15° to rise before the Sun are particularly beneficial. This idea is found in pseudo-Serapio (*CCAG* 8, 4; 227, 11–14; see also, e.g., Ptolemy [I 6, 2 which equals Hephaestio I 2, 11]), P Mich 3, 149 (col. 10, line 19–col. 11, line 4), and Hephaestio (III 4, 6); for the 15° see also Antiochus (1, 15 in *CCAG* 8, 3; 115, 1–3), Porphyrius (55), Rhetorius (1), John Camaterus (*De zodiaco* 974–976), and *CCAG* 8, 1; 199, 9–13. The choice of 15° is, of course, due to this being roughly the elongation from the Sun necessary for the planets to attain first visibility, as is noted by "Rhetorius" (*CCAG* 7; 122, 9–10). Kalyāṇavarman (4, 38) ascribes the idea that the planets are strong when leaving the Sun to Yavanarāja (i.e., Sphujidhvaja), and pseudo-Pṛthuyaśas (3, 10–14) speaks only of Venus and Mercury; otherwise the Sanskrit texts are silent.

7) just risen. Western astrologers state that some planets are stronger "in the East"; those who limit this to masculine planets are pseudo-Serapio (*CCAG* 8, 4; 231, 16–23, which is copied by Rhetorius [44]), Porphyrius (53), and George of Antioch (*CCAG* 12; 219) (cf. also Ptolemy [I 6, 2], who is echoed by Hephaestio [I 2, 11]); those who limit it to the planets in the Sun's *αἷρεσις* are another passage in pseudo-Serapio (*CCAG* 8, 4; 230, 28–30), Antiochus (1, 1 in *CCAG* 8, 3; 112, 8–13), and Paulus Alexandrinus (6). Of course, the feminine planets and those in the Moon's *αἷρεσις* respectively are said to be strong in the West. An older theory makes the planets in the Sun's *αἷρεσις* strong above the horizon during the day and below it at night; see Valens (3, 5), pseudo-Serapio (*CCAG* 8, 4; 231, 16–23), Rhetorius (44), and the *Liber Hermetis* (3). The opposite is naturally supposed to be true of the planets in the Moon's *αἷρεσις*. Porphyrius (53), however, substitutes the masculine and feminine planets respectively for those belonging to the solar and lunar *αἱρέσεις*. Kalyāṇavarman (4, 38) attributes the *Yavanajātaka*'s theory to Yavanarāja, and no other Indian speaks of it.

8) masculine, neuter, and feminine planets respectively at the beginnings, middles and ends of the places. This theory is not to be met with in the surviving

Hellenistic astrological literature, but Kalyāṇavarman (4, 38, which is cited by Rudra on *Bṛhajjātaka* 2, 19) ascribes it to Yavanarāja; see also Guṇākara (2, 33) and Mantreśvara (4, 3). Pseudo-Pṛthuyaśas (3, 2–17; cf. Vaidyanātha [2, 61–67]) gives it in a much more elaborate form; a somewhat different tradition is found in Varāhamihira (*Bṛhajjātaka* 22, 6), Guṇākara (12, 14), and Vaidyanātha (2, 82).

86 gives another kālabala of the planets closely related to that already expounded in 1, 83:

morning: Mercury
mid-day: the Sun
end of the day: Saturn
first part of the night: the Moon
midnight: Venus
end of the night: Mars
always: Jupiter

This kālabala, though not found in any Greek text, is also known from Parāśara (*Uttarakhaṇḍa* 2, 15–16), Śrīpati (*Śrīpatipaddhati* 3, 13, which is quoted by Viṣṇuśarman on *Vidyāmādhavīya* 5, 25), Keśava (*Keśavapaddhati* 8), and Guṇākara (2, 29). Satya (cited by Kalyāṇavarman [4, 36]), however, makes Jupiter, the Sun, and Venus strong by day, Saturn, Mars, and the Moon by night; this is an effort to separate benefic planets from malefic ones. Satya is followed by Mīnarāja (2, 18), Varāhamihira (*Bṛhajjātaka* 2, 21 and *Laghujātaka* 2, 9), Parāśara (*Pūrvakhaṇḍa* 2, 26–27), Śrīpati (*Śrīpatipaddhati* 3, 9, which is quoted by Viṣṇuśarman on *Vidyāmādhavīya* 5, 25), Guṇākara (2, 30), Vidyāmādhava (5, 25), pseudo-Pṛthuyaśas (3, 2–16), Vaidyanātha (2, 36), and Mantreśvara (4, 1).

With 87 Sphujidhvaja reverts to the sthānabala which he has already touched on in 76; see also ch. 7 and 8, 1:

greatest strength: exaltation
medium strength: mūlatrikoṇa and own house
least strength: friend's house and aspected by benefics

This gradation is not found in Western astrological works; but there are such statements as that attributed to Serapio (*CCAG* 5, 3; 125): *χαίρουσιν οἱ ἀστέρες ἐν τόποις ἀγαθοποιῶν καὶ συναιρεσιωτῶν ὥσπερ καὶ ἰδιοτοποῦντες· τότε γὰρ* (i.e., in their own *τόποι* or vargas, roughly) *καὶ οἱ φθοροποιοὶ ἀγαθύνονται.* With this compare two passages in pseudo-Serapio (*CCAG* 8, 4; 230, 21–22 and 231, 13–15), as well as Porphyrius (53), Rhetorius (42), the *Liber Hermetis* (3), George of Antioch (*CCAG* 12; 219), and an anonymous text (*CCAG* 5, 3; 109, 19–20). In pseudo-Serapio (*CCAG* 8, 4; 227, 6–7) occurs another relevant passage, which is echoed in Ptolemy (I 23, 2 which equals Hephaestio [I 19, 2]), Antiochus (1, 14 in *CCAG* 8, 3; 114, 34–37), Porphyrius (25), and Rhetorius (43); I quote as an example from Antiochus: *ὡς δὲ ἐν λαμπήναις ἰδίαις ἀστέρες λέγονται εἶναι ἐπὰν οἴκῳ ἰδίῳ ἢ ὑψώματι ἢ ὁρίοις ὦσιν.*

This verse of the *Yavanajātaka* was incorporated by Kalyāṇavarman in his

Sārāvalī (5, 15). Other Indian astrologers, however, led by Satya (cited by Kalyāṇavarman [4, 35]), state only that the planets are strong in their exaltations, own houses, navāṃśas, mūlatrikoṇas, and friends' houses, or when aspected by benefic planets; see Mīnarāja (2, 16), Varāhamihira (*Bṛhajjātaka* 2, 19, which is quoted by Viṣṇuśarman on *Vidyāmādhavīya* 5, 26, and *Laghujātaka* 2, 7 and 11), Guṇākara (2, 33–34), Vidyāmādhava (5, 27), pseudo-Pṛthuyaśas (3, 1–16 and 20–29; cf. Vaidyanātha [2, 61–67]), and Vaidyanātha (2, 33).

88 lists the cardines in which the planets are strong (digbala):

ascendent (East): Jupiter and Mercury
mid-heaven (South): Mars and the Sun
descendent (West): Saturn
hypogee (North): Venus and the Moon

This does not agree with the lords of the directions in 1, 66–67.

In Hellenistic astrology one can only compare with this system the theories cited in the commentary on 1, 85; but among the Indians one can refer to Mīnarāja (2, 17), Varāhamihira (*Bṛhajjātaka* 2, 19, which is quoted by Viṣṇuśarman on *Vidyāmādhavīya* 5, 26, and *Laghujātaka* 2, 8), Parāśara (*Pūrvakhaṇḍa* 2, 25), Kalyāṇavarman (4, 35), Śrīpati (*Śrīpatipaddhati* 3, 6), Guṇākara (2, 28), Vidyāmādhava (5, 26), pseudo-Pṛthuyaśas (3, 30), Vaidyanātha (2, 35; cf. 2, 61–67), and Mantreśvara (4, 2).

89 divides the synodic month of 30 tithis into three equal parts. In the first, when the lunar crescent is waxing, the Moon's strength is medium; in the second, which extends from five tithis before full Moon to five tithis after, it is at its greatest; and in the third, when the crescent is waning, it is least. Kalyāṇavarman (5, 16) attributes this theory to Vṛddhayavana, by which he clearly means Sphujidhvaja rather than Mīnarāja; see also Pseudo-Pṛthuyaśas (3, 4).

With 91 compare 1, 82.

94–95. These verses refer to the order in which the planets rule their respective daśās in the native's life; see chapters 37–41. In my commentary on those chapters—and especially on 39, 6–7—the Greek methods of determining the order in which the planets rule their periods are discussed in more detail. Here it need only be noted that none of them relies solely on the categories used in this verse of the *Yavanajātaka*, though the priority of the planets in the cardines is sometimes a part of the method; see Valens (4, 7). Among Indian astrologers who repeat Sphujidhvaja may be mentioned Sayta (cited by Kalyāṇavarman [40, 3]), Mīnarāja (6, 23), Varāhamihira (*Bṛhajjātaka* 8, 1 and *Laghujātaka* 8, 3, which is quoted by Rudra on *Bṛhajjātaka* 8, 1), Śrīpati (*Śrīpatipaddhati* 7, 8), Guṇākara (10, 1), and pseudo-Pṛthuyaśas (8, 1).

96. The rule given in this verse presupposes the division of the native's life into four ages (childhood, youth, middle age, and old age); for the Greek antecedents of this theory see the commentary on 1, 48–53:

ascendent: childhood
mid-heaven: youth
descendent: middle age
hypogee: old age

If the lord of the birth (that is, the lord of the sign occupied by the Moon at birth), the lord of the ascendent, or Jupiter is strong and is in a cardine, it exercises its influence in the age indicated by that cardine.

One may compare with this a verse of Varāhamihira (*Bṛhajjātaka* 22, 5), which states that, if Jupiter, the lord of the birth, or the lord of the ascendent is in a cardine, this indicates happiness in the native's middle age; this is repeated by Kalyāṇavarman (5, 18), Guṇākara (26, 5), pseudo-Pṛthuyaśas (16, 14).

97. This verse states that the lord of the birth makes its influence felt at the time of birth under certain conditions; and these conditions are not unlike those enumerated by Firmicus (4, 19, 1): qui (i.e., dominus geniturae) si bene fuerit collocatus in his, in quibus gaudet signis vel in quibus exaltatur, vel in domiciliis suis, et conditionis suae genitura fuerit nec malivolarum nociva radiatione pulsatus nec benivolarum stellarum praesidio destitutus, omnia bona pro naturae suae qualitate decernit et integrum annorum numerum.

Firmicus gives four rules for determining which planet is the lord of the birth; the third is that of the Indians (4, 19, 2):

Quidam hac voluerunt geniturae dominum ratione colligere dicentes hunc esse geniturae dominum, qui in principalibus geniturae locis positus in signis suis aut in finibus suis fuisset inventus.

Alii vero a Sole et Luna geniturae dominum requirebant eum dicentes esse geniturae dominum, in cuius stellae finibus Sol et Luna fuissent inventi, id est Sol in diurna, Luna in nocturna genitura, et habet rationem.

Alii eum dixerunt esse dominum, qui [altitudinis] Lunae dominus fuisset inventus.

Alii vero hunc esse dixerunt dominum, cuiuscumque signum post natum hominem Luna relicto eo signo, in quo est, secundo loco fuerit ingressa.

The importance of the sign occupied by the Moon at birth is due to the common theory that it was the ascendent at conception (see A. Sachs, *JCS* 6, 1952, 59; Petosiris [fr. 14 Riess], Valens [1, 23–24; 3, 13; and cf. 9, 14], Antigonus [cited by Hephaestio (II 1, 11)], Porphyrius [38], and Hephaestio [II 1, 4]); this identification is opposed by Anubio (cited by Hephaestio [II 2, 11–18]) and Ptolemy (III 2). Firmicus' fourth rule, designating that planet as lord of the birth which is the lord of the sign following that occupied by the Moon at birth, is related to the instructions to look at the Moon on the third day (cf. Bouché-Leclercq, p. 487, n. 2) given by Dorotheus (I 12, which equals Hephaestio [II 24, 11]), Manetho (3, 108–111), Valens (1, 15), Firmicus (3, 14, 10 and 4, 1, 7), Rhetorius (54 [cf. *Liber Hermetis* 16] and 81), John Lydus (*De mensibus* 4, 26), and "Achmat" (3, 6).

Among Indians Sphujidhvaja's rule is found again in pseudo-Pṛthuyaśas (8, 3) and Puñjarāja (10, 4).

98. Compare Kalyāṇavarman (40, 6–7); see *Yavanajātaka* 39, 8–9.

99. The theory given in this verse, which is referred to by Utpala (on *Bṛhajjātaka* 22, 5), is that the planets have their greatest influences at the beginnings, middles, or ends of their periods depending on whether they are respectively in signs which rise head-first, both ways, or backwards; cf. 1, 63. These categories, as has been noted previously, are not found in Greek works.

But Sphujidhvaja's theory is repeated by Gārgi (quoted by Utpala on *Bṛhajjātaka* 22, 5 and by Rudra on *Bṛhajjātaka* 20, 5), Varāhamihira (*Bṛhajjātaka* 22, 5), Kalyāṇavarman (40, 75), and Guṇākara (26, 5).

100. Here Sphujidhvaja states a special case for those planets in the ascendent or in the sign occupied by the Moon.

101. The vargottamāṃśas are defined in 1, 61; for their effects when they are in the ascendent, see Varāhamihira (*Bṛhajjātaka* 21, 7 and 22, 4).

102. The upacaya places are defined in 1, 57; with this verse compare Varāhamihira (*Bṛhajjātaka* 13, 9), Kalyāṇavarman (13, 32), and Guṇākara (25, 10 and 26, 3).

103. The contents of this verse are stated somewhat differently by Varāhamihira (*Bṛhajjātaka* 13, 1), Parāśara (*Pūrvakhaṇḍa* 22, 44), Kalyāṇavarman (13, 30), Guṇākara (17, 1), and pseudo-Pṛthuyaśas (19, 7).

104. The third place, of course, as the text indicates, is the place of brothers. The friendships of the planets are described in the following verses.

105–108. These four verses give the rules for determining the temporary and natural friendships of the planets; manuscript N adds after 108: *Yavanajātake mitrāmitravidhiḥ.*

105–106 establish the method of deciding which are a planet's temporary or "base" friends and enemies; they are those which at any particular time happen to be in the following places from the planet's mūlatrikoṇa (for these see 1, 62):

mūlatrikoṇa: enemy	seventh: enemy
second: friend	eighth: enemy
third: enemy	ninth: friend
fourth: friend	tenth: enemy
fifth: friend	eleventh: enemy
sixth: enemy	twelfth: friend

Satya (quoted by Utpala on *Bṛhajjātaka* 2, 15) gives virtually the same rule, only changing the enmity of a planet in the eighth place to friendship in order to equalize the odds; however, instead of using this rule to determine temporal friends, by specifying the lords of the signs he utilizes it to establish natural friends, enemies, and neutrals:

	friends	enemies	neutrals
the Sun	Jupiter Mars the Moon	Saturn Venus	Mercury
the Moon	the Sun Mercury		Saturn Jupiter Mars Venus
Mars	Jupiter the Sun the Moon	Mercury	Saturn Venus

	friends	enemies	neutrals
Mercury	the Sun Venus	the Moon	Saturn Jupiter Mars
Jupiter	Mars the Sun the Moon	Venus Mercury	Saturn
Venus	Saturn Mercury	the Sun the Moon	Jupiter Mars
Saturn	Venus Mercury	Mars the Sun the Moon	Jupiter

The derivation of these natural relationships is easily illustrated by the following series of tables; two friendly signs are required to make a friend, two hostile signs an enemy (except in the cases of the luminaries):

the Sun (mūlatrikoṇa Leo, exaltation Aries):

Leo: Sun: enemy (1)	Cancer: Moon: friend (12)
Virgo: Mercury: friend (2)	Gemini: Mercury: enemy (11)
Libra: Venus: enemy (3)	Taurus: Venus: enemy (10)
Scorpio: Mars: friend (4)	Aries: Mars: friend (9; exaltation)
Sagittarius: Jupiter: friend (5)	Pisces: Jupiter: friend (8)
Capricorn: Saturn: enemy (6)	Aquarius: Saturn: enemy (7)

the Moon (mūlatrikoṇa Taurus, exaltation Taurus):

Leo: Sun: friend (4)	Cancer: Moon: enemy (3)
Virgo: Mercury: friend (5)	Gemini: Mercury: friend (2)
Libra: Venus: enemy (6)	Taurus: Venus: friend (1; exaltation)
Scorpio: Mars: enemy (7)	Aries: Mars: friend (12)
Sagittarius: Jupiter: friend (8)	Pisces: Jupiter: enemy (11)
Capricorn: Saturn: friend (9)	Aquarius: Saturn: enemy (10)

Mars (mūlatrikoṇa Aries, exaltation Capricorn):

Leo: Sun: friend (5)	Cancer: Moon: friend (4)
Virgo: Mercury: enemy (6)	Gemini: Mercury: enemy (3)
Libra: Venus: enemy (7)	Taurus: Venus: friend (2)
Scorpio: Mars: friend (8)	Aries: Mars: enemy (1)
Sagittarius: Jupiter: friend (9)	Pisces: Jupiter: friend (12)
Capricorn: Saturn: friend (10; exaltation)	Aquarius: Saturn: enemy (11)

Mercury (mūlatrikoṇa Virgo, exaltation Virgo):

Leo: Sun: friend (12)	Cancer: Moon: enemy (11)
Virgo: Mercury: friend (1; exaltation)	Gemini: Mercury: enemy (10)
Libra: Venus: friend (2)	Taurus: Venus: friend (9)

Scorpio: Mars: enemy (3)
Sagittarius: Jupiter: friend (4)
Capricorn: Saturn: friend (5)
Aries: Mars: friend (8)
Pisces: Jupiter: enemy (7)
Aquarius: Saturn: enemy (6)

Jupiter (mūlatrikoṇa Sagittarius, exaltation Cancer):
Leo: Sun: friend (9)
Virgo: Mercury: enemy (10)
Libra: Venus: enemy (11)
Scorpio: Mars: friend (12)
Sagittarius: Jupiter: enemy (1)
Capricorn: Saturn: friend (2)
Cancer: Moon: friend (8; exaltation)
Gemini: Mercury: enemy (7)
Taurus: Venus: enemy (6)
Aries: Mars: friend (5)
Pisces: Jupiter: friend (4)
Aquarius: Saturn: enemy (3)

Venus (mūlatrikoṇa Libra, exaltation Pisces):
Leo: Sun: enemy (11)
Virgo: Mercury: friend (12)
Libra: Venus: enemy (1)
Scorpio: Mars: friend (2)
Sagittarius: Jupiter: enemy (3)
Capricorn: Saturn: friend (4)
Cancer: Moon: enemy (10)
Gemini: Mercury: friend (9)
Taurus: Venus: friend (8)
Aries: Mars: enemy (7)
Pisces: Jupiter: friend (6; exaltation)
Aquarius: Saturn: friend (5)

Saturn (mūlatrikoṇa Aquarius, exaltation Libra):
Leo: Sun: enemy (7)
Virgo: Mercury: friend (8)
Libra: Venus: friend (9; exaltation)
Scorpio: Mars: enemy (10)
Sagittarius: Jupiter: enemy (11)
Capricorn: Saturn: friend (12)
Cancer: Moon: enemy (6)
Gemini: Mercury: friend (5)
Taurus: Venus: friend (4)
Aries: Mars: enemy (3)
Pisces: Jupiter: friend (2)
Aquarius: Saturn: enemy (1)

Satya's natural friendship is repeated by Mīnarāja (2, 19–23), Varāhamihira (*Bṛhajjātaka* 2, 15–17; 2, 16–17 equal *Laghujātaka* 2, 15–16, and are quoted by Viṣṇuśarman on *Vidyāmādhavīya* 1, 28 and by Śivarāja in *Jyotirnibandha*, pp. 142–143; Śivarāja ascribes them to Satya), Parāśara (*Pūrvakhaṇḍa* 2, 53–56), Kalyāṇavarman (4, 28–29), Guṇākara (2, 19–21), Vidyāmādhava (1, 28), pseudo-Pṛthuyaśas (2, 9–10), Vaidyanātha (2, 42–45), Mantreśvara (2, 21–22), and Puñjarāja (2, 19–22). Kṛṣṇa (quoted by Rudra on *Bṛhajjātaka* 2, 15–17), however, takes Satya's verse to refer to temporary rather than natural friendship.

Satya's actual rule for determining temporary friendship, however, seems to be to call any planet in the second, third, fourth, tenth, eleventh, or twelfth place from another planet that planet's temporary friend. This rule is found in Mīnarāja (2, 23), Varāhamihira (*Bṛhajjātaka* 2, 18, which is quoted by Viṣṇuśarman on *Vidyāmādhavīya* 1, 29, and *Laghujātaka* 2, 16–18, of which 16d is quoted by Utpala on *Bṛhajjātaka* 2, 18), Parāśara (*Pūrvakhaṇḍa* 2, 57–58), Kalyāṇavarman (4, 30–31), Guṇākara (2, 20 and 22), Vidyāmādhava (1, 29), pseudo-Pṛthuyaśas (2, 11), Vaidyanātha (2, 41), Mantreśvara (2, 23), and Puñjarāja (2, 23–24).

107–108 give Sphujidhvaja's natural friendship:

	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
Saturn		friend			friend	friend	
Jupiter	friend			friend	friend	friend	friend
Mars					friend	friend	
Sun		friend					
Venus	friend	friend	friend			friend	
Mercury	friend	friend	friend		friend		friend
Moon		friend				friend	

Here, it will be noted, all the friendships are mutual, as is demanded by 1, 104. This system is ascribed to "others" by Varāhamihira (*Bṛhajjātaka* 2, 15 and *Laghujātaka* 2, 14), who is followed by Guṇākara (2, 18); it is also found in the *Yavanasaṃhitā* (quoted in *Jyotirnibandha*, p. 142).

109. The benefic or malefic natures ascribed to the planets in this verse are not exactly paralleled in Western sources; but the only difference in the tradition traced back to the ancients (Petosiris and Nechepso) by Ptolemy (I 5, 1–2, which equals Hephaestio [I 2, 9]; cf. I 21, 24–26) and repeated by Julianus Laodicensis (*CCAG* 4; 152) is that the Sun, like Mercury, is considered to be neutral; Sextus Empiricus (*Adv. math.* 5, 29) and Paulus Alexandrinus (6) also subscribe to the same tradition, but say nothing of the natures of the luminaries. Rhetorius (2) disagrees with Sphujidhvaja to the extent of making the Sun benefic. In the Hermetic *'Ιατρομαθηματικά*, Saturn and Mars are malefic, Jupiter and Venus benefic, and the natures of the rest depend on their associates. Dorotheus of Sidon (fr. 3 Stegemann) states the same thing, though he also postulates (fr. 4 Stegemann) a theory of flux depending on the planets' relationships to each other and to the horizon, a theory which is repeated by Sextus Empiricus (*Adv. math.* 5, 30), Plotinus (*Enn.* 2, 3, 5), "Palchus" (quoting Julianus in *CCAG* 4; 105), Rhetorius (*CCAG* 1; 146 and 5, 3; 124), and Theodore Prodromus (489–509). It seems that Balbillus (*CCAG* 8, 3; 104) taught that the potential *ἀφέται*—Saturn, Mars, the Sun, and the Moon—are malefic, Jupiter and Venus benefic, and Mercury neutral.

It was undoubtedly Satya who added the new Moon to Sphujidhvaja's list of malefic planets, as this is found in Mīnarāja (2, 12), Varāhamihira (*Bṛhajjātaka* 2, 5, which is quoted by Viṣṇuśarman on *Vidyāmādhavīya* 1, 19, and *Laghujātaka* 2, 4), Kalyāṇavarman (4, 9), Guṇākara (2, 3), and Mantreśvara (2, 27); Mantreśvara also makes the two lunar nodes malefic. Vasiṣṭha, however, makes Mercury benefic, and he is followed by Vidyāmādhava (1, 19) and pseudo-Pṛthuyaśas (2, 17–18), though all three include the lunar nodes among the malefic planets; the nodes are omitted, but the goodness of Mercury still recognized by the *Skandahorā* and by some authorities mentioned by Bhāradvāja (quoted by Viṣṇuśarman on *Vidyāmādhavīya* 1, 19), though Bhāradvāja himself follows Sphujidhvaja in keeping the Moon at all times among the benefic

planets. Mercury, it may be noted, is sometimes called benefic (saumya), because one of its designations is saumya ("the son of Soma, the Moon"). Finally, Rāhu and Ketu are consigned to the ranks of the wicked, and both Mercury and the Moon preserve their ambiguous natures in an anonymous verse (cited in *Jyotirnibandha*, p. 273) and in Vaidyanātha (2, 8–9).

111. The elements over which the planets exercise control according to Sphujidhvaja are:

Saturn: wind
Jupiter: air
Mars: fire
Venus: water
Mercury: earth

Their order is clearly determined by their presumed natural positions with respect to the center of this world.

In the astrological literature of the West, one does not find the elements themselves, but their attributes instead connected with the planets; see Ptolemy (I 4, 1–7 which is utilized by Hephaestio [I 2, 2–8] and "Rhetorius" [*CCAG* 7; 119–122] and by Abū Ma^c^shar [*Μυστήρια* 3, 14 in *CCAG* 5, 1; 154–155]), Julianus Laodicensis (*CCAG* 1; 134–137), "Rhetorius" (*CCAG* 7; 213–224), "Achmat" (1, 10 in *CCAG* 5, 4; 169–170), Abū Ma^c^shar (*Μυστήρια* 3, 50–56 in *CCAG* 11, 1; 178–184), Theodore Prodromus, John Camaterus (*De zodiaco* 170–179), George of Antioch (*CCAG* 12; 223–228), and an anonymous treatise (*CCAG* 11, 2; 119–123). From these sources one can construct the following system:

Saturn: dry and cold: earth
Jupiter: wet and hot: air
Mars: dry and hot: fire
the Sun: dry and hot: fire
Venus: wet: water
[Mercury: changeable]
the Moon: wet and cold: water

In this scheme, the elements of Jupiter, Mars, and Venus correspond to those given by Sphujidhvaja; and it should be noted that those for the Sun and the Moon are the same as are found in a verse of the *Sūryasiddhānta* which is soon to be cited and in a list of the gods of the planets in the *Yavanajātaka* (77, 1).

Late speculation on the ascent of the soul through the spheres of heaven, however, produced a new theory (F. Cumont, *After Life in Roman Paganism*, New York 1922, repr. New York 1959, p. 187) which is expounded by Macrobius (*In Somn. Scipionis* 1, 11, 8): supra haec rursum totidem numero sed naturae purioris elementa, ut sit Luna pro terra, quam aetheriam terram a physicis diximus nominatam, aqua sit sphaera Mercurii, aer Veneris, ignis in Sole, tertius vero elementorum ordo ita ad nos conversus habeatur, ut terram

ultimam faciat, et ceteris in medium redactis in terras desinat tam ima quam summa postremitas: igitur sphaera Martia ignis habeatur, aer Iovis, Saturni aqua, terra vero in qua Elysios esse campos puris animis deputatos antiquitas nobis intellegendum reliquit. See also Proclus (*In Tim.* 32B, vol. 2, p. 48 Diehl).

Sphujidhvaja's scheme of assimilating the five elements to the five star-planets is repeated by Varāhamihira (*Bṛhajjātaka* 2, 6), Parāśara (*Pūrvakhaṇḍa* 2, 10), Kalyāṇavarman (4, 14), Guṇākara (2, 39), pseudo-Pṛthuyaśas (16, 23), and Vaidyanātha (2, 27). The Sun and the Moon are included as controlling respectively fire and water by the *Sūryasiddhānta* (12, 24, which is quoted by Viṣṇuśarman on *Vidyāmādhavīya* [1, 19] and Mantraśvara [2, 27]).

112. In this verse are given certain associations between the planets and psychological factors; with them must be considered those given in 1, 122:

	112	122
Saturn	ignorance	old age
Jupiter	knowledge	happiness
Mars	truthfulness	strength
the Sun	life	activity
Venus	love	sexual intercourse
Mercury	speech	intelligence
the Moon	mind	status

The oldest surviving Greek text which can be compared with these lists is a passage from Teucer of Babylon (*CCAG* 9, 2; 181; cf. Parāśara [*Pūrvakhaṇḍa* 8, 40–46]); *ὁ μὲν Ἥλιος τὸν περὶ ψυχῆς λόγον σημαίνει, ἡ δὲ Σελήνη τὸν περὶ τοῦ σώματος, Κρόνος δὲ τὰς κτήσεις, Ζεὺς δὲ τὰ χρηματικὰ καὶ Ἄρης τὰ περὶ στρατείας, Ἀφροδίτη δὲ τὰ περὶ ὀρέξεως καὶ κοινωνίας, Ἑρμῆς δὲ τρόπον καὶ ἦθος καὶ λόγον.*

But even closer to the *Yavanajātaka*'s is Valens' first list (1, 1; cf. *CCAG* 2; 159–180):

Saturn: *πένθη*
Jupiter: *ἐπιθυμία, γνώσεις*
Mars: *βίαι*
the Sun: *ψυχικῆς αἰσθήσεως ὄργανον*
Venus: *ἐπιθυμία, ἔρως*
Mercury: *παιδεία, γράμματα*
the Moon: *ζωή, σῶμα*

At the end of this same chapter Valens gives another list which also coincides in part with Sphujidhvaja's: *Σελήνη μὲν προνοίας, Ἥλιος δὲ αὐγῆς, ἀγνοίας δὲ καὶ ἀνάγκης Κρόνος, δόξης δὲ καὶ στεμμάτων καὶ προθυμίας Ζεὺς κύριος καθέστηκεν, πράξεως δὲ καὶ μόχθου ὁ τοῦ Ἄρεως, ἔρωτος δὲ καὶ ἐπιθυμίας καὶ κάλλους ὁ τῆς Ἀφροδίτης, νόμου δὲ καὶ συνηθείας καὶ πίστεως ὁ τοῦ Ἑρμοῦ.*

Similar lists are given by Antiochus (*CCAG* 7; 127, which is from 1, 1 of his *Introductio*; see *CCAG* 8, 3; 111–112), who is copied by Porphyrius (45; cf. also Theodore Prodromus); by Servius (*In Aen.* 11, 51), who is copied, with minor changes, by Isidore of Seville (*Etymologiae* 5, 30, 8 and *De natura rerum* 3, 4) and Beda (*De temp.* 4 and *De temp. rat.* 8; cf. *Myth. Vat.* 3, 9, 7); and, under the influence of a planetary physiology, by the author of the *Hermippus* (1, 13). A somewhat different list is given in a short poem *De sphaera* (E. Maass, *Comm. in Aratum rel.*, pp. 171–172; Stobaeus, *Ecl.* 1, 5, 14; W. Scott, *Hermetica*, vol. 1, p. 530; Dieterich, *Abraxas*, p. 45 fn.; and Cougny, *Anthologia Graeca*, vol. 3, p. 315; cf. *CCAG* 8, 1; 265):

> *δάκρυ μέν ἐστι Κρόνος, Ζεὺς δὴ γένεσις, λόγος Ἑρμῆς,*
> *θυμὸς Ἄρης, Μήνη δ' ἄρ' ὕπνος, Κυθέρεια δ' ὄρεξις,*
> *Ἠέλιος δὲ γέλως.*

Macrobius (*In Somnium Scipionis* 1, 12, 4), however, presents the theory modified in such a way that it fits in with a seven-fold division of the functions of the mind: in Saturni ratiocinationem et intelligentiam, quod *λογιστικόν* et *θεωρετικόν* vocant: in Iovis vim agendi, quod *πρακτικόν* dicitur: in Martis animositatis ardorem, quod *θυμικόν* nuncupatur: in Solis sentiendi opinandique naturam, quod *αἰσθητικόν* et *φανταστικόν* appellant: desiderii vero motum, quod *ἐπιθυμητικόν* vocatur, in Veneris: pronuntiandi et interpretandi quae sentiat, quod *ἑρμηνευτικόν* dicitur, in orbe Mercurii: *φυτικόν* vero, id est naturam plantandi et augendi corpora, in ingressu globi lunaris exercet. Macrobius was copied in 1474 by Constantine Lascaris (*CCAG* 11, 2; 135), perhaps using the translation by Maximus Planudes. The general theory of the applicability of these doctrines is set forth by Proclus (*In Tim.* 22C; vol. 1, pp. 110–111 Diehl).

The contents of 112 and 122 were combined by Varāhamihira (*Bṛhajjātaka* 2, 1 and *Laghujātaka* 2, 1, which equals *Sārāvalī* 4, 1) and many other Indian astrologers: see Parāśara (*Pūrvakhaṇḍa* 2, 2–3), Guṇākara (2, 1), an anonymous author (quoted in *Jyotirnibandha*, p. 273), and Vaidyanātha (2, 1); more similar to the long Greek lists is a passage in pseudo-Pṛthuyaśas (17, 18–21). Mantreśvara (2, 26), however, associates with the planets the five senses according to Sāṅkhya; their relations to the five mahābhūtāni is obvious:

Saturn: touch (wind)
Jupiter: sound (air)
Mars: sight (fire)
Sun: soul
Venus: taste (water)
Mercury: smell (earth)
Moon: body

113. The three classical doṣas of Indian medicine—phlegm, bile, and wind—are here related to the planets:

Saturn: wind
Jupiter: phlegm and wind

Mars: bile
the Sun: bile and phlegm
Venus: phlegm
Mercury: wind mixed with others
the Moon: phlegm and wind

By "wind mixed with the quality of its position" is meant wind plus any other doṣa indicated by Mercury's position relative to the other planets.

In the West, of course, the four humors—blood, yellow bile, black bile, and phlegm—are associated with the four elements—air, fire, earth, and water; this should produce:

Saturn: black bile
Jupiter: blood
Mars: yellow bile
the Sun: yellow bile
Venus: phlegm
Mercury: changeable
the Moon: phlegm

In fact, however, in Teucer of Babylon (Valens [1, 1] and "Rhetorius" [*CCAG* 7; 213–224]) one finds Saturn associated with phlegm and Mars with bile and blood. But Abū Maʿshar (*Μυστήρια* 3, 50–56) connects Saturn with black bile, Mars with yellow bile, Venus with phlegm, and the Moon with phlegm, while an anonymous text translated from Arabic (*CCAG* 7; 95–99) refers black bile to Saturn, blood to Jupiter, yellow bile to Mars, and phlegm to Venus.

The normal Indian system, probably due to Satya, disagrees with Sphujidhvaja's in that only phlegm is associated with Jupiter, only bile with the Sun, and both phlegm and wind with Venus; see Varāhamihira (*Bṛhajjātaka* 2, 8–11 and *Laghujātaka* 2, 19–25, which is quoted by Viṣṇuśarman on *Vidyāmādhavīya* 1, 47), Parāśara (*Pūrvakhaṇḍa* 2, 13–19), Kalyāṇavarman (4, 21–27; 4, 23, 25, and 26 are cited by Rudra on *Bṛhajjātaka* 2, 9 and 10), Guṇākara (2, 9–15), an anonymous author (quoted in *Jyotirnibandha*, p. 273), pseudo-Pṛthuyaśas (2, 24–30; see also 2, 19–20), and Mantreśvara (2, 8–14).

114. This verse relates the planets to the three guṇas of Indian philosophy:

Saturn: tamas
Jupiter: sattva
Mars: sattva
the Sun: sattva
Venus: rajas
Mercury: changeable
the Moon: rajas

This arrangement is clearly connected with the colors and sexes of the planets: Jupiter, Mars, and the Sun, which are yellow or red and are all masculine, form the sattva-group; Venus and the Moon, which are white and feminine, the rajas-group; and Saturn, which is black and neuter, the tamas-group.

Satya (quoted by Utpala on *Bṛhajjātaka* 2, 7), however, has changed this so that the guṇas correspond more closely to the characters of the planets:

Saturn: tamas
Jupiter: sattva
Mars: tamas
the Sun: sattva
Venus: rajas
Mercury: rajas
the Moon: sattva

This is repeated by Mīnarāja (2, 32), Varāhamihira (*Bṛhajjātaka* 2, 7 and *Laghujātaka* 4, 2), Parāśara (*Pūrvakhaṇḍa* 2, 12; somewhat confused), Kalyāṇavarman (4, 21–27), Guṇākara (2, 40), an anonymous verse (quoted in *Jyotirnibandha*, p. 273), Vaidyanātha (2, 26), and Mantreśvara (2, 24). Pseudo-Pṛthuyaśas (2, 18–19) adds that Rāhu is tāmasika.

115. The sexes governed by the planets are here enumerated; it must be remembered that the planets themselves are all masculine:

Saturn: neuter
Jupiter: masculine
Mars: masculine
the Sun: masculine
Venus: feminine
Mercury: neuter
the Moon: feminine

In all respects save the sex of Saturn (which is masculine) Sphujidhvaja agrees with the normal Greek doctrine as given by Ptolemy (I 6, 1, which equals Hephaestio [I 2, 10]), and Rhetorius (1); but Mercury is said to be feminine by Porphyrius (53), and the sexes of the planets were generally considered to change according to their positions, as is stated by Ptolemy (III 7, 2). It seems, perhaps, odd that Saturn has become neuter in the *Yavanajātaka*; but he went even further and became feminine in Dorotheus of Sidon (I 10).

Sphujidhvaja is followed by Mīnarāja (2, 13), Varāhamihira (*Bṛhajjātaka* 2, 6 and *Laghujātaka* 2, 5), Parāśara (*Pūrvakhaṇḍa* 2, 9), Kalyāṇavarman (4, 14), Nārada (quoted by Viṣṇuśarman on *Vidyāmādhavīya* 1, 47), Śrīpati (quoted in *Jyotirnibandha*, p. 36), Guṇākara (2, 6), Vidyāmādhava (1, 47), an unknown author (cited in *Jyotirnibandha*, p. 273), and Vaidyanātha (2, 27); but pseudo-Pṛthuyaśas (2, 15–16) in an attempt to attain symmetry, adds Rāhu to the feminine planets and Ketu to the neuters.

116. Compare 60, 32–33. The planets are here described as members of a royal court, whose positions depend not only on their natures, but on the order of their houses as well:

Leo: the Sun: king | queen: the Moon: Cancer
Virgo: Mercury: prince: Gemini
Libra: Venus: advisor: Taurus

Scorpio: Mars: general: Aries
Sagittarius: Jupiter: advisor: Pisces
Capricorn: Saturn: slave: Aquarius

It must be remembered, of course, that Bhṛgu (Venus) and Bṛhaspati (Jupiter) are in ancient Indian mythology the instructors respectively of the Asuras and the Devas.

But most of these identifications are of Greek origin (but cf. the exaggerated Easternism of H. P. L'Orange, *Studies on the Iconography of Cosmic Kingship in the Ancient World*, Oslo 1953). The "Egyptians" (Petosiris and Nechepso), according to Sextus Empiricus (*Adv. math.* 5, 31), likened the Sun to a king, the Moon to his queen, and the five planets to their attendants. And from among the multitude of things associated with each of the planets by Teucer (Valens [1, 1] and "Rhetorius" [*CCAG* 7; 213–224]) one can point to the following:

Saturn: *δεσμά*
Jupiter: *γνώσεις, οἰκονομία, ἀρχαὶ πολιτείας, δόξαι*
Mars: *ἀρχαὶ στρατείας, πολεμάρχαι, στρατιωτικαὶ ἔφοδοι*
the Sun: *βασιλεία, ἡγεμονία, δεσπότης*
Venus: *δόξαι περιτταί, εὐφροσύναι*
Mercury: *παιδεία, νεότης*
the Moon: *βασίλισσα, δέσποινα*

See also George of Antioch (*CCAG* 12; 223–228), where, however, the Moon is demoted to nuntia regum. A strange aberration from this tradition is found in Julianus Laodicensis (*CCAG* 4; 152): *ὁ μὲν Κρόνος ποιεῖ αὐτοκράτορας, ὁ δὲ Ζεὺς κατακριτάς, Ἄρης στρατοπεδάρχας, Ἥλιος ἀράφους, Ἀφροδίτη ἐνθέους, Ἑρμῆς ἀρχιμύστας.*

The *Yavanajātaka* is followed by Varāhamihira (*Bṛhajjātaka* 2, 1 and *Laghujātaka* 2, 3), Parāśara (*Pūrvakhaṇḍa* 2, 4–5), Kalyāṇavarman (4, 7), Guṇākara (2, 1), the *Sūryajātaka*, and Vaidyanātha (2, 2).

117–118. These verses proclaim the planets to be lords of the four Indian castes:

Saturn: Śūdras
Jupiter: Brāhmaṇas
Mars: Kṣatriyas
the Sun: Kṣatriyas
Venus: Brāhmaṇas
Mercury: Vaiśyas
the Moon: Vaiśyas

Sphujidhvaja ignores the filial relationship of Saturn to the Sun. This arrangement, based largely (the exceptions are Mercury and the Moon) on the royal

court described in 1, 116, is found also in Mīnarāja (2, 15), Parāśara (*Pūrvakhaṇḍa* 2, 11), and Kṛṣṇa (quoted by Rudra on *Bṛhajjātaka* 2, 7). But Satya (quoted by Utpala on *Bṛhajjātaka* 2, 7) alters it slightly, making Saturn the lord of Outcastes, and Mercury the lord of Śūdras; Satya is followed by Varāhamihira (*Bṛhajjātaka* 2, 7 and *Laghujātaka* 2, 6), Kalyāṇavarman (4, 14), Śrīpati (quoted in *Jyotirnibandha*, p. 36), Guṇākara (2, 5), Vidyāmādhava (1, 46), Vaidyanātha (2, 26), and Mantreśvara (2, 24). Pseudo-Pṛthuyaśas (2, 16–17) adds that Rāhu is lord of the lowest castes.

120. The colors associated with the planets by Sphujidhvaja are:

Saturn: black
Jupiter: yellow
Mars: red
the Sun: coppery
Venus: white
Mercury: green
the Moon: silvery

It is certainly true that the colors of the planets were used as omina by the Babylonians (see, e.g., J. Schaumberger, *Sternkunde und Sterndienst in Babel von F. X. Kugler, 3. Ergänzungsheft zum ersten und zweiten Buch*, Münster 1935, pp. 282–318 passim, and P. F. Gössmann, *Planetarium Babylonicum*, *Sümerisches Lexikon* 4, 2, Rom 1950, under each planet), and with this practice is probably connected a passage in Plato (*Republic* 10, 616E–617A), which is discussed by J. Bidez in an appendix to his *Eos ou Platon et l'orient*, Bruxelles 1945) which mentions the colors and brilliancies of the planets; see also Pliny (*N.H.* 2, 79). But there is no clear evidence to link the seven colored stories of the ziggurat of Ezida dedicated to Nabū at Borsippa (Roscher, *Lexikon der . . . Mythologie*, vol. 3, Leipzig 1897–1909, cols. 2531–2532; cf. *British Museum. A Guide to the Babylonian and Assyrian Antiquities*, 3rd ed., London 1922, pp. 91–92, no. 160) or the seven painted walls encircling the palace of the Median kings at Ecbatana according to Herodotus (1, 98; on this motif in the Orient see I. Scheftelowitz, *Die Entstehung der manichäischen Religion und des Erlösungsmysteriums*, Giessen 1922, p. 5, fn. 4) with the seven planets. A Babylonian origin of the earliest Greek lists of planetary colors, therefore, is probable, but difficult to prove.

But there is little consistency among the Western sources, and this is only to be expected in a matter as subjective as color; all of the *Yavanajātaka*'s colors, however, are found somewhere. But Valens (1, 1), Porphyrius (46), "Rhetorius" (*CCAG* 7; 213–224), "Achmat" (1, 10), and George of Antioch (*CCAG* 12; 223–228), for instance, all make the Moon green, while "Palchus" (54 in *CCAG* 5, 1; 180–183) would have it blue, and another text (*CCAG* 10; 97) implies that it is red; only Constantine Manasses (*Comp. chron.* 116–121) agrees with Sphujidhvaja in making it white. Similar disagreement exists with regard to the other planets; I tabulate the material below:

	Plato (*Rep.* 10, 616E–617A)	Pliny (*N.H.* 2, 79)
Saturn	ξανθότερον	candidus
Jupiter	λευκόν	clarus
Mars	ὑπέρυθρον	igneus
Sun	λαμπρότατον	ardens, radians
Venus	λευκότατον	candens, refulgens
Mercury	ξανθότερον	radians
Moon	(light from Sun)	blandus

	Teucer (Valens [1, 1] and "Rhetorius" [*CCAG* 7; 213–224])	Porphyrius (46)
Saturn	καστορίζων	καστορίζων
Jupiter	φαιὸς καὶ μᾶλλον λευκός	γαλαΐζων καὶ ἐπὶ τὸ λευκὸν ῥέπων μικρόν
Mars	ἐρυθρός	πύρινος, φλόγινος
the Sun	κίτρινος	χρυσοκίτρινος
Venus	λευκή	λευκή
Mercury	βένετος	κυανός
the Moon	πράσινος	πράσινος

	"Achmat" (1, 10)	*CCAG* 7; 95–98
Saturn	μέλας	ὠχρότης
Jupiter	λευκός	λευκὸν χρῶμα τὸ ῥέπον ἐπὶ τὸ ὠχρότερον
Mars	κόκκινος	———
the Sun	κίτρινος	κίτρινον
Venus	μαργαρώδης	———
Mercury	τοῦ λαζαρίου	———
the Moon	πράσινος	———

	Ptolemy (II 10, 2; copied by Hephaestio [I 24, 2] and John Lydus [*De ost.* 9a])	"Palchus" (54)
Saturn	μέλανα ἢ ὑπόχλωρα	μαῦρος
Jupiter	λευκά	κρόκινος
Mars	ὑπόκιρρα	σιτόχροος
the Sun	———	ἐρυθρός
Venus	ξανθά	ἐρυθρά
Mercury	ποικίλα	πράσινος
the Moon	———	ὑποβενετίζων οἷον τὸ λαζουρόν

	George of Antioch (*CCAG* 12; 223–228)	*CCAG* 10; 97
Saturn	nigra	μαυροφόρος
Jupiter	caerulea	βενετοφόρος
Mars	rubea	ἡ σταλὴ βενέτη
the Sun	mane rubeus, media die candidus, vespere caeruleus	κοκκινοφόρος
Venus	alba	πρασινοφόρος
Mercury	viridis	κιτρινοφόρος
the Moon	viridis	κοκκινοφόρος

Sphujidhvaja's planetary colors are repeated by Mīnarāja (2, 8), Varāhamihira (*Bṛhajjātaka* 2, 5, which is quoted by Viṣṇuśarman on *Vidyāmādhavīya* 1, 47), Kalyāṇavarman (4, 12), Guṇākara (2, 2), the *Sūryajātaka*, and Vaidyanātha (2, 19).

121. This verse connects the planets with the members of a human family:

Saturn: slave
Jupiter: relative
Mars: brother
the Sun: father
Venus: wife
Mercury: son
the Moon: mother

That the Sun represents the father, the Moon the mother (see also 5, 1) was a common conception in the West; it is found, for instance, in Dorotheus (I 12 and fr. 28 Stegemann) and P Mich 3, 149 (col. 9, lines 29–31).

The system as a whole is in part parallel to that in a passage in Valens (1, 1), presumably derived from Teucer:

Saturn: ———
Jupiter: τέκνωσις
Mars: ———
the Sun: πάτηρ
Venus: μήτηρ, τροφός
Mercury: ἀδελφοὶ καὶ τέκνα νεώτερα
the Moon: μήτηρ

To this "Rhetorius" (*CCAG* 7; 213–224) adds material on brothers and sisters derived from Dorotheus (I 21 and fr. 31b Stegemann):

Saturn: πάτηρ, μείζονες ἀδελφοί
Jupiter: τέκνωσις
Mars: μέσοι ἀδελφοί
the Sun: πάτηρ, ἀδελφὸς μείζων
Venus: μήτηρ, μικρότεραι ἀδελφαί

Mercury: *μικρότεροι ἀδελφοί*
the Moon: *μήτηρ, τροφός, ἀδελφὴ μείζων*

That Saturn indicates the older brother is also stated by Ptolemy (III 6, 2).

Teucer asserts that Saturn and Venus as well as the Sun and the Moon represent the father and the mother; this idea is repeated by Ptolemy (III, 5, 2, which equals Hephaestio [II 4, 2]), Rhetorius (97), the *Liber Hermetis* (19), and an anonymous author (*CCAG* 8, 3; 128). It is also found in the *Yavanajātaka* (5, 35), and Kalyāṇavarman (8, 27) attributes it to the Greeks; see Varāhamihira (*Bṛhajjātaka* 4, 5, which is copied by Vaidyanātha [3, 15]) and Guṇākara (4, 7). Mantreśvara (2, 25) also knows this theory, but adds that Mars is the youngest brother, Jupiter the oldest brother, and Mercury an adopted son; in another passage (2, 1–7), Mantreśvara repeats Sphujidhvaja's planetary family exactly except that he switches the roles of Jupiter and Mercury. The only Indian to follow the *Yavanajātaka* completely in this matter is the author of an anonymous verse (cited by Viṣṇuśarman on *Vidyāmādhavīya* 1, 47).

122. See the commentary on 1, 112.

123–136. These verses, which ostensibly describe the planetary deities, I have translated and discussed in my article, "Representation of the Planets in Indian Astrology," *IIJ* 8, 1965, 249–267. There, I have demonstrated the true intent of these verses—to describe the natives born under the influences of the several planets (cf. also 1, 137–139)—and have shown their derivation from Greek sources as well as their influence on later Indian texts. At present I need only speak of the planetary physiology described in these verses:

Saturn: sinew
Jupiter: fat
Mars: marrow
the Sun: bone
Venus: semen
Mercury: skin
the Moon: blood

Planetary *μελοθεσίαι* among the Greeks (see A. Olivieri, "Melotesia planetaria greca," *Memorie della Reale Accademia di Archeologia Lettere ed Arti di Napoli* 5, 1936, 19–58) begin with an Egyptian theory set forth in the Hermetic *Ἰατρομαθηματικά* (1, 5): *ὁ μὲν γὰρ δεξιὸς ὀφθαλμὸς ἀπονενέμηται τῷ Ἡλίῳ, ὁ δὲ εὐώνυμος τῇ Σελήνῃ, αἱ ἀκοαὶ τῷ Κρόνῳ, ὁ ἐγκέφαλος τῷ Διΐ, ἡ γλῶσσα καὶ ὁ γαργαρεὼν τῷ Ἑρμῇ, ἡ ὄσφρησις καὶ ἡ γεῦσις τῇ Ἀφροδίτῃ, ὅσα δὲ ἔναιμα τῷ σχήματι* (a variant is found in J. L. Ideler, *Physici et medici graeci minores*, Berlin 1841, vol. 1, p. 430; for the Sun and the Moon as the two eyes see "Achmat" [1, 10 in *CCAG* 5, 4; 169–170]). But later astrologers divide the whole body among the planets, not just the head; see Teucer (Valens [1, 1] and "Rhetorius" [*CCAG* 7 213–224]), with whose melothesia compare that of an anonymous text (*CCAG* 7; 95–99) and the melothesia of the liver in Hephaestio (III 6, 14–15); Ptolemy (III 13, 5, which equals Haphaestio [II 13, 6] and is followed by Theodore

Prodromus), who is closer to the Hermetic tradition than to Teucer; Antiochus (1, 4 in *CCAG* 8, 3; 113, 10–13; for the Moon and Mars see also 1, 1 in *CCAG* 8, 3; 111–112), who concentrates mainly on the internal organs mentioned by Teucer, and who is copied by Porphyrius (45); and a third century papyrus—P Ryl 63—which offers another mixture of "Hermes" and Teucer. A strange melothesia calculated from the radii of the planets' epicycles is advocated in P Mich 3, 149 (col. 2, line 31–col. 6, line 40); and another based on the radii of their spheres is found in the *Hermippus* (1, 13). A variant of this Hermippan type is found in Vind. phil. gr. 179 (XIV/XV) f. 31ᵛ (*CCAG* 6; 83); and a fuller version of this is in Par. gr. 2425 (XV) ff. 3–4, which Olivieri (21) claims is from Nechepso. However, none of these Greek μελοθεσίαι corresponds to Sphujidhvaja's.

But a long Indian tradition is derived from the *Yavanajātaka*; see Varāhamihira (*Bṛhajjātaka* 2, 11 and *Laghujātaka* 2, 19–25, which is quoted by Viṣṇuśarman on *Vidyāmādhavīya* 1, 47), Parāśara (*Pūrvakhaṇḍa* 2, 21), Kalyāṇavarman (4, 21–27), Guṇākara (2, 9–15), an anonymous text (quoted in *Jyotirnibandha*, p. 273), Vaidyanātha (2, 28), and Mantreśvara (2, 8–14). Sphujidhvaja clearly strives to combine the original Greco-Egyptian concept of a planetary melothesia with the Indian āyurvedic doctrine of the seven dhātus: rasa (for which snāyu is substituted), rakta, māṃsa (for which tvak is substituted), medas, asthi, majjā, and śukra. Similar elements are combined with different planets in a "Zurvanite" theory of the Sasanian period (R. C. Zaehner, *Zurvan: a Zoroastrian Dilemma*, Oxford 1955, p. 162):

Saturn: hair
Jupiter: skin
Mars: veins
the Sun: sinew
Venus: flesh
Mercury: bone
the Moon: marrow

Cf. also the theory ascribed to Bardesanes by Michael Syrus (in *Patrologia Syriaca, pars prima*, vol. 2, Paris 1907, p. 523).

CHAPTERS 2 AND 3

These chapters, which describe respectively the 24 Horās and the 36 Drekāṇas, have been discussed in detail in my article, "The Indian Iconography of the Decans and Horās," *JWCI* 26, 1963, 223–254. There I have shown that Yavaneśvara described illustrations in the Greek manuscript which he was translating, interpreting the figures in terms of the standard Indian iconography of Lakṣmī and Śiva. I have also demonstrated the derivation of these images from Greco-Egyptian prototypes (the Egyptian monumental representations of the Decans, it should be mentioned, are published in vol. 3 of O. Neugebauer and R. A. Parker, *Egyptian Astronomical Texts*; for the Horās see also H. G. Gundel, *Weltbild und Astrologie in den griechischen Zauberpapyri*, München 1968, pp.

5 sqq.). And finally I demonstrated that Varāhamihira's descriptions of the Decans are derived from the *Yavanajātaka*.

CHAPTER 4

2–25. It is indeed difficult to discover parallels to these lists of dravyāṇi associated with the zodiacal signs in Western literature; but some similarities will be noticed in the texts mentioned in the discussion of the zodiacal topothesiae in the commentary on 1, 14–25. In the *Yavanajātaka* itself there are several relevant passages; chapter 58, on interrogations; chapter 69, on dreams; and 78, 4–9, on *καταρχαί*; see also Varāhamihira (*Bṛhatsaṃhitā* 40) and Kāśyapa (quoted by Utpala on *Bṛhatsaṃhitā* 40). Elsewhere in Sanskrit literature, there are only a short list of Vaidyanātha (1, 24), and a longer list of dravyāṇi associated with the nakṣatras in Varāhamihira (*Bṛhatsaṃhitā* 15).

26. For the grāmya, araṇya, and jala signs see 1, 46 and the commentary thereon; the sthala signs (Greek *χερσαῖα*) are defined by pseudo-Pṛthuyaśas (1, 8–11): Aries, Gemini, Leo, and Sagittarius. The four elements are associated with the four triplicities; see the commentary on 1, 66–67.

28–34. Compare 53, 13–19. These verses enumerating the dravyāṇi of the seven planets are utilized by Kalyāṇavarman (7, 7–13); see also Varāhamihira (*Bṛhatsaṃhitā* 16) and Kāśyapa (cited by Utpala on *Bṛhatsaṃhitā* 16). At present I wish to discuss only those two aspects of these lists which had the widest interest among astrologers: the planetary metals and the planetary jewels. For further discussion of the objects belonging to the signs and planets, see the commentary on chapter 62.

The combined list of planetary metals and jewels mentioned here by Sphujidhvaja is very incomplete:

Saturn: ———
Jupiter: gold
Mars: gold, minerals, cāmīkara-gold
the Sun: gold, copper
Venus: jewels such as diamonds
Mercury: ———
the Moon: jewels, pearls

Planetary metals:

Cumont has shown (*RHR* 103, 1931, 50–54) that the earliest lists of planetary metals are of Mithraic origin; and that, in particular, the list given by Celsus, who wrote in about A.D. 178, and embedded in Origen's attack on him (*Contra Celsum* 6, 21–22) goes back to the fifth century B.C., probably having been drawn up by Magusaean sages in Asia Minor:

Saturn: lead
Jupiter: bronze
Mars: alloy
the Sun: gold

Venus: tin
Mercury: iron
the Moon: silver

The alchemists, to whom the subject of planetary metals was naturally of particular importance, have two lists (C. O. Zuretti, *Catalogue des manuscrits alchimiques grecs*, 8, Bruxelles 1932):

	A	B
Saturn	lead	lead
Jupiter	electrum	tin
Mars	iron	iron
the Sun	gold	gold
Venus	bronze	bronze
Mercury	tin	quicksilver
the Moon	silver	silver

List A can also be found in the *Scholia* on Pindar (*Isthmian* 4, 2) and in Proclus (*In Tim.* 18B; vol. 1, p. 43 Diehl), at least according to the elaboration of Olympiodorus (*In Aristotelis Meteor.* 3, 6; pp. 266–267 Stüve). List B is used by Theophilus of Edessa (Ludwich, p. 121), the Ṣābiʾans of Ḥarrān according to al-Damāshqī (*Nukhbat al-dahr*, ed. A. F. Mehren, reprinted Leipzig 1923, pp. 40–44), and two anonymous Greek texts (*CCAG* 7; 95–99 and 11, 2; 119–123), which are translated from Arabic. List B, then, is associated with Islamic sources; and, indeed, it is normal in Arabic alchemical texts (A. Siggel, *Decknamen in der arabischen alchemistischen Literatur, Deutsche Akademie der Wissenschaften zu Berlin, Institut für Orientforschung, Veröffentlichung* 5, Berlin 1951, pp. 10–12). The Arabic source of Hagecius ab Hagek (Cumont, 52), however, preserves a variant, in which bronze is associated with Jupiter, copper with Mars, and tin with Venus.

The earliest Greek astrological list was given by Teucer; but Valens (1, 1), who is closer to Sphujidhvaja, and "Rhetorius" (*CCAG* 7; 213–224) preserve slightly different versions of it:

	Valens	"Rhetorius"
Saturn	lead	lead
Jupiter	tin	silver
Mars	iron	iron
the Sun	gold	gold
Venus	precious stones	tin
Mercury	bronze, coins	bronze
the Moon	silver, crystal	crystal

It is "Rhetorius" list which is copied by Constantine Manasses (*Comp. chron.* 116–121) and Theodore Prodromus and which appears in a number of Byzantine manuscripts (e.g., *CCAG* 5, 4; 121–122 and F. Pradel, *Griechische und*

süditalienische Gebete, Beschwörungen und Rezepte des Mittelalters, Religionsgeschichtliche Versuche und Vorarbeiten 3, 3, Giessen 1907, p. 83 fn.).

Other Greek versions are either incomplete or mixtures of several earlier lists. In the first category, for instance, fall the list in the *Hygromantia* ascribed to Solomon (*CCAG* 8, 2; 158–159) and that in "Achmat" (1, 10):

	"Solomon"	"Achmat"
Saturn	lead	lead
Jupiter	silver	———
Mars	———	———
the Sun	gold	gold
Venus	pure lapis lazuli	———
Mercury	———	———
the Moon	———	———

George of Antioch (*CCAG* 12; 223–228), on the other hand, has a composite list, and "Palchus" chapter on the subject (*CCAG* 5, 1; 181–182) is vitiated by extensive interpolations:

	"Palchus"	George of Antioch
Saturn	lead	rusty iron and rust
Jupiter	white bronze, saffron, and worked gold	tin and lead
Mars	———	iron
the Sun	iron, lead, and all the metals of the East	gold
Venus	gold and silver	gold, silver, and feminine ornaments
Mercury	worked silver	quicksilver
the Moon	silver not carried by women or boys	silver

Finally, one may reconstruct another list on the basis of the descriptions of the planetary temples of the Sipasians in the *Dābistān* ascribed to Moshan Fānī (translated by D. Shea and A. Troyer, 3 vols, Paris 1843, vol. 1, pp. 35–41; abridged version published in Washington and London, 1901, pp. 22–25; see also J. Burgess, "The Planetary Iconography of the Sipasians, according to the Dabistan," *IA* 41, 1912, 99–100):

Saturn: black stone, rings of iron
Jupiter: silver rings
Mars: red stone, copper rings
the Sun: gold image
Venus: marble temple, crystal interior, diamond rings
Mercury: blue stone, gold rings
the Moon: green stone, silver rings

Only in a few instances is this Magusaean, Greek, and Arabic material

comparable to Sphujidhvaja's. But there is another, related Indian tradition which is closer to the Greek; this can be traced back to Bādarāyaṇa (cited by Utpala and Rudra on *Bṛhajjātaka* 2, 12):

Saturn: lead
Jupiter: silver, gold
Mars: gold
the Sun: copper
Venus: pearls
Mercury: alloy
the Moon: jewels

Bādarāyaṇa is followed by Varāhamihira (*Bṛhajjātaka* 2, 12 and *Laghujātaka* 4, 11, which is quoted by Utpala on *Bṛhajjātaka* 2, 12), Kalyāṇavarman (4, 16), Śrīpati (*Jyotiṣaratnamālā* 3), and Vaidyanātha (2, 20), except that they substitute iron for Saturn's lead. Mantreśvara (2, 30) makes several other innovations:

Saturn: iron
Jupiter: gold
Mars: copper ore
the Sun: copper
Venus: silver
Mercury: lead
the Moon: bell-metal

Planetary jewels:

The Greek tradition begins with a list ascribed to Nectanebo, the astrologer-lover of Olympias, mother of Alexander the Great (pseudo-Callisthenes, *Historia Alexandri Magni* 1, 4, 6); the text, which follows the order of the planetary week-days beginning with Sunday, should not be dated before the second century A.D.:

Saturn: serpentine
Jupiter: αἰθερίτης
Mars: red iron-ore
the Sun: crystal
Venus: sapphire
Mercury: emerald
the Moon: diamond

And a Christian magical papyrus of the sixth century (*PMG*, Christian papyri 10, lines 14–20) gives a list following the order of the planets' distances from the earth:

Saturn: ivory
Jupiter: gold-ore
Mars: ———
the Sun: μαλάκηκτον (probably from μάλαγμα, "gold")

Venus: diamond
Mercury: jacinth
the Moon: ———

Medieval stone-books, unfortunately, are not very helpful in clarifying the ancient Greek tradition. The so-called Ὀρφέως λιθικὰ κηρύγματα (*Orphei Lithica*, ed. E. Abel, Berlin 1881, p. 149) calls coral the stone of Mercury. The Latin translation of Damigeron (J. Evans, *Magical Jewels of the Middle Ages and the Renaissance*, Oxford 1922, p. 22) gives a list of stones belonging to one of the houses of each of the planets, though it has been pointed out that this is probably an interpolation of the thirteenth or fourteenth century; another list is found in a lapidary published by Cardinal Pitra (*Analecta Sacra*, vol. 2, Tusculanis 1884, p. 647); and a third in a lapidary preserved in a thirteenth century manuscript at Oxford (Evans, pp. 235–238):

	"Damigeron"	Pitra	Evans
Saturn	agate	agate	red iron-ore
Jupiter	ceraunius	sapphire	white jacinth
Mars	red iron-ore	carnelian	red jasper
the Sun	chrysolith	blood-stone	chrysolith
Venus	demos	onyx	carnelian
Mercury	arabicus	red iron-ore	———
the Moon	astroselinus	chrysolith	crystal

Though many of the same stones appear in these lists and in the preceding ones, there seems to be no accepted tradition of associating them with particular planets.

All the Greek astrological texts which enumerate planetary gems have been influenced by Arabic sources. The earliest is that of Theophilus of Edessa (Ludwich, p. 121).

Saturn: litharge, mill-stones, jet, and claudian
Jupiter: beryl, white stones, red sulphuret of arsenic, and sulphur
Mars: magnet, sand, lithax, and pyrrhus
the Sun: coal, jacinth, diamond, and sapphire
Venus: pearl, onyx, and amethyst
Mercury: emerald, jaspar, and chrysolith
the Moon: crystal

Other texts which bear authors' names are an interpolated list in "Palchus" (*CCAG* 5, 1; 181–183) and another fragmentary list in George of Antioch (*CCAG* 12; 223–228):

	"Palchus"	George of Antioch
Saturn	sea-shells	diamond
Jupiter	emerald	———
Mars	red sulphuret of arsenic, diamond, ashen and heavy stones	———

	"Palchus"	George of Antioch
the Sun	red jacinth	jacinth
Venus	pearls	crystal
Mercury	red jacinth, pearls, corals, and crystal	onyx
the Moon	———	———

Further, there are three anonymous texts in the *CCAG* (A in 7; 95–99; B in 9, 2; 149–157; and C in 11, 2; 119–123):

	A	B	C
Saturn	———	carnelian or sardonyx	diamond
Jupiter	pearl and jacinth	jaspar	sapphire
Mars	———	rhodian(?)	agate
the Sun	———	jacinth	topaz
Venus	pearl	chrysolith	———
Mercury	———	chalcedon	———
the Moon	jacinth	galactite	———

Finally, one may quote again from the *Dabistān* attributed to Moshan Fānī. According to this work, the idol of Jupiter holds a crystal ewer in its left hand, and its priests have signets of carnelian. The interior of the temple of the Sun is inlaid with rubies, diamonds, and carnelians; of the image's two heads each bears a crown set with rubies and wears a collar of diamonds; and the ministrants are adorned with girdles set with rubies and diamonds. The temple of Venus is of white marble with a crystal interior, and the priests have pearl-studded crowns and diamond rings. And the image of the Moon wears an amulet of rubies.

Among Indian astrological texts, the earliest to list planetary gems separately is the *Jātakapārijāta* of Vaidyanātha (2, 21); he is followed by Mantreśvara (2, 29):

Saturn: sapphire
Jupiter: topaz
Mars: coral
the Sun: ruby
Venus: diamond
Mercury: emerald
the Moon: pearl
Rāhu: agate
Ketu: lapis lazuli

It should be noted that in the two cases where there is really an opportunity to copy Sphujidhvaja (Venus and the Moon), Vaidyanātha does so. Vaidyanātha's list is also found in several late Sanskrit gem-books: see the *Agastimata* (342–344 in L. Finot, *Les lapidaires indiens*, *Bibl. de l'École des Hautes Études*, *Sci. phil. et hist.* 111, Paris 1896, p. 133; see also the appendix to this work, 24–34, in Finot, pp. 136–137), the *Navaratnaparīkṣā* (172–173 in Finot, p. 175), the *Agastīyā Ratnaparīkṣā* (97–100 in Finot, p. 193), and the *Ratnadīpikā* of Caṇḍeśvara (10,

9–10, ed. P. S. Rama Sastri, *Ratnadīpikā Ratnaśāstraṃ ca, Madras Government Oriental Series* 78, Madras 1951, p. 23).

CHAPTER 5

1. On masculinity being solar, femininity lunar, see the commentary on 1, 30; on the Sun as father and the Moon as mother, see that on 1, 121, and cf. 5, 35.

2. That the fetus is formed by a union of the male's semen and the female's blood is an idea at least as old as Aristotle (see Aëtius quoted by pseudo-Plutarch, *Placita* 5, 6 in H. Diels, *Doxographi Graeci*, 1879, reprinted Berlin 1958, pp. 418–419; with this compare Psellus, *De omnifaria doctrina* 110, ed. L. G. Westerink, Utrecht 1948). A similar theory is found in early āyurvedic texts (see, e.g., P. Kutumbiah, *Ancient Indian Medicine*, Madras 1962, pp. 2–3). Later astrologers beginning with Bādarāyaṇa (quoted by Utpala on *Bṛhajjātaka* 4, 1) believe that menstruation is caused by the Moon (representing blood) being in an apacaya sign and aspected by Mars (representing bile); for the menstrual fluid is supposed to be blood without bile according to Varāhamihira (*Bṛhajjātaka* 4, 1, which is quoted by Viṣṇuśarman on *Vidyāmādhavīya* 6, 4 and which is copied by Vaidyanātha [3, 11]), Vasiṣṭha and Guru (=Bṛhaspati) (quoted by Viṣṇuśarman on *Vidyāmādhavīya* 6, 4), Kalyāṇavarman (8, 2–3, which are quoted by Utpala on *Bṛhajjātaka* 4, 1), Guṇākara (4, 1), Vidyāmādhava (6, 4), and pseudo-Pṛthuyaśas (4, 1).

2–4. The theory that the male seed formed the bones, the female the flesh might have been traced back to Hippon (pseudo-Plutarch, *Placita* 5, 5, 3: Diels, p. 418, which equals fr. A 13 in H. Diels and W. Kranz, *Die Fragmente der Vorsokratiker*, 7th ed., Berlin 1954, vol. 1, p. 386) had not Kranz declared the crucial words spurious; but, in any case, it was certainly known to the Greeks before the second century A.D. We have already seen in the planetary melothesia (1, 123–136) that the Sun is associated with the bones; but Caraka (4, 3, 12–13) gives an āyurvedic doctrine which is closer to Sphujidhvaja's. According to this, the mother contributes skin, blood, flesh, adeps, navel, heart, lungs, liver, spleen, breasts, pelvis, stomach, intestines, and marrow to the embryo, while the father contributes the hair of the head, nails, teeth, bones, nerves, sinews, arteries, and semen.

The features produced by the planets correspond to their descriptions in 1, 123–136.

5. The Moon and Mars create the śoṇita (see the commentary on 5, 2) which makes the female fertile, and the Sun (father) and Venus (semen) render the male virile. The same idea is expressed by Varāhamihira (*Bṛhajjātaka* 4, 4, which is copied by Vaidyanātha [3, 13]), Kalyāṇavarman (8, 12), Guṇākara (4, 4), and pseudo-Pṛthuyaśas (4, 4). One may compare a passage in Serapio of Alexandria (quoted by "Palchus" [33, in *CCAG* 5, 1; 179–180]): *παρατηρεῖν δεήσει τὴν Σελήνην καὶ τὴν Ἀφροδίτην ὑπὸ τίνων μαρτυροῦνται· ὅταν οὖν ἡ Σελήνη ἐν δισώμῳ ζῳδίῳ τύχῃ, μάλιστα δὲ ἐν ἀνθρωποειδεῖ, ὁ δὲ ὡροσκόπος ἐν στερεῷ τριγωνίζων τὴν Σελήνην, καὶ τοῦ Ἡλίου τριγώνου ὄντος τῇ Σελήνῃ, ὄντων δὲ αὐτῶν ἐν*

χρηματιστικοῖς τόποις, τοῦ Διὸς αὐτοῖς μαρτυροῦντος καὶ τῶν κακοποιῶν ἀποστρόφων ὄντων, ἐπιτήδειοι ἔσονται αἱ συναλλαγαί· ἐὰν δὲ τοῖς τεκνοσπορικοῖς τόποις μαρτυρήσωσιν ὁ τῆς Ἀφροδίτης καὶ ⟨ὁ⟩ τοῦ Διὸς τεκνοποιήσουσιν, ἐὰν δὲ καὶ πολύσπερμα ᾖ τὰ ζῴδια πολύτεκνοι ἔσονται.

6. This is the first verse containing a rule for the prediction of the sex of the unborn child; see also 5, 20–28 and 66, 1–3. This topic was also of great interest to the Greeks, but they made the sex depend on the two luminaries and the ascendent. Among Indians to follow Sphujidhvaja may be mentioned Varāhamihira (*Laghujātaka* 3, 7, which is cited by Viṣṇuśarman on *Vidyāmādhavīya* 6, 5 and 6), Kalyāṇavarman (8, 11), Guṇākara (4, 4), and Vidyāmādhava (6, 5). Some of these specify that the planets should be in upacaya signs.

7. For the fertilizing effect of Jupiter in the ascendent (and its trines) see Varāhamihira (*Bṛhajjātaka* 4, 3), Kalyāṇavarman (8, 12), Guṇākara (4, 4), Vidyāmādhava (6, 5), and pseudo-Pṛthuyaśas (4, 5).

9–12. The ten sidereal months of a human gestation-period are thus distributed among the planets by Sphujidhvaja:

first month: Mars: incipient fetus
second month: Venus: budding
third month: Jupiter: shoots
fourth month: the Sun: bones, sinew, and the head
fifth month: the Moon: marrow and skin
sixth month: Saturn: blood, hair, nails, and liver
seventh month: Mercury: mental activities
eighth month: the ascendent: thirst, hunger, and taste
ninth month: the Moon: touch, awareness, and pleasure
tenth month: the Sun: birth

It is known that Hippocrates (*Περὶ ἑπταμήνου*), Strato of Lampsacus (F. Wehrli, *Die Schule des Aristoteles, Heft* 5, Basel 1950, fr. 97–98, pp. 31–32), and Varro (cf. Censorinus, *De die natali* 7; Macrobius, *In Somnium Scipionis* 1, 6, 62–67; and Vindicianus, *Gynaecia*, pp. 446–455) apply hebdomadology (cf. W. H. Roscher, *Die Hebdomadenlehren der griechischen Philosophen und Ärzte*, *Abh. Sächs. Ges. Wiss.* 25, 1906, and *Die hippokratische Schrift von der Siebenzahl*, Paderborn 1913) to embryology (see Bouché-Leclercq, p. 509, fn. 2), and that Proclus (*In Rempubl.* vol. 2, p. 58 Kroll), who claims to be following the "Egyptians," makes the five star-planets in descending order lords of successive months of a pregnancy; but I have yet to find any Greek physician or astrologer who describes the development of the fetus as does Sphujidhvaja. An Indian tradition, however, which can be traced back to Suśruta (3, 4, 15–28; for other āyurvedic theories, see Kutumbiah, pp. 4–6), is somewhat closer to the *Yavanajātaka*. The gestation-period of ten sidereal months goes back through the Greeks to Babylon (see, e.g., O. Neugebauer, "Decem tulerunt fastidia menses," *AJPh* 84, 1963, 64–65).

A fetal development differing slightly from the *Yavanajātaka*'s is described by Mīnarāja (3, 9–18; 3, 18c–19b are quoted in *Jyotirnibandha*, p. 276):

first month: Venus: union of blood and semen
second month: Mars: thickening
third month: Jupiter: hands, feet, mouth, and neck
fourth month: the Sun: bones, marrow, fat, flesh, and blood
fifth month: Saturn: strength
sixth month: the Moon: body-hair, nails, tongue, anus, and genitals
seventh month: Mercury: memory, the five senses, self-awareness
eighth month: the ascendent: hunger and thirst
ninth month: the Moon: desire and pleasure
tenth month: the Sun: birth

The generality of Indians follows Mīnarāja in making Venus the lord of the first month and Mars of the second; see Varāhamihira (*Bṛhajjātaka* 4, 16 and *Laghujātaka* 3, 5–6, which are quoted by Utpala on *Bṛhajjātaka* 4, 16), Kalyāṇavarman (8, 29–31), Guṇākara (4, 13), and pseudo-Pṛthuyaśas (4, 15–21; 4, 15–20 are quoted as Garga's by Balabhadra).

Similar to Proclus' scheme is that advocated by ʿUmar ibn al-Farrukhān al-Ṭabarī (N. Pruckner *Iulii Firmici Materni Iunioris Siculi V.C. ad Mavortium Lollianum, Astronomicῶν Libri VIII*, Basileae 1551, pt. 2, p. 141; this is not from Dorotheus as Bouché-Leclercq [p. 509, fn. 2] suggests):

first month: Saturn: (cold)
second month: Jupiter: spirit
third month: Mars: blood
fourth month: the Sun: soul
fifth month: Venus: sex
sixth month: Mercury: tongue
seventh month: the Moon: form
eighth month: Saturn: (dies)
ninth month: Jupiter: (lives)

A final form of this theory is found in the *Hermippus* (1, 14; see Bouché-Leclercq, p. 510); there nine months are given in order to Saturn, the Moon, Mercury, Venus, the Sun, Mars, Jupiter, Saturn, and the Moon.

14. It was a generally accepted theory among the Greek astrologers that the Sun governs the soul, the Moon the body; see, e.g., Macrobius (*Sat.* 1, 19, 17; cf. Bouché-Leclercq, p. 521, fn. 1). Dorotheus (IV 1) says that some of the ancients used to find out about the body from the Moon; and Firmicus (4, 1, 5) states: corpus hominis Luna susceperit.

That the Sun is the soul of the cosmic man—and therefore of all microcosms—is repeatedly asserted by Indian astrologers; cf., e.g., Varāhamihira (*Bṛhajjātaka* 2, 1) and the commentary on 1, 112. But Sphujidhvaja's words are echoed most faithfully by Kalyāṇavarman (9, 47). These same Indian astrologers generally state, however, that the body of the native is like that of the lord of the navāṃśa rising at the time of his birth or like that of the strongest planet, restricting the influence of the lord of the navāṃśa in which the Moon is to his complexion; see

Varāhamihira (*Bṛhajjātaka* 5, 23, which is copied by Vaidyanātha [3, 76]), Kalyāṇavarman (9, 45), and Guṇākara (5, 28).

15. The Greeks generally recognize as significant in determining the form of the native only the planets which are strongest or are on the eastern horizon and the place of the Moon (see Ptolemy [III 12, 2] and the texts cited in my article, "Representation of the Planets in Indian Astrology," *IIJ* 8, 1965, 249–267); but for predictions from the Decans, see chapter 27 and the commentary thereon. Indian astrologers, as was remarked in the commentary on 5, 14, usually draw conclusions about the appearance of the native from the situation at his birth; but Ptolemy (III 2, 1–3) prefers to predict τὰ τοῦ σώματος καὶ τὰ τῆς ψυχῆς ἰδιώματα from the configuration of the planets at the time of conception rather than at that of birth. I shall discuss elsewhere the methods employed by Babylonians, Greeks, and Indians to compute the time of conception.

16. The meaning of the first half of this verse—that the zodiacal melothesia of 1, 14–25 is to be applied to the twelve places—is clear; but how one is to compute the lengths of the native's limbs is left obscure. One suspects that a drastic emendation may be necessary to bring the *Yavanajātaka* into agreement with the view of Satya (quoted by Utpala on *Bṛhajjātaka* 5, 23); cf. also Varāhamihira (*Bṛhajjātaka* 5, 23) and Kalyāṇavarman (3, 38). Satya states that the dimensions of the native's limbs are determined by the lengths of the signs to which, as places, they correspond, and by the planets, whose influences depend on the lengths of the signs of which they are lords. Kalyāṇavarman (3, 37) and Utpala (*Praśnajñāna* 47, which is quoted by himself on *Ṣaṭpañcāśikā* 7, 13) give the lengths of the signs thus:

Aries: short	Libra: long
Taurus: short	Scorpio: long
Gemini: medium	Sagittarius: medium
Cancer: medium	Capricorn: medium
Leo: long	Aquarius: short
Virgo: long	Pisces: short

Vaidyanātha (1, 13) makes the mistake of calling Pisces medium.

It is clear that these lengths correspond roughly to the rising-times (udayapramāṇāni) of the signs, which are referred to by Sphujidhvaja in 1, 68–69. So one might tentatively suggest reading:

tatsthagrahāṃśair udayapramāṇam aṅgeṣu nīcottamamadhyamānām

"the measurement of these limbs as shortest, tallest, or medium depends on the rising-times (of the signs) together with the navāṃśas of the planets in these signs."

17. The first half of this verse gives a rather crude rule for predicting injuries on the basis of the zodiacal melothesia. The Greeks generally complicated it by introducing a "Lot of Injury," which in daytime is as distant from the ascendent as Mars is from Saturn, in night-time, as Saturn is from Mars; the limb, then, which corresponds to the sign in which this Lot falls suffers. This doctrine is

first enunciated by Dorotheus (IV 1; see Hephaestio [II 10, 37–40], which equals fr. 21a Stegemann); he is followed by Valens (5, 1, which equals *Liber Hermetis* 4), Hephaestio (II 14), and Rhetorius (54 in *CCAG* 8, 4; 124, 8–17; 61 in *CCAG* 8, 4; 187, 11–15; and 78 in *CCAG* 8, 4; 202–203). One of the clearest statements connecting the Lot of Injury with the zodiacal melothesia is that of Porphyrius (50).

Indian astrologers normally reckon blemishes on the basis of the decanic melothesia; see Varāhamihira (*Bṛhajjātaka* 5, 24–26, which are copied by Vaidyanātha [3, 77–79]), Guṇākara (5, 29–34), and the commentary on chapter 27. Sphujidhvaja's views seem to be repeated explicitly only by Kalyāṇavarman (3, 6); but cf. pseudo-Pṛthuyaśas (5, 19).

18. It is commonly believed by the Greeks that malefic planets in the West are harmful; see, e.g., Ptolemy (III 13, 1–2; cf. III 10, 7) and Firmicus (7, 2, 1). There is also a theory that if the malefic planets, Saturn and Mars, are in succedent or opposite signs to the two luminaries, the native will not live; see Ptolemy (III 10, 3–4, which equals Hephaestio [II 10, 3–4]) and Hephaestio (II 10, 8–10); the latter cites Apollinarius and Antiochus, cf. Valens (5, 1: p. 209, 26–28 Kroll). Critodemus (cited by Hephaestio [II 10, 42]) gives a series of four cases wherein the Moon being aspected by Saturn or Mars causes the death of the child, and Dorotheus (I 7) states that the Moon aspected in opposition by Saturn or Mars is bad for the native; see also Manetho (3, 19–24 and 29–34) and Firmicus (7, 2, 2; 7, 2, 5–7; and 7, 2, 16). Also close to Sphujidhvaja's theory is one given by Porphyrius (14) and Rhetorius (78 in *CCAG* 8, 4; 202, 23–24; cf. 203, 10–11) that, if the malefic planets "surround" the Moon or the ascendent, the native will die; "surrounding," of course, can be either physical (from the second and twelfth places) or by aspect (from the sixth and eighth). It must also be remarked that the sixth and eighth places are respectively those of injury and death, while aspect in opposition (from the seventh) is always bad; cf. Kalyāṇavarman (10, 24).

Nowhere else in this chapter does Sphujidhvaja deal with the topic of ariṣṭayoga; for further particulars, see chapter 38. The only later Indian astrologer to demonstrate familiarity with this verse is Kalyāṇavarman (10, 56); he states that the mother will live and the child die if the malefic planets are in the sixth and eighth places, but the child will live and the mother die if they are in the seventh and eighth.

19. Many Greek astrologers, following their Babylonian predecessors, believe that the sign which the Moon is in at the time of conception is the ascendent at the time of birth; the only astrologer known to have opposed this opinion is Anubio (cited by Hephaestio [II 2, 11–14]).

20–28. These verses list various configurations leading to the births of male, female, and neuter natives. This topic is discussed in detail by Dorotheus (I, 8 and fr. 17 Stegemann), Manetho (2, 365–398; cf. 4, 508–536), Ptolemy (III 7, which equals Hephaestio [II 7]), and Valens (9, 7). Dorotheus emphasizes the use of the δωδεκατημόρια of the Moon in determining sex, and in this he is followed by Valens (9, 7: p. 341, 6–11 Kroll); but Ptolemy (III 7, 1–2, which

is copied by Hephaestio [II 7]) states that one must examine the sexes of the two luminaries and of the signs they are in, of the ascendent sign, and of the lords of these three signs.

Verses 20–21 give a method not very dissimilar from Ptolemy's; one can also compare two sentences in Dorotheus:

a) واذا كانت الشمس والطالع والقمر فى بروج ذكورة وان كانت ساعة المولود زوجاً فانه يولد فيها ذكران .

b) وان كان القمر فى برج ذكر والشمس ايضا فى برج ذكر وكان الطالع ما كان وصاحب الطالع المشترى فكذلك يولد الذكران .

Evidently Sphujidhvaja's verses inspired Varāhamihira (*Bṛhajjātaka* 4, 11, which is copied by Vaidyanātha [3, 21]); see also Kalyāṇavarman (8, 14) and Guṇākara (4, 17), and, for verse 20, cf. pseudo-Pṛthuyaśas (4, 4).

The two yogas given in verse 22 are repeated by Varāhamihira (*Bṛhajjātaka* 4, 11), who substitutes odd and even signs for the vargas of the Sun and Moon; see also Kalyāṇavarman (8, 15).

Verses 23–25 state the circumstances under which just one planet can determine the sex of the native; see Guṇākara (4, 19).

Verses 26–28, which deal with the births of neuter natives, naturally utilize Saturn and Mercury, the two neuter planets. Dorotheus (II 7) also uses Mercury for determining homosexuality; he is followed by Firmicus (7, 19) and Rhetorius (66 in *CCAG* 8, 4; 194–195; and 76 in *CCAG* 8, 4; 198, 17–21). Of the six yogas listed by Bādarāyaṇa (cited by Utpala on *Bṛhajjātaka* 4, 13), however, who is followed by Varāhamihira (*Bṛhajjātaka* 4, 13, which is copied by Vaidyanātha [3, 23]) and Kalyāṇavarman (8, 18), only the second involves Saturn and Mercury, and then in opposition to each other; see also pseudo-Pṛthuyaśas (4, 13). In general, Indian astrologers take those configurations only to be effective which occur at the time of conception; see, e.g., Kalyāṇavarman (4, 15). But pseudo-Pṛthuyaśas (4, 23) also allows those to be considered which happen at times of interrogation—i.e., during pregnancy.

29–33. These five verses list various yogas leading to multiple births, a subject also covered by Ptolemy (III 8, which equals Hephaestio [II 8]), and Firmicus (7, 3). Generally, the Western authorities utilize the ascendent and the signs in which the two luminaries are, making twin births depend on their being two-natured signs. Ptolemy, who is followed by Hephaestio, does not mention Mercury; Firmicus (7, 3, 1–4), however, refers to Jupiter and Mercury together.

Among Indians who deal with this topic are Varāhamihira (*Bṛhajjātaka* 4, 11 and 14, which are copied by Vaidyanātha [3, 21 and 24]), Kalyāṇavarman (8, 21–26; 8, 22–26 are quoted by Utpala and Rudra on *Bṛhajjātaka* 4, 14), Guṇākara (4, 18–19 and 23–24), and pseudo-Pṛthuyaśas (4, 11–12). With verse 31 compare pseudo-Pṛthuyaśas; the yoga leading to triplets which is given in verse 33 is repeated, in essence, by Varāhamihira (*Bṛhajjātaka* 4, 14), Kalyāṇavarman (8, 23–26), and Guṇākara (4, 24).

35–37. See the commentary on 1, 121 for the Greek and Indian astrologers who identify the same planets with the native's father and mother. Among

Greeks to write περὶ γονέων (mainly using Lots) may be mentioned Dorotheus (I 12–14), Thrasyllus (see *CCAG* 8, 3; 101, 12), Timaeus (cited by Valens [2, 31]), Antiochus (1, 27 in *CCAG* 8, 3; 118, 3–4), Firmicus (6, 32, 3–22), and Rhetorius (48 in *CCAG* 1; 161, 21–23 and 162, 22–27; and 99–101 in *CCAG* 2; 187–188).

CHAPTER 6

1. This yoga for predicting the absence of the father is repeated by Varāhamihira (*Bṛhajjātaka* 5, 1, which is copied by Vaidyanātha [3, 46]; cf. *Laghujātaka* 4, 4), Kalyāṇavarman (9, 28, which is quoted by Utpala on *Bṛhajjātaka* 5, 1), Guṇākara (5, 1), and pseudo-Pṛthuyaśas (5, 12–13). The directions of the planets are given in 1, 66–67; more precise rules for locating the father are given by Varāhamihira (*Bṛhajjātaka* 5, 20, which is copied by Vaidyanātha [3, 73]) and Guṇākara (5, 24); cf. Mīnarāja (4, 4).

2. The direction of the door depends on the strongest planet in a cardine: if that cardine is the ascendent, the door will face East; if the hypogee, North; if the descendent, West, and if the mid-heaven, South. For the Greek parallels, see the commentary on 62, 11. The Indians who follow Sphujidhvaja are Mīnarāja (4, 5), Varāhamihira (*Bṛhajjātaka* 5, 18, which is copied by Vaidyanātha [3, 71]; and *Laghujātaka* 4, 6, which is quoted by Utpala on *Bṛhajjātaka* 5, 18), and Guṇākara (5, 22). Maṇittha (cited by Utpala on *Bṛhajjātaka* 5, 18) makes the direction of the door depend on the dvādaśāṃśa in the ascendent, Kalyāṇavarman (9, 16, which is quoted by Utpala on *Bṛhajjātaka* 5, 18) on a strong planet in the descendent.

3. To one of the prerequisites for legitimacy mentioned in this verse—that either the Moon or the ascendent be aspected by Jupiter—Varāhamihira (*Bṛhajjātaka* 5, 6, which is copied by Vaidyanātha [3, 58]) adds that the husband is the father if the Sun and Moon in conjunction either are aspected by Jupiter or are not in conjunction with a malefic planet. Varāhamihira's yogas are repeated and added to by Kalyāṇavarman (9, 32–33) and Guṇākara (5, 6–7); cf. also Vaidyanātha (3, 51). The rule that legitimacy can also be affirmed if the Moon or the ascendent is in a varga of Jupiter is found in Gārgi (quoted by Utpala on *Bṛhajjātaka* 5, 6 and copied by Vaidyanātha [3, 59]); cf. also Vaidyanātha (3, 48 and 55). Further elaborations of these ideas occur in pseudo-Pṛthuyaśas (5, 16–18); see also Vaidyanātha (3, 54 and 56–57).

4–12. Sanskrit astrological works devote much ingenuity to the determination of the nature of the place in which the native is to be born, though this topic seems to have been totally neglected by the Greeks. To the first yoga in verse 4 the closest parallel is a theory given by Kalyāṇavarman (9, 4), according to which the native is born in his own house if a navāṃśa of the ascendent sign is rising. In general, one of the more common ways to decide upon the nature of the house in which the birth will occur is to examine the navāṃśa in the ascendent; see Varāhamihira (*Bṛhajjātaka* 5, 13, which is copied by Vaidyanātha [3, 66]), Kalyāṇavarman (9, 3–4), and Guṇākara (5, 15).

Verses 4–5 mention the lords of the ascendent and of the sign in which the Moon is as well as the planet in the hypogee as assisting in the description of the house. These same three indicators appear in many yogas given by Varāhamihira (*Bṛhajjātaka* 5, 8–10, which are copied by Vaidyanātha [3, 61–63]), Kalyāṇavarman (9, 6–8; 9, 6 is quoted by Utpala on *Bṛhajjātaka* 5, 9), and Guṇākara (5, 10–12).

With regard to the yogas of verse 6, the cardines in which the several signs are strong are listed in 1, 79.

In verses 7–8 Sphujidhvaja associates certain qualities of the house with the seven planets:

Saturn: old and dilapidated
Jupiter: new
Mars: burnt
the Sun: old
Venus: painted and new
Mercury: grass with many curves
the waxing Moon: smeared (with cow-dung)

The list given by Varāhamihira (*Bṛhajjātaka* 5, 19, which is copied by Vaidyanātha [3, 72]) and, with slight variations, by Kalyāṇavarman (9, 15) and Guṇākara (5, 22) is only in part based on the *Yavanajātaka*:

Saturn: old but repaired
Jupiter: durable
Mars: burnt
the Sun: built of wood, not sturdy
Venus: pleasing, filled with paintings, new
Mercury: built by several craftsmen
the Moon: new

Compare the list of garments associated with the planets by Varāhamihira (*Bṛhajjātaka* 2, 12), Kalyāṇavarman (4, 16), Kṛṣṇa (quoted by Rudra on *Bṛhajjātaka* 2, 12), and Vaidyanātha (2, 22); cf. Mantreśvara (2, 30) and *Yavanajātaka* 65, 4.

In verses 9–10 are listed other birth-places:

Saturn: grass hut which lets in many cold winds
Jupiter: apartment with a roof
Mars: the ground in front of a (Vedic) fire-hut
the Sun: the granary of his father's house
Venus: lake-house or water
Mercury: (sacred) darbha-grass or the earth
the Moon: cold water

The closest parallel to this is a system of prediction based on the classifications of the signs in which there are planets aspecting Saturn in the ascendent; see Bādarāyaṇa (cited by Utpala on *Bṛhajjātaka* 5, 12), Varāhamihira (*Bṛhajjātaka*

5, 11–12, which are copied by Vaidyanātha [3, 64–65]), Kalyāṇavarman (9, 9–11; 9, 9–10 are quoted by Utpala on *Bṛhajjātaka* 5, 12), and Guṇākara (5, 13–14), who attributes the idea to Satya. But the most elaborate descriptions of places of nativity are found in Mīnarāja (4, 14–26, which are quoted by Balabhadra).

As for verse 12: the number of degrees in its sign traversed by the Moon or the ascendent determines the amount of oil in the lamp and the length of the wick; see Mīnarāja (4, 5), Varāhamihira (*Bṛhajjātaka* 5, 18, which is copied by Vaidyanātha [3, 71]), Kalyāṇavarman (9, 24–25; 9, 25 is quoted by Utpala on *Bṛhajjātaka* 5, 18), and Guṇākara (5, 27), and cf. *Yavanajātaka* 65, 7–8. Maṇittha (cited by Utpala on *Bṛhajjātaka* 5, 18) makes the color of the wick depend on the color of the sign in the ascendent.

13. A Greek tradition of judgments concerning whether or not the birth is dangerous for the mother can be traced back to Dorotheus (I 3; this is used by Rhetorius [55 in *CCAG* 8, 4; 125, 1–20, which equals fr. 19 Stegemann; and in *CCAG* 5, 3; 79–80]) and an anonymous chapter inserted in epitome four of Hephaestio, which also copies Dorotheus. Dorotheus makes his prediction from the type of signs the luminaries and the ascendent are in and from the planet in the ascendent. Sphujidhvaja's yoga in all its essentials is repeated by Varāhamihira (*Bṛhajjātaka* 5, 17, which is copied by Vaidyanātha [3, 70]), Kalyāṇavarman (9, 34, which is quoted by Utpala and Rudra on *Bṛhajjātaka* 5, 17), and Guṇākara (5, 19). The diseases arise, of course, from an imbalance in the doṣas; see 1, 113.

14. These yogas are given in a somewhat different form by Varāhamihira (*Bṛhajjātaka* 5, 17, which is copied by Vaidyanātha [3, 70]), Kalyāṇavarman (9, 27, which is quoted by Utpala on *Bṛhajjātaka* 5, 17), and Guṇākara (5, 20).

CHAPTER 7

The natives described in these verses are closely related to the characterizations of the planetary deities in 1, 123–136; the reader may consult the article cited in the commentary to that passage for references to the parallel Western and Indian texts. The subdivisions of this chapter—ucca, mūlatrikoṇa, svakṣetra, mitrakṣetra, nīca, and śatrukṣetra—do not correspond to the list given in 6, 17, but rather to that in 1, 87.

Kalyāṇavarman (44, 1–21 bis) has used this chapter of the *Yavanajātaka* and is very helpful in restoring the text. This passage in the *Sārāvalī* was in turn drawn upon by Vaidyanātha (8, 100–101; 104–105; 107–108; 112; and 114); cf. also Mantreśvara (9, 14–20).

CHAPTER 8

To examine the horoscope of a princeps was officially forbidden in the Roman Empire, though several cases are known of the breaking of this law (see F. H. Cramer, *Astrology in Roman Law and Politics*, *Memoirs of the American*

Philosophical Society 37, Philadelphia 1954). Therefore it is not surprising that few traces of regal astrology can be found in Greek and Latin texts; the most important passages are in Vettius Valens (2, 18 and 22) and Firmicus Maternus (6, 2, with which compare 8, 31; and 7, 22). Byzantine manuscripts, it is true, are full of material on royal genitures, but this is all derived from Arabic sources.

Valens uses a Lot computed by means of the two luminaries and their exaltations, and the lords of the Lots of Fortune, Genius, and the Foundation. Firmicus, on the other hand, in two places (6, 2 and 8, 31) lists various of the fixed stars enumerated in the *Myriogenesis* as leading to royal births when they are conjoined with the Moon or some specially designated planet; but in the third (7, 22) he gives a number of royal yogas depending mainly, as in the case of Valens, on the positions of the Sun and Moon—the king and queen of the heavens. These two planets also play a prominent role in the yogas described by Sphujidhvaja toward the end of this chapter (8, 25–31; 35; and 38–39).

But the subject of the first 22 verses is usually not included by Indian astrologers in their chapters on rājajanma; rather these configurations, whose arrangement is based on that of chapter 7, are included among the āśrayayogas.

1. This verse, as is noted in the apparatus criticus, is copied by Kalyāṇavarman (44, 22, which is copied by Vaidyanātha [8, 115]). Vaidyanātha's text allows one to correct the *Sārāvalī* so that it agrees with the *Yavanajātaka*. With this verse compare 1, 87.

3–5. From these verses is derived a passage in Kalyāṇavarman (44, 23–26), and he is followed by Vaidyanātha (8, 103).

It will be noticed that the first yoga among these which leads to the birth of a king involves three planets, all of which may be malefic and all of which must be in their exaltations (cf. 8, 24); this circumstance is referred to by Mīnarāja (57, 8 and 33), and Varāhamihira (*Bṛhajjātaka* 11, 13 and *Laghujātaka* 10, 25, which is quoted by Rudra on *Bṛhajjātaka* 11, 1) allows that a king will be born if three planets are in their exaltations, houses, or mūlatrikoṇas. Varāhamihira is followed by Kalyāṇavarman (35, 2) and Guṇākara (14, 15); cf. pseudo-Pṛthuyaśas (20, 4) and Mantreśvara (7, 1–2). But Mīnarajā (57, 34) modifies this general rule:

> pāpaiḥ svatuṅgeṣu bhavanti bhūpāḥ pāpārjitair ugradhanaiḥ sametāḥ /
> saumyais tu saumyārjitavittabhājā miśrair vimiśrāḥ satataṃ bhavanti //

It is this verse to which Jīvaśarman (quoted by Utpala on *Bṛhajjātaka* 8, 1) objected, as is reported by Varāhamihira (*Bṛhajjātaka* 8, 1); see also Kalyāṇavarman (35, 3). Maṇittha (cited by Utpala on *Bṛhajjātaka* 8, 1) states the same thing as does Mīnarāja. Vaidyanātha (7, 22; but cf. 8, 111), following Varāhamihira (*Bṛhajjātaka* 11, 13), allows only yogas of five or six planets in their exaltations to produce kings.

For all seven planets to be in their exaltations (cf. 9, 1) is, of course, an impossibility; for the exaltation of Mercury is in Virgo, five signs from that of the Sun, while Mercury's maximum elongation from the Sun is in the neighbor-

hood of 22°. However, modified forms of this yoga are frequently claimed in India to have marked the births of famous men; thus there are the horoscopes of Rāma and of Bharata in the *Rāmāyaṇa* (see P. V. Kane, "Some Rāmāyaṇa Problems," *JOI Baroda* 1, 1951, 5–8) and that of Mahāvīra according to Lakṣmīvallabha (H. R. Kapadia in *JOI Baroda* 2, 1952, 41–49) (cf. also Utpala on *Bṛhajjātaka* 9, 8). It was probably from an Indian source that this yoga became known to Iranian Zoroastrians; it appears as the horoscope of Gayomart in the *Bundahishn* (see D. N. MacKenzie in *BSOAS* 27, 1964, 513–515 and 522–525). See also Kalyāṇavarman (35, 33 and 45).

6. The ability of one planet in its exaltation if aspected by powerful planets to produce a king is acknowledged by Varāhamihira (*Bṛhajjātaka* 21, 2, which is copied by Vaidyanātha [7, 56]; and *Laghujātaka* 10, 27), Kalyāṇavarman (35, 30), Guṇākara (25, 3), pseudo-Pṛthuyaśas (20, 21), Vaidyanātha (7, 10 and 8, 102), and Mantreśvara (7, 21); cf. Mīnarāja (57, 33).

7–9. These verses are the inspiration for several of Kalyāṇavarman's (44, 27–31); from these one can recover the sense of the lose verse 8 (I quote *Sārāvalī* 44, 28c–29):

> āḍhyo nṛpāptasatkāraś caturbhir lokasaṃmataḥ //
> ārakṣakaḥ pradhānaḥ senāpuranagarabhūpakośānām /
> paṃcagrahais trikoṇe bhavati kuṭumbī subahusaukhyaḥ //

Cf. Mīnarāja (57, 22) and Varāhamihira (*Laghujātaka* 10, 25, which is quoted by Rudra on *Bṛhajjātaka* 11, 1).

10–12. These verses are imitated by Kalyāṇarman (44, 32–35b); see also Varāhamihira (*Bṛhajjātaka* 21, 1 and *Laghujātaka* 10, 24, which is quoted by Utpala on *Bṛhajjātaka* 21, 1), Guṇākara (25, 1), and Vaidyanātha (8, 106).

13–15. Based on these verses are several in Kalyāṇavarman (44, 35c–38b); see also Varāhamihira (*Bṛhajjātaka* 21, 1 and *Laghujātaka* 10, 24, which is quoted by Utpala on *Bṛhajjātaka* 21, 1), Guṇākara (25, 2), and Vaidyanātha (8, 109–110); cf. Mīnarāja (57, 24 and 49).

16–18. There are again corresponding verses in Kalyāṇavarman (44, 38c–41); see also Varāhamihira (*Bṛhajjātaka* 21, 2, which is copied by Vaidyanātha [7, 56]; and *Laghujātaka* 10, 26) and Guṇākara (25, 3).

19–21. These verses also are imitated by Kalyāṇavarman (44, 42–45); see also Varāhamihira (*Bṛhajjātaka* 21, 2, which is copied by Vaidyanātha [7, 56]; and *Laghujātaka* 10, 26) and Guṇākara (25, 3); cf. Vaidyanātha (8, 113).

22. The influences of the horās, Decans, saptāṃśas, and navāṃśas are given in detail in chapters 28–31.

23. The closest approximation to the yoga given in this verse is one described by Mīnarāja (57, 39) in which a vargottamāṃśa is in the ascendent aspected by four planets excluding the Moon; this is changed by Varāhamihira (*Bṛhajjātaka* 11, 3) to one in which either the ascendent or the Moon is in a vargottamāṃśa so aspected. From Varāhamihira's description can be derived 22 rājayogas; these are mentioned by Māṇḍavya (cited by Utpala on *Bṛhajjātaka* 11, 3), Kalyāṇavarman (35, 6, which is copied by Mantreśvara [7, 5]; and 35, 11),

Guṇākara (14, 2), and pseudo-Pṛthuyaśas (20, 1). Varāhamihira's view is misrepresented by Vaidyanātha (7, 5).

24. See the commentary on 8, 3–5. This verse, as is noted in the apparatus criticus, is copied by Kalyāṇavarman (35, 123).

25. That benefic planets should "protect" the Sun at dawn in a royal geniture is stated by Firmicus (7, 22, 1 and 3). This verse is the inspiration for one of Kalyāṇavarman's (35, 57, which is copied by Mantreśvara [7, 11]).

26. This verse also is imitated by Kalyāṇavarman (35, 59, which is copied by Mantreśvara [7, 12]); cf. pseudo-Pṛthuyaśas (20, 4). Mīnarāja (57, 25) says that all the planets in their own navāṃśas produce a king.

27. Similar yogas are found in two passages in Kalyāṇavarman. In the first (35, 110, which is copied by pseudo-Pṛthuyaśas [20, 15]), it is stated that a king is born if the lord of the ascendent is in its exaltation and aspects the Moon; see also Vaidyanātha (7, 46). In the second (35, 34) the rājayoga is that the Moon be in its exaltation aspected by Venus while the malefic planets are in cadent places.

28. This verse is imitated by Kalyāṇavarman (35, 42; cf. 35, 60).

29. This verse also is imitated by Kalyāṇavarman (35, 61, which is copied by Mantreśvara [7, 19]).

30. And this verse is imitated by Kalyāṇavarman (35, 47).

31. Kalyāṇavarman's imitation of this verse (35, 31) is imitated by Vaidyanātha (7, 30).

32. Compare 8, 6 and 23; cf. also Kalyāṇavarman (35, 64).

33. This verse inspires Kalyāṇavarman (35, 32, which is copied by Vaidyanātha [7, 32]; cf. also 35, 114, which is used by pseudo-Pṛthuyaśas [20, 14]).

34. There is a corresponding verse in Kalyāṇavarman (35, 39; cf. 35, 53; 35, 118; and 35, 150, which is used by pseudo-Pṛthuyaśas [20, 17]). Cf. also Vaidyanātha (7, 45 and 48).

35. Though the yoga given in this verse is not exactly paralleled elsewhere, it is surely the inspiration for the puṣkarayoga expounded by Kalyāṇavarman (35, 145–146; 35, 145–146b are copied by pseudo-Pṛthuyaśas [20, 12–13b]). The puṣkarayoga occurs when the lord of the sign in which the Moon is and the lord of the ascendent are in conjunction in a cardine in which there is a planet friendly to the lord of the sign in which the Moon is, and the latter lord, being strong, aspects the ascendent.

36. Cf. 8, 7.

37. Though Jupiter frequently appears in the rājayogas both of the West and of India, I have found no parallels to this yoga.

38–39. These two verses, except for the second half of 39, are the inspiration of one of Kalyāṇavarman's (35, 43).

CHAPTER 9

This chapter continues the topic of the rājayogas; it is divided into four parts, according to a scale of decreasing social eminence: rāja, īśvara, sādhurāja, and caurarāja.

2. This is the most beneficial yoga of all. Unfortunately it can never occur; see the commentary on 8, 3–5, and note that, if both luminaries are in their exaltations, the Moon cannot be full. Kalyāṇavarman (35, 45) imitates this verse.

The interpretation offered of bhāgān—"to the degree"—is confirmed by Utpala (on *Bṛhajjātaka* 1, 13), who illustrates the use of svocca for paramocca.

3. This verse has inspired Mīnarāja (57, 23; cf. 57, 47) and Kalyāṇavarman (35, 38).

4. This verse also has inspired Kalyāṇavarman (35, 44); cf. *Yavanajātaka* 8, 26 and Mīnarāja (57, 25). The verses which listed the bhūmis of the planets are not found in MS. N, but they are fortunately preserved by Mīnarāja (2, 9–10):

> sahasraraśmir yavaneṣu jāto vibhāvarīśas tu tathā kaliṅge /
> avantideśodbhava eva bhaumaḥ kauśāmbikeyo himaraśmiputraḥ //
> sindhau prajātas tridaśeśamantrī janāntyabhūr bhojakaṭe bhṛgoś ca /
> saurāṣṭrajas tīkṣṇakarasya putro rāhur mahābarbarasambhavaś ca //

(see the discussion of these verses in *JAOS* 79, 1959, 267–270).

5. A corresponding verse is found in Kalyāṇavarman (35, 51); cf. Mīnarāja (57, 36).

11. With the first half of this verse compare 8, 6 and Kalyāṇavarman (35, 63).

13. Kalyāṇavarman (35, 55) has imitated this verse.

15–16. These verses are echoed in Kalyāṇavarman (35, 113), pseudo-Pṛthuyaśas (20, 8–9), and Mantreśvara (7, 23).

17. The closest parallel to this verse is one in Kalyāṇavarman (35, 107), who is followed by pseudo-Pṛthuyaśas (20, 17) and Vaidyanātha (7, 47; see also 7, 9); cf. Mantreśvara (7, 7).

18. This verse is probably the inspiration of one in Kalyāṇavarman (35, 112).

19. For the beneficial effects of Jupiter, Venus, and Mercury aspecting the Moon in a rājayoga, see Kalyāṇavarman (35, 28) and Vaidyanātha (7, 29).

20. I have restored this verse from Kalyāṇavarman (35, 95):

> sukhatanumadagāḥ śubhāḥ samagrāḥ kujaraviravijās tridharmalābha-
> saṃsthāḥ /
> yadi bhavati mahīpatiḥ praśānto yavanapatikṛto hy ayaṃ mahīpayogaḥ //

Cf. also Kalyāṇavarman (35, 82). However, one might read in the second pāda: ⟨pāpagraheṣūpacayeṣu candraḥ⟩, comparing Mīnarāja (57, 45):

> kendreṣu saumyā yadi sarva eva pāpās tathā copacaye prayātāḥ /
> tadā bhaved bhūmipatir manuṣyaḥ prabhūtakośaḥ parapakṣahantā //

Varāhamihira (*Bṛhajjātaka* 11, 16) mentions a yoga in which one strong benefic planet is in the ascendent and another in the fourth place, while the remaining planets are in the second, ninth, and upacaya places; cf. Kalyāṇavarman (35, 100). Vaidyanātha (7, 4) has one in which the benefic planets are in the cardines, and Saturn and Mars in the ninth and eleventh places. See also Kalyāṇavarman (35, 175) and Vaidyanātha (7, 51).

23–24. For rājayogas where all the planets are in cardines, see Mīnarāja (57, 46) and Kalyāṇavarman (35, 94). With 9, 24 compare Mīnarāja (57, 50), Gārgi (cited by Utpala on *Bṛhajjātaka* 11, 20), Varāhamihira (*Bṛhajjātaka* 11, 20), Kalyāṇavarman (41, 60), and Guṇākara (14, 32).

CHAPTER 10

This chapter deals with four yogas of the Moon:

1) Sunaphā (Greek *συναφή*; it is called *κόλλησις* when any planet other than the Moon is overtaking another) occurs when a planet is immediately ahead of the Moon, and the Moon is about to catch up with it. This yoga is first mentioned by Petosiris and Nechepso (cited by Valens [7, 5; p. 279, 23 Kroll]), and then by Serapio of Alexandria (cited by "Palchus" [19 in *CCAG* 1; 99–100; and 39 in *CCAG* 1; 101–102]; cf. pseudo-Serapio [in *CCAG* 8, 4; 228–229]); for definitions see Ptolemy (I 24), Antiochus (1, 9 in *CCAG* 8, 3; 114, 5–11), Porphyrius (11–13), Firmicus (4, 25), Paulus Alexandrinus (17), Hephaestio of Thebes (I 14), Rhetorius (35 and 109–110), "Palchus" (139), who uses Dorotheus, and pseudo-Heliodorus (2 and 16). See also Bouché-Leclercq, pp. 245–247.

2) Anapharā (Greek *ἀναφορά*; it is usually called *ἀπόρροια*) occurs when the Moon has just passed a planet. It also is mentioned by Serapio; the definitions will be found in the passages cited above under sunaphā. Later Indian astrologers by analogy shortened anapharā to anaphā.

3) Daurudhura (Greek *δορυφορία*) occurs when there are planets both ahead of and behind the Moon; cf. Porphyrius and Rhetorius as quoted in the commentary on 5, 18. The meaning of *δορυφορία* in Greek astrological texts seems to have remained a matter of controversy till the third century and even thereafter. The word is used several times by Ptolemy (s.v. in the index), but is never defined. Valens does not define it either, but it is clear that once (2, 26; p. 94 Kroll) he uses it in the common sense of a planet's being *προαναφερόμενος* to the Sun: *ἐδορυφορήθη γὰρ ὁ Ἥλιος ὑπὸ τῶν ἀγαθοποιῶν*; for in this example the longitudes of Jupiter, Venus, and the Sun were respectively Pisces 12°, Pisces 14°, and Pisces 14° (see Neugebauer–Van Hoesen, *Greek Horoscopes*, no. L 101, III). Pseudo-Serapio (*CCAG* 8, 4; 227, 8–9) elaborates on this definition: *δορυφόροι ἀστέρες λέγονται ἑῷοι μὲν οἱ προαναφερόμενοι Ἡλίῳ, ἑσπέριοι δὲ οἱ προανατέλλοντες μὲν Ἡλίῳ, τῇ δὲ Σελήνῃ ἐπαναφερόμενοι*; cf. pseudo-Heliodorus (11). Here, planets in the West in *συναφή* are simultaneously in *δορυφορία* to the Moon. Antiochus (1, 17 in *CCAG* 8, 3; 115, 10–116, 2), on the other hand, lists three varieties of *δορυφορία*, and he is followed by Porphyrius (29, which equals Hephaestio [I, 17]), and Rhetorius (23). The third of these extends Valens' definition to the Moon: *Ἥλιος μὲν δορυφορηθήσεται ὑπὸ τοῦ προαναφερομένου ἀστέρος, Σελήνη δὲ ὑπὸ τοῦ ἐντὸς ζ μοιρῶν προαναφερομένου.* Paulus Alexandrinus (14) also agrees with this definition, but it is only the scholium (26) on this passage which expresses an opinion close to Sphujidhvaja's: *γίνονται γὰρ καὶ πρὸς τὴν Σελήνην δορυφορίαι καὶ ἐν τοῖς ἡγουμένοις καὶ ἑπομένοις ἐν τῷ αὐτῷ ζῳδίῳ.* See also Bouché-Leclercq, pp. 252–254.

4) Kemadruma (Greek κενοδρομία) occurs when there are no planets immediately before or behind the Moon and none in the cardines. The normal Greek usage simply stipulated that no planet be before or behind the Moon; thus the term is used by Ptolemy (III 5; p. 116, 6 Boll–Boer), and thus is it defined by Porphyrius (23) and Rhetorius (39 and 112). See also Bouché-Leclercq, p. 255.

Chapter 10 is closely based on a Greek original. Unfortunately, that original is lost, and all that survive to be used as comparisons are passages in Manetho (2, 436–488), Firmicus (4, 2–15), "Palchus" (138 in *CCAG* 8, 1; 181–186; cf. 5, 1; 211–212), and the *Liber Hermetis* (27 and 33), which is largely derived from Firmicus or his source. The text dubiously attributed to Antiochus by Boll (*CCAG* 7; 107–111) does not really deal with συναφή.

The Sanskrit material is much richer. There are long chapters in Mīnarāja (37–39) which list all 240 yogas whose potential occurrence is referred to by Varāhamihira (*Bṛhajjātaka* 13, 4; see also Kalyāṇavarman [13, 3]): 30 sunaphā, 30 anaphā, and 180 durudhara yogas; see also Utpala (on *Bṛhajjātaka* 13, 4). In an earlier verse, Varāhamihira (*Bṛhajjātaka* 13, 3, which is copied by Vaidyanātha [7, 83]) speaks of some of his predecessors' definitions of these yogas:

> hitvārkaṃ sunaphānaphādurudharāḥ svāntyobhayasthair grahaiḥ
> śītāṃśoḥ kathito 'nyathā tu bahubhiḥ kemadrumo 'nyais tv asau /
> kendre śītakare 'thavā grahayute kemadrumo neṣyate
> kecit kendranavāṃśakeṣu ca vadanty uktiḥ prasiddhā na te

The definitions of sunaphā, anaphā, and durudhara create no problem; but there was some argument about the meaning of kemadruma. The first authorities to be mentioned by Varāhamihira agree with the majority of the Greeks; they can be identified with Satya (quoted by Utpala on *Bṛhajjātaka* 13, 3). The second opinion is that of Sphujidhvaja; but Utpala (on *Bṛhajjātaka* 13, 3) quotes Gārgi:

> vyayārthakendragaś candrād vinā bhānuṃ na ced grahaḥ /
> kaścit syād vā vinā candraṃ lagnāt kendragato 'thavā //
> yogaḥ kemadrumo nāma tadā syāt putragarhitāḥ /
> bhavanti ninditācārā dāridryā pattisaṃyutāḥ //

The same view is stated by Kalyāṇavarman (13, 1–2, which are quoted by Utpala on *Bṛhajjātaka* 13, 3) and pseudo-Pṛthuyaśas (19, 1 and 8). The third opinion, which is rejected by Varāhamihira, would seem to be that kemadruma occurs when none of the other three yogas occur and no planet is in the cardines or in navāṃśas belonging to the signs in the cardines. But Utpala proposes two other interpretations. The first is that sunaphā, anaphā, and durudhara occur when planets are in the cardines—i.e., fourth and tenth places—from the Moon rather than in the second and twelfth; in support of this he cites (on *Bṛhajjātaka* 13, 3; this verse is copied by Parāśara [*Pūrvakhaṇḍa* 22, 54]) Śrutakīrti:

> candrāc caturthaiḥ sunaphā daśamasthitaiḥ kīrtito 'naphā vihagaiḥ /
> ubhayasthitair durudhurā kemadrumasaṃjñito 'nyathā yogaḥ //

Utpala's second interpretation is that the three yogas occur when planets are in the second and twelfth places from the sign to which belongs the navāṃśa in which the Moon is; in support of this he cites (on *Bṛhajjātaka* 13, 3; these verses are copied by Parāśara [*Pūrvakhaṇḍa* 22, 55–56]) Jīvaśarman:

> yad rāśisaṃjñe śītāṃśur navāṃśe janmani sthitaḥ /
> tad dvitīyasthitair yogaḥ sunaphākhyaḥ prakīrtitaḥ //
> dvādaśair anaphā jñeyo grahair dvidvādaśasthitaiḥ /
> prokto durudhurāyogo 'nyathā kendradrumaḥ smṛtaḥ //

The first opinion of Varāhamihira (see also *Laghujātaka* 10, 1, which is quoted by Utpala on *Bṛhajjātaka* 13, 3) is followed by Parāśara (*Pūrvakhaṇḍa* 22, 49), Guṇākara (17, 4), and Mantreśvara (6, 5).

But only Mīnarāja (chapters 37–39), who does not follow the *Yavanajātaka*, and Kalyāṇavarman (chapter 13), who depends directly on Sphujidhvaja, describe the effects of these candrayogas in detail. The material is briefly summarized, however, by Varāhamihira (*Bṛhajjātaka* 13, 7–8 and *Laghujātaka* 10, 4–5), who is followed by Guṇākara (17, 10–11).

3–5. Derived from these verses are passages in Varāhamihira (*Bṛhajjātaka* 13, 5–6, which are copied by Vaidyanātha [7, 84–85] and Mantreśvara [5, 6–7]; and *Laghujātaka* 10, 2–3), Parāśara (*Pūrvakhaṇḍa* 22, 50–52), Kalyāṇavarman (13, 4–6), and pseudo-Pṛthuyaśas (19, 2–4).

6. Very close to the *Yavanajātaka* is Manetho (2, 486–488):

> *αἰεὶ δ' ἐν γενέθλῃσι κενοδρομέουσα Σελήνη*
> *πλαζομένους βιότους καὶ ἄλην ξείνης ἐπὶ γαίης*
> *ῥέζει, λιτοτέρους τε βίῳ καὶ πολλὰ μογεῦντας.*

So is Firmicus (4, 8), who also agrees to some extent with Gārgi: si vero Luna sic fuerit collocata, ut ad nullum feratur nec alicui se stellae propria radiatione coniungat nec cardines benivolum sidus obsideat, faciet pauperes deiectos et qui ab omnibus sint necessariis destituti et quibus cotidianae vitae subsidia denegentur et qui ad sustinendam vitam semper aliena praesidia desiderent et qui paupertatis angustiam misera mendicitate sustentent; erunt autem a parentibus in infinitum inferiores . . .; cf. *Liber Hermetis* (33; p. 97, 36–40 Gundel). "Palchus" (*CCAG* 8, 1; 182, 3–4), on the other hand, says merely: *κενοδρομοῦσα ἡ Σελήνη καὶ ἀκαταμαρτύρητος παρὰ τῶν ἀγαθοποιῶν μετρίους, φιλερήμους ποιήσει . . . .*

The Indians who imitate Sphujidhvaja's verse are Varāhamira (*Bṛhajjātaka* 13, 6, which is copied by Vaidyanātha [7, 85] and Mantreśvara [5, 7]; and *Laghujātaka* 10, 3), Parāśara (*Pūrvakhaṇḍa* 22, 53), Kalyāṇavarman (13, 7), and pseudo-Pṛthuyaśas (19, 8).

8. With this compare Firmicus (4, 3, 1): faciet felices gloriosos divites, multorum et magnorum fundamentorum et latissimarum possessionum dominos; and "Palchus" (*CCAG* 8, 1; 182, 24): *αὐτῷ εὐκλείαν παρέχει ἀγαθῶν.*

With respect to this verse, as to all the remaining verses in this chapter, Kalyāṇavarman (13, 12) repeats Sphujidhvaja; and to this same tradition

belong the summaries in Varāhamihira and Guṇākara referred to above. But Mīnarāja has used a second Greek source—presumably through Satya. Therefore, while only referring to Kalyāṇavarman's verses, I shall throughout quote Mīnarāja's at length. In the present case one finds (38, 4):

> gurur bhavec ced yadi vittasaṃsthaś candrasya dhatte praṇataṃ manuṣyam /
> svabhāvaśuddhaṃ priyasādhukṛtyaṃ mahājanaiḥ saṃśitam eva nityam //

9. Compare Firmicus (4, 6, 1): erunt sane noti semper et nobiles et qui semper in omni actu proficiant et qui omnia, quae desiderant, facile consequantur et qui potentiae maximis honoribus fulgeant, pleni venustatis et gratiae. See Kalyāṇavarman (13, 13); Mīnarāja (38, 5) has:

> candrasya śukro yadi vittasaṃstho naraṃ vidhatte 'dbhutakṛtyadakṣam /
> janānuraktaṃ vibhavaiḥ sametaṃ susaṃśitaṃ brāhmaṇasaṃmataṃ ca //

10. Compare Firmicus (4, 7, 1): faciet cordatos ingeniosos, oratores summa eloquentiae nobilitate fulgentes . . . scibunt computos, scibunt musicam, palaestricam semper exercebunt et caelestium ac divinarum disputationum secreta cognoscunt, ex quibus occasionibus gloriae substantia et maximus illis decernitur principatus; and "Palchus" (*CCAG* 8, 1; 183, 32–33): *μύστας ἀποκρύφων ποιεῖ, γεωμέτρας, ἀκριβεῖς μαθηματικούς*. Cf. Manetho (2, 451):

> *ἣν δ' Ἑρμῇ, πινυτούς τε καὶ εὔφρονας ἐξετελέσσεν,*

though, as edited, he seems to be referring to a durudhara of Saturn and Mercury. See Kalyāṇavarman (13, 11); Mīnarāja (38, 3) has

> dvitīyagaḥ somasuto yadā syāc candrasya dhatte subhagaṃ manuṣyam /
> prabhūtavittaṃ dhanadhānyayuktaṃ guṇānuraktaṃ janasaṃmataṃ ca //

11. Compare Manetho (2, 468–472):

> *γεινομένους δ' αὐτοὺς μεγαληγορίῃσι χανόντας*
> *ῥέζει παντόλμους τε θρασεῖς τ', ἐπὶ τοῖσι βιαίους,*
> *ἀστεμφεῖς, ὠμοὺς καὶ ἀπηνέα ἔργα τελοῦντας,*
> *τοὔνεκα καὶ πταίοντας ἐν ἔργμασιν, ὁπόσσ' ἕλωνται·*
> *καὶ δὲ δέσιν θνητοῖσι πόρεν κείνῳ συνιοῦσα.*

Cf. also Firmicus (4, 4, 1): facit calidos periculosos violentes . . . quorum vita sit maximis periculis mancipata, efficaces tamen et omnia complentes, aut armis dedicatos aut athleticis certaminibus deputatos . . . erunt tamen vitiosi aut laborantes; and "Palchus" (*CCAG* 8, 1; 182, 30–32): *αὐτοὺς δὲ ποιήσει ὀξεῖς, τολμηρούς, θρασεῖς, βιαίους, ὠμούς, καὶ τὰς πράξεις μετὰ ἀπονοίας ποιουμένους*. See Kalyāṇavarman (13, 10); Mīnarāja (38, 2) has:

> candrasya bhaumo yadi vittasaṃstho naraṃ prasūte sutarāṃ dhanāḍhyam /
> dharmadhvajaṃ prāṇabhṛtāṃ variṣṭhaṃ prabhūtamitraṃ janavallabhaṃ ca //

12. This verse does not agree with the surviving representatives of the Western tradition. One finds in Manetho (2, 444–445):

> *αὐτοὺς δ' ἀπροκόπους καὶ δειμαλέους περὶ πρῆξιν*
> *ἐνσινέας τε τίθησιν.*

"Palchus" (*CCAG* 8, 1; 182, 11–12) relies on the same source: *καὶ τοὺς μὲν γεννηθέντας ποιεῖ συνετούς, ἀπροσκόπους δὲ περὶ τὰς πράξεις καὶ δειλούς.* Clearly *συνετούς* should correspond to nipuṇaṃ; and *ἀπροκόπους περὶ πρῆξιν* or *ἀπροσκόπους περὶ τὰς πράξεις* somehow to kriyāsu guptaṃ. Firmicus (4, 2) has: ipsos facit in templorum conversationibus detineri et patrimonium eorum variis lacerationibus dissipat, sed rursus procedenti temporis cursu proprio labore aliam sibi facit patrimonii substantiam quaerere ... sed et ipsos facit aut vitiosos debiles aut oligochronios aut malo quodam exitu intereuntes. See Kalyāṇavarman (13, 14); Mīnarāja (38, 6) has:

> candrasya sauro yadi vittasaṃstho naraṃ vidhatte bahulābhabhājam /
> prabhūtahastyaśvagaṇaiḥ sametaṃ kulapradhānaṃ śubhakarmaraktam //

13. Firmicus (4, 15, 3) has quite the opposite: faciet adsidua profectione peregrinos, pauperes et qui processu temporis omnia felicitatis ornamenta deperdant ... expositos captivos et quorum vita servitutis onere deprimatur, quidam erunt vitiis valitudinibus implicati, alios oligochronios facit; cf. *Liber Hermetis* (p. 97, 1–4 Gundel). In this same lugubrious vein writes "Palchus" (*CCAG* 8, 1; 182, 26–28): *θάνατον οἰκείων ἢ συγγενῶν ὄψεται καὶ δάκρυα ἕξει· καὶ τὸν οἶκον ἔρημον καὶ τὸν γάμον ἄστατον καὶ θάνατον γυναικὸς ποιήσει.* In general, the surviving Western authorities treat the anaphāyogas as indicative of misfortune, whereas Sphujidhvaja and Satya consider them to bring good fortune. See Kalyāṇavarman (13, 17); Mīnarāja (37, 4) has:

> candrasya jīve vyayage vinīto naro bhaved dharmaparaḥ kṛtajñaḥ /
> prabhāvayukto lalanāsv abhīṣṭaḥ surūpakāyo nṛpavallabhaś ca //

14. Again the Western tradition has exactly the reverse. For one finds in Firmicus (4, 15, 7): faciet passivos in coitu et qui numquam in uxorum amoribus perseverent, et qui incestis delectentur amplexibus, sed hos eosdem facit nudos pauperes et qui humeros suos laboribus subicientes cotidianae quaerant vitae subsidia ... vitiosos turpes pauperes et adsiduo facit miseriarum onere praegravatos aut artibus inhonestis applicat semper et miseris; cf. *Liber Hermetis* (p. 97, 13–17 Gundel). And similarly "Palchus" (*CCAG* 8, 1; 183, 27–31) has: *τὰς ἡδονὰς καὶ τὰ πάθη καὶ πᾶσαν τὴν τῶν ἀφροδισίων φύσιν ποιεῖ· οἱ δὲ τοιοῦτοι ἀπὸ μικρᾶς τῆς ἡλικίας μιγήσονται γυναιξίν, οὐκ ἀγαθαῖς δέ. δυσπράκτους γὰρ καὶ πολυψόγους, ὁρμητάς, δυσχερεῖς καὶ ἀχαριστάτους ποιεῖ, νουνεχεῖς δέ.* See Kalyāṇavarman (13, 18); Mīnarāja (37, 5) has:

> śukre vyayasthe śaśino nirīho guṇapradhānaḥ praṇayena hṛṣṭaḥ /
> bhaven manuṣyaḥ suratānukūlaḥ priyaṃvadaḥ kāmaviśāradaś ca //

15. Compare Firmicus (4, 15, 8): faciet grammaticos oratores medicos

musicos et qui computationis sollertia caelestium sciant siderum cursus, aut fenoris et negotiationis officia tractantes, ex quibus occasionibus gloriam et substantiam, sed processu temporis consecuntur; cf. *Liber Hermetis* (p. 97, 18–28 Gundel). But "Palchus" (*CCAG* 8, 1; 184, 4) is not so optimistic: νοσεροὺς δέ, ἐμπράκτους, ἐνέργους ἀποτελεῖ. See Kalyāṇavarman (13, 16); Mīnarāja (37, 3) has:

> candrasya saumye vyayage prasanno vidyādhikaḥ śāstraparaḥ sadaiva /
> vibhuḥ pratāpī pramadānukūlaḥ prabhūtamitraḥ praṇatāripakṣaḥ //

16. Firmicus (4, 15, 4–5) again differs considerably from Sphujidhvaja: ipsos vero aut ex altis praecipitat locis aut a quadrupedibus pericula aut maxima illis vitia vel valitudines decernit, alios facit publica morte biothanatos . . . aut a genere suo alienari et separari facit et patrimonia eorum variis lacerationibus dissipat aut dat laboriosas artes, ut circa ignem semper ferrumque versentur, aut miseros milites facit; cf. *Liber Hermetis* (p. 97, 5–9 Gundel). "Palchus" (*CCAG* 8, 1; 183, 6–9) concurs in giving an unfortunate prognostication: κακὴ πρὸς πάντα . . . παρέχει δὲ τὸ θυμικὸν καὶ ὀργίλον καὶ φρενῶν ἔκστασιν ποιεῖ. See Kalyāṇavarman (13, 15); Mīnarāja (37, 2) has:

> bhaume vyayasthe śaśinaḥ pracaṇḍo bhaven manuṣyaḥ paravittahārī /
> hantā pareṣām atipuṣṭakāyaḥ śauryānvitaḥ prāṇadharo guruś ca //

17. And once again, in the last of the anaphāyogas, Firmicus (4, 15, 1) gives a prediction opposite to that of the *Yavanajātaka*: patrimonium misera laceratione dilapidat . . . facit plerumque pigros aut in longinquis peregrinationibus detinet occupatos; cf. *Liber Hermetis* (p. 96, 32–36 Gundel). Manetho (2, 452), equating the anaphā of Saturn with the durudhara of Saturn and Mars (q.v.), also is opposed to Sphujidhvaja. "Palchus" (*CCAG* 8, 1; 182, 18–22) is content to list the diseases which result from this yoga. See Kalyāṇavarman (13, 19); Mīnarāja (37, 6) has:

> karoti candrād vyayago 'rkaputro naraṃ nitāntaṃ prakaṭasvabhāvam /
> sthūlaṃ prabhūtābharaṇaiḥ sametaṃ jitāripakṣaṃ kṣamayānvitaṃ ca //

18. Compare Firmicus (4, 10, 6–7: from Jupiter to Venus): facit etiam ipsos venustos gratos lepidos, et quibus ex gratia vel venustate potestas maxima comparetur . . . decernit enim honores potentias fasces praetextas et magnificae potestatis insignia; (4, 13, 8–9: from Venus to Jupiter): faciet magnos potentes et nobiles, civitatibus praepositos, quosdam vero facit praesidio mulierum sublevari; erunt sane grati venusti, erunt tamen amatores mulierum et qui venustatis gratia omnia, quae desiderant, consequantur; cf. *Liber Hermetis* (p. 81, 3–11 Gundel). Somewhat less rapturous is "Palchus" (*CCAG* 8, 1; 185, 11–17). See Kalyāṇavarman (13, 27). Mīnarāja, like Firmicus, divides these durudharayogas into two; the *Vṛddhayavanajātaka* (39, 16–17) has:

> jīve vyayasthe bhṛguje dhanasthe candrasya jāto 'tra bhaven manuṣyaḥ /
> saṃpūrṇakāyaḥ kṛtakair vihīnaḥ satām abhīṣṭo nṛpavallabhaś ca //

jīve dhanasthe bhṛguje vyayasthe saṃgrāmadakṣas tu bhaven manuṣyaḥ /
candrasya nānāvidhahemabhājo janapradhānaḥ prathitābhimānī //

19. Compare Firmicus (4, 10, 8–9: from Jupiter to Mercury): facit criticos, id est bono iudicio, bonos benignos gloriosos; erunt enim aut exactores fiscalium praestationum aut religionibus praepositi aut iuris interpretes, ex quibus occasionibus maxima illis felicitas et divitiae maximae conferuntur; (4, 14, 5–6: from Mercury to Jupiter): facit magnos potentes, quibus imperatorum litterae ac secreta credantur aut qui regias opes regiosque thesauros fideli tutatione custodiant et qui in regia domo iubendi vel disponendi habeant potestatem; facit plerumque magistros nuntiosque regum, sed et neocoros aut prophetas facit aut principes sacerdotum, ut ex istis honoribus aut ex his occasionibus maxima illis felicitatis conferantur insignia et ut ex his actibus potentium divitiarum incrementa conquirant; cf. *Liber Hermetis* (p. 82, 12–32 Gundel). "Palchus" (*CCAG* 8, 1; 185, 23–27) is quite similar. See Kalyāṇavarman (13, 24); Mīnarāja (39, 10–11) has:

jīve vyayasthe śaśije dhanasthe candrasya jātaḥ priyavān manuṣyaḥ /
susādhuvandyaḥ śrutivṛddhiyuktaḥ kṛpāsametaḥ satataṃ subhogī //
jīve dhanasthe śaśije vyayasthe candrasya jātaḥ sujanānuyāyī /
naro bhaved rogavimuktadehaḥ santuṣṭacitto vinayānvitaś ca //

20. Compare Firmicus (4, 10, 1–4: from Jupiter to Mars); facit magnos potentes, civitates vel regiones maximas suis viribus optinentes; (4, 11, 8–9: from Mars to Jupiter): facit duces ducentes exercitum potentes imperiosos, et qui sint omni ratione terribiles et qui provincias civitatesque potentiae suae potestate possideant. erunt sane divites locupletes pecuniosi et qui omnia, quaeque volunt, facillimis rationibus consequantur et qui sint in omnium certaminum conflictatione victores. Not so optimistic is "Palchus" (*CCAG* 8, 1; 185, 1–10), and Manetho (2, 460–464) is also pessimistic about the consequences of the Moon going from Jupiter, Venus, or Mercury to Saturn or Mars. See Kalyāṇavarman (13, 21); Mīnarāja (39, 4–5) has:

jīve vyayasthe kṣitije dhanasthe candrasya martyo ʾtra bhavet surūpaḥ /
śriyānvitaḥ satyarataḥ kṛtajñaḥ priyaṃvadaḥ śāstrakathānuraktaḥ //
jīve dhanasthe kṣitije vyayasthe candrasya jāto ʾtra bhaven manuṣyaḥ /
kulapradhāno dvijadevabhaktaḥ sadā vinīto janavallabhaś ca //

21. Compare Firmicus (4, 9, 2–3: from Saturn to Jupiter): faciet locupletes divites copiosos claros nobiles, magnis populis vel magnis civitatibus praepositos. The other passage in Firmicus (4, 10, 10–11: from Jupiter to Saturn) does not correspond to anything in Sphujidhvaja; nor is "Palchus" (*CCAG* 8, 1; 184, 12–17) very similar. Manetho (2, 445–450), however, is fairly close:

ἀπορρείουσα δὲ τούτου (i.e., *Κρόνου*),
ἢν μὲν Ζηνὶ συνάπτῃ ἢ ἁβροκόμῳ Κυθερείῃ,
ἐσθλὴ καὶ δώτειρα βίου πλούτοιό τε πολλοῦ,

> *πυροφόρων δ' ἀγρῶν κτῆσιν κρατερῶν τε μελάθρων*
> *δῶκεν, καὶ κῦδος φήμην τ' ἀγαθὴν παρὰ δήμοις,*
> *καὶ φιλίην ἀνδρῶν, ἧσπερ χρήζουσιν, ἑταίρων.*

See Kalyāṇavarman (13, 28); Mīnarāja (39, 18–19) has:

> jīve vyayasthe ᵓrkasute dhanasthe candrasya jāto bahubuddhibhājaḥ /
> bhaven manuṣyaḥ śrutiśāstraraktaḥ kalāsu dakṣo guṇasāgaraś ca //
> jīve dhanasthe ᵓrkasute vyayasthe manasvināṃ mukhyatamo naraḥ syāt /
> candrasya dātā sukṛpaḥ pragalbho suśīlavittārjunatatparaś ca //

22. Compare Firmicus (4, 13, 1–2: from Venus to Mercury): erunt tamen . . . musici frequenter . . . grati tamen; (4, 14, 16–20: from Mercury to Venus): alios oratores facit . . . alios poetas facit . . . aut organarios aut pantomimos aut qui ad omne genus saltationis adfectent aut qui alios dulci voce delectent . . . divites; cf. *Liber Hermetis* (p. 81, 28–37 Gundel). "Palchus" (*CCAG* 8, 1; 186, 8–13) is, in this yoga, fairly close to the *Yavanajātaka*: *Σελήνη ἀπὸ Ἑρμοῦ ἐπὶ Ἀφροδίτην φερομένη, ἑῴων ὄντων ἀμφοτέρων, εὐφυεῖς, δαπάνους δὲ καὶ ἱλαροὺς καὶ ἐπιχαρεῖς . . . Σελήνη ἀπὸ Ἀφροδίτης ἐπὶ Ἑρμῆν φερομένη, ἑῴων μὲν ὄντων, πλουσίους, εὐτυχεῖς, ἐνδόξους.* See Kalyāṇavarman (13, 25); Mīnarāja (39, 12–13) has:

> saumye vyayasthe bhṛguje dhanasthe candrasya martyaḥ prabhavet sudāraḥ /
> priyātithiḥ satyadayānvitaś ca sampūjitaḥ śīladhanaprabhāvāt //
> saumye dhanasthe bhṛguje vyayasthe candrasya jātaḥ prathito ᵓbhimānaḥ /
> bhaven manuṣyaḥ sujanapravīṇo bhoktā vibhāgī vinayena yuktaḥ //

23. Compare Firmicus (4, 11, 2–3: from Mars to Venus): facit adulteros libidinosos amatores et veneriis semper cupiditatibus deditos; (4, 13, 10–12: from Venus to Mars): facit aut athletas aut milites; cf. *Liber Hermetis* (p. 81, 12–23 Gundel). "Palchus" (*CCAG* 8, 1; 185, 28–34) provides little that is parallel to Sphujidhvaja; nor does the more cheerful prediction in Manetho (2, 477–478). See Kalyāṇavarman (13, 22); Mīnarāja (39, 6–7) has:

> bhaume vyayasthe bhṛguje dhanasthe candrasya jātaḥ subhago manuṣyaḥ /
> bhaved vidagdhaś ca sabhāsametaḥ prabhūtavittaḥ sutarāṃ sukhī ca //
> śukre vyayasthe kṣitije dhanasthe candrasya jāto ᵓtra bhaven manuṣyaḥ /
> sudāratuṣṭaḥ pravarāśvakośo dākṣiṇyavidyaś ca subhogabhājaḥ //

24. Compare Firmicus (4, 9, 7: from Saturn to Venus): faciet magnos nobiles et potentes, felices locupletes et divites et magnae cuiusdam potestatis . . . pravas amorum decernit inlecebras aut inpuris et inpudicis facit libidinibus inplicari; (4, 13, 3–7: from Venus to Saturn): aut provectae aetatis dabit uxorem aut publicam mulierem ad consortium tori genialis adducit; cf. *Liber Hermetis* (pp. 80, 23–81, 2 Gundel). "Palchus" (*CCAG* 8, 1; 184, 23–27) is not helpful; for

Manetho's opinion, see the commentary on 10, 21. See Kalyāṇavarman (13, 29); Mīnarāja (39, 20–21) has:

> śukre vyayasthe ᵓrkasute dhanasthe candrasya jāto bahupuṇyasevī /
> bhaven manuṣyaḥ satataṃ guṇāḍhyaḥ prabhūtakośaḥ pracurapragalbhaḥ //
> śukre dhanasthe ᵓrkasute vyayasthe bhaven manuṣyo bhayataḥ suvīraḥ /
> sadānyadeśārjitavittatuṣṭaḥ kṣitīśvarasyābhimataḥ sudhāmaḥ //

25. Compare Firmicus (4, 11, 4–5: from Mars to Mercury): alios publicis et gloriosis officiis praeponi, sed erunt maligni malitiosi et quorum cupiditas ad omne facinus per dies singulos crescat . . . infinitorum †inmensum decernit cupiditates; facit enim grassatores latrones; (4, 14, 7–14: from Mercury to Mars): faciet . . . periuros fallaces . . . erunt effractores fures . . . erunt latrones . . . facit duces et tribunos militum . . . faciet falsarios maleficos et effractores, fures aut latronum conscios et receptores; cf. *Liber Hermetis* (p. 82, 24–38 Gundel). Manetho (2, 478–479) preserves a different tradition:

> *πρὸς δ' Ἑρμῆν, βουλαῖς μύθοισί τ' ἀρίστους,*
> *αἰὲν ὑπὲρ θνητοὺς πυκιναῖς πραπίδεσσι νοοῦντας.*

And "Palchus" (*CCAG* 8, 1; 185, 36–186, 7) combines the two: *Σελήνη ἀπὸ Ἄρεως ἐπὶ Ἑρμῆν φερομένη, ἑῴων μὲν ὄντων ἀμφοτέρων, φρονίμους, ἐπιστήμονάς τινος λόγου· ἑσπερίων δὲ ὄντων, πολυπείρους, κωφοὺς δὲ καὶ ἀστάτους καὶ ῥᾳθύμους, κάμνειν οὐ θέλοντας. Σελήνη ἀπὸ Ἑρμοῦ ἐπὶ Ἄρεα φερομένη, ἑῴων ὄντων ἀμφοτέρων, δεινούς, πανούργους, δημολόγους, ῥήτορας, ἐνδομύχους, ἀλλοτρίους βίους περιεργαζομένους· ἑσπερίων δέ, χαίροντας γέλωσι καὶ παιγνίοις αἰσχροῖς καὶ μιμουμένους τὰ αἰσχρά, δόλιον δὲ ἄνδρα καὶ λάλον καὶ μιμηλὸν καὶ ψεύστην καὶ ἀγαλλόμενον ἐν κακοῖς.*

See Kalyāṇavarman (13, 20); Mīnarāja (39, 2–3) has:

> budhe vyayasthe dhanage ca bhaume candrasya jāto ᵓtra manuṣyadharmaḥ /
> bhaved vidagdhaḥ pracurapratāpaḥ kṣitīśvarāṇām ativallabhaś ca //
> bhaume vyayasthe śaśije dhanasthe candrasya martyaḥ prabhaved vinītaḥ /
> śāstrānuraktaḥ praṇataḥ pragalbhaḥ sadānuraktaḥ surasattamānām //

26. Firmicus (4, 9, 8–9: from Saturn to Mercury) is not very close to Sphujidhvaja: facit obscuros et absconsos et tacitos . . . facit etiam negotiationibus praepositos; but the other passage in Firmicus (4, 14, 1–4: from Mercury to Saturn) provides more parallels: habebunt autem actus . . . aut ex negotiationibus aut ex peregrinationibus . . . faciet mendicos pauperes; cf. *Liber Hermetis* (p. 82, 1–12 Gundel). Of "Palchus" (*CCAG* 8, 1; 184, 28–35) only the beginning appears to be at all related to the *Yavanajātaka*: *Σελήνη ἀπὸ Κρόνου πρὸς Ἑρμῆν φερομένη στυφώδεις, πονηρούς, βασκάνους, ἀμεταδότους, νωχελεῖς καὶ ἀνοήτους.* See Kalyāṇavarman (13, 26); Mīnarāja (39, 14–15) has:

mande vyayasthe śaśije dhanasthe candrasya jātaḥ patitāgamaś ca /
bhaven manuṣyaḥ prathitābhimānī nītipriyaḥ prāṇabhṛtāṃ variṣṭhaḥ //
— — —
— — —

27. Manetho (2, 452–459) also predicts ill results from this yoga:

> ἢν δὲ Κρόνον προλιποῦσα κενὸν δρόμον ἐξανύησιν,
> ἢ καὶ Ἄρῃ μετέπειτα συνάπτῃ, πάγχυ κακίστη·
> αὐχμηροὺς τεύχει γὰρ ἀναγκαίου βιότοιο,
> οἵτ' ἔργοις κενεοῖς καμάτοισί τε μοχθίζοντες
> οὔποτε λιμηρὴν πενίην ἐδύνανθ' ὑπαλύξαι,
> πρὸς δ' ἔτι καὶ ζωῆς τέκμωρ λυγρὸν ἐξανύοντας,
> πολλάκι δ' ὠκυμόρους τε καὶ ἐν νεότητι θανόντας·
> οἳ δὲ καὶ εὐτροχάλοις δειρὴν σφίγγουσι βρόχοισιν.

Equally pessimistic is Firmicus (4, 9, 4–5: from Saturn to Mars): valitudines et vitia decernit . . . sed et paternam et maternam substantiam varia laceratione dilapidat et adsidua ferri illis vulnera infligit et tales decernit aegritudines, ut curae gratia medela illis cauteriorum adustionibus conferatur; facit atiam absconsarum partium adsiduos dolores aut longae aegritudinis labore demersos vitae munus implere; (4, 11, 6–7: from Mars to Saturn): facit tardos pigros et qui ad nullos actus possint proficere . . . ipsorum patrimonium adsiduis lacerationibus dissipat, facit eos variis vitiis implicari . . . fames aegritudines valitudinesque decernit. "Palchus" (*CCAG* 8, 1; 184, 18–22) is, in some respects, closer to Sphujidhvaja: *ἡ Σελήνη ἀπὸ Κρόνου ἐπὶ Ἄρεα φερομένη κακῶν λύσιν δίδωσιν, θερμοὺς δὲ ποιεῖ καὶ πρακτικοὺς καὶ βαρυθύμους καὶ ἀδιαλλάκτους εἰς φιλίαν καὶ ὑπὲρ τὸ δέον τιμωρουμένους τοὺς ἐχθρούς· ἡ δὲ Σελήνη ἀπὸ Ἄρεως ἐπὶ Κρόνον φερομένη μελαγχολικοὺς ποιεῖ καὶ ἐπινόσους, ψυχροὺς δὲ ἐν ταῖς πράξεσιν.* See Kalyāṇavarman (13, 23); Mīnarāja (39, 8–9) has:

> saure vyayasthe kṣitije dhanasthe niśāpateḥ puṇyaparo manuṣyaḥ /
> bhaven nirīhaḥ kṣataśatrupakṣaḥ priyātithiḥ kāntiparaḥ kṛtajñaḥ //
> sadā vibhogī nṛpamohanaś ca narendrapūjyaḥ subhagaḥ pratāpī /
> bhaume vyayasthe 'rkasute dhanasthe candrasya jāto manujaḥ sadaiva //

28–29. These two verses warn that, in making predictions from these yogas, one must take into consideration the positions and strengths of the planets, both benefic and malefic. This is done throughout by Firmicus (4, 2–15).

CHAPTER 11

This chapter deals with yogas of the Sun similar to those of the Moon; corresponding to sunaphā is veśi (from viś; cf. 1, 77) and to anapharā vāśi (Greek *φάσις*). These terms, then, approximate in meaning heliacal setting and heliacal rising. The normal names for these phenomena in Sanskrit astronomical texts are asta and udaya; in Greek astronomical texts, *κρύψις* and *φάσις*.

There survives in the Western astrological literature no exposition of the effects of the *φάσεις* and *κρύψεις* comparable to Sphujidhvaja's, though the existence of such treatises is very probable since these and the other Greek-letter phenomena are of great importance in Mesopotamian planetary omen-texts (see F. Hilaire de Wynghene, *Les présages astrologiques*, *Übersicht über die Keilschrift-Literatur*, *Heft* 3, Roma 1932, pp. 52–55, and R. C. Thompson, *The Reports of the Magicians and Astrologers of Nineveh and Babylon*, 2 vols., London 1900, nos. 184–240 passim). All that one finds now are scattered statements in passages relating to conjunctions, all of which have their origin in the work of Dorotheus of Sidon (II 18–19); the derivative passages are in Manetho (2, 403–434) and Firmicus (6, 22–25).

But there are many Indians who follow the *Yavanajātaka*. Once Varāhamihira (*Bṛhajjātaka* 1, 20) says only: dinakarayutād dvitīyaṃ ca veśiḥ; but elsewhere (*Laghujātaka* 10, 6) his dependence on Sphujidhvaja is more apparent:

sūryād dvitīyam ṛkṣaṃ veśisthānaṃ prakīrtitaṃ yavanaiḥ /

Pseudo-Pṛthuyaśas (19, 9) defines both yogas, and adds a third—ubhayacārī—which corresponds to the lunar durudhara; he is following Kalyāṇavarman (14, 1), as is also Vaidyanātha (7, 121). Kalyāṇavarman's source is Parāśara (*Pūrvakhaṇḍa* 22, 60).

2–3. From these verses are derived others in Parāśara (*Pūrvakhaṇḍa* 22, 60–61) and Kalyāṇavarman (14, 2 and 6); cf. pseudo-Pṛthuyaśas (19, 10–11) and Vaidyanātha (7, 122–123).

4–5. Kalyāṇavarman (14, 3–5) imitates these verses. The few passages in Dorotheus relating to this yoga do not give the same predictions as Sphujidhvaja does.

6–7. These verses are the inspiration for another passage in Kalyāṇavarman (14, 7–9). In Dorotheus, for the five planets, one finds:

Jupiter:

المشترى اذا كان مع الشمس تحت شعاعها دل على نقصان كل خير . وان كان شرقياً دل على
السعادة والمال والنفع واليمن على الابوين والفرح فى الولد .

Only the first sentence appears in Manetho (2, 417–420), but Firmicus (6, 23, 3) faithfully translates Dorotheus' hexameters.

Venus:

الشمس اذا كانت مع الزهرة فى مواليد الليل غربية وفى مواليد النهار شرقية فانه يكون محموداً
مرحباً .

A fuller (but still lacunose) version of Dorotheus' original will be found in Firmicus (6, 25, 1), to the latter part of which Manetho (2, 426–430) corresponds.

Mercury:

واذا كان عطارد مع الشمس شرقياً او غربياً فانه يكون حليماً كاتباً تكون له منزلة لادبه
وعقله ويكون راساً وينفع غيره .

Both Manetho (2, 431–435) and Firmicus (6, 25, 2–3) are badly preserved at this point.

Mars:

المريخ اذا كان مع الشمس يدل على سرعة موت والده . واشده واسواء ان كان فى وتد او
ما يلى وتد يدل للمولود على العناء والاوجاع ويكون حسوداً مبدد المال والده ويقع عليه حديد
او نار مختلط رايه لا ثبات له فيه .

Manetho (2, 421–423) and Firmicus (6, 24, 1) both imitate Dorotheus.

Saturn:

زحل اذا كان مع الشمس يفسد مال ابيه وتصير عاقبته الى البلاء واسواء فى مولد الليل شرقياً
كان او غربياً فى امر والده واخوته وخاصة نفسه . فان كانت الشمس اقل درجات فانه اسواء
واشد لان اباه ياتيه موت سوء وسوى ذلك كما ذكرت لك مما يلقا المولود ويسقط عن سعادته
ويعرض له مرض من الرطوبة والصعف ويحب العمارة وربما اقتنا منها مالا فان معيشته منها
ولكنه على ذلك يكون شقيا . وان كان فى بيت الشمس او فى بيت زحل دل على ان اباه
حسيب وليس يعنى والمولود يعادى ولده وما سوى ذلك كما ذكرت .

A more complete version of Dorotheus' original will be found in Firmicus (6, 22, 9–11), only selected examples in Manetho (2, 410–416). Only in part do any of Dorotheus' predictions coincide with Sphujidhvaja's.

CHAPTER 12

Chapters 12–18 give predictions based on the presence in each sign of the zodiac at the birth of the native of the Sun, Mercury, Venus, Mars, Jupiter, Saturn, and the Moon. That this subject was treated in the West in antiquity is proved by a section of Firmicus (5, 3–4); though, as it is preserved in the manuscripts, this covers only Saturn (complete) and Jupiter (to Capricorn). The text which most frequently occurs in Byzantine manuscripts and which was edited by Joachim Camerarius (*Astrologica*, Nuremberg 1532, pt. 1, pp. 21–31; a Latin translation will be found in pt. 2, pp. 29–41) is by Theophilus of Edessa; until its relation to early Arabic texts (cf., e.g., "Achmat" [1, 109]) has been clarified, it cannot be known how much Theophilus owed to older Greek authors. But this is concerned with weather predictions, not nativities.

There is also a tradition, going back to Dorotheus (II 28–33), in which the predictions depend on the planets' being in each other's houses and terms; to this tradition belong also Manetho (2, 148–398), Firmicus (5, 5–6; only a fragment is left), and the *Liber Hermetis* (32). But this material is only distantly related to that which Sphujidhvaja preserves.

But there are Sanskrit texts which follow Sphujidhvaja's lead. Mīnarāja (chapters 17–23) copies out many of his verses, and Kalyāṇavarman (chapters 22–23 and 25–29) is closely dependent on the *Yavanajātaka*; see also Varāhamihira *Bṛhajjātaka* 17–18), Guṇākara (chapters 20–21), and Vaidyanātha (8, 39–48).

The first chapter in the series—12—is what the Greeks called a ζῳδιολόγιον, and was often treated separately by them. The surviving examples of the genre are late versions; see *CCAG* 4; 158–169: *CCAG* 10; 101–121: *CCAG* 10; 171–192: *CCAG* 10; 211–227: *CCAG* 10; 228–243; *CCAG* 11, 2; 115–118; and *CCAG* 12; 173–191, as well as ch. 14 (Laur. 75, 19 [XIV] ff. 168–182) of the Ἰατροσόφιον of Manuel Marmaras. But that there were much earlier prototypes is proved by references in Hippolytus (*Refutatio haeresium* 4, 15–26) and St. Basil (*Hexaëmeron*, ed. S. Giet, Paris 1950, pp. 148–150; J. Bidez, "Le traité d'astrologie cité par Saint Basile dans son Hexaeméron," *L'Antiquité classique* 7, 1938, 19–21 is wrong in claiming that he refers to Hephaestio [I, 1]; that is not a ζῳδιολόγιον). See also the Syriac Ζῳδιολόγιον attributed to Shem and edited by A. Mingana (*Bull. John Rylands Library* 4, 1917, 76–85 and 108–115.)

The references to Mīnarāja (chapter 17) are given in the apparatus criticus; the relevant verses of Kalyāṇavarman (chapter 22) are: Aries (2–3), Taurus (10–11), Gemini (18–19), Cancer (26–27), Leo (34–35), Virgo (42–43), Libra (44–45), Scorpio (46–47), Sagittarius (48–49), Capricorn (56–57), Aquarius (64–65), and Pisces (66–67). There are corresponding passages in Varāhamihira (*Bṛhajjātaka* 18, 1–4), Guṇākara (21, 1–5), and Vaidyanātha (8, 39).

CHAPTER 13

This chapter describes the natives born when Mercury is in each of the signs of the zodiac. The references to Mīnarāja (chapter 20) are given in the apparatus criticus; the relevant verses of Kalyāṇavarman are the first 24 of chapter 26. There are corresponding passages in Varāhamihira (*Bṛhajjātaka* 18, 8–11), Guṇākara (21, 10–13), and Vaidyanātha (8, 41).

CHAPTER 14

This chapter describes the natives born when Venus is in each of the signs of the zodiac. The references to Mīnarāja (chapter 22) are given in the apparatus criticus; the relevant verses of Kalyāṇavarman are the first 24 of chapter 28. There are corresponding passages in Varāhamihira (*Bṛhajjātaka* 18, 14–16), Guṇākara (21, 16–17), and Vaidyanātha (8, 43).

CHAPTER 15

This chapter describes the natives born when Mars is in each of the signs of the zodiac. The references to Mīnarāja (chapter 19) are given in the apparatus criticus; the relevant verses of Kalyāṇavarman are the first 24 of chapter 25. There are corresponding passages in Varāhamihira (*Bṛhajjātaka* 18, 5–7), Guṇākara (21, 6–9), and Vaidyanātha (8, 40).

CHAPTER 16

This chapter describes the natives born when Jupiter is in each of the signs of the zodiac; therefore we can compare Firmicus for most of this material. The

references to Mīnarāja (chapter 21) are given in the apparatus criticus; the relevant verses of Kalyāṇavarman are the first 24 of chapter 27. There are corresponding passages in Varāhamihira (*Bṛhajjātaka* 18, 12–13), Guṇākara (21, 14–15), and Vaidyanātha (8, 42).

1–2. Firmicus (5, 4, 2–3) has: ... tunc maximorum negotiorum actus decernuntur, tunc potentium et magnorum virorum amicitiis copulantur, aut in magnis ac regiis domibus constitutis potentis administrationis officia creduntur, tunc patrimonia maxima consequuntur, et dominandi accipiunt potestatem ... tunc enim conferuntur potentiae et honoris insignia, tunc regimen potestatemque hominum sortiuntur, tunc in omnibus causis et in omnibus ⟨actuum et⟩ causarum certaminibus victores exsistunt ... erunt autem alienorum patrimoniorum domini ... et a potentioribus viris vel a regibus ad magnae administrationis officia diriguntur, imperiosi in omnibus actibus exsistentes et fortes.

3–4. Firmicus (5, 4, 4–6) has: ... prosperos omnium negotiorum habebunt eventus. tunc glorias tunc potentium amicitias sortiuntur, tunc eis potentes viri vitae suae secreta conmittunt ... versabuntur etiam cum scelestis aut cum infamibus viris(!) ... religionibus servientes. sed his a mulieribus vitae praesidia conferuntur, et per ipsas magnae dignitatis et maximorum honorum insignia consequentur. erunt tamen iusti fortes, amicis exhibentes amorem. erit in ipsis liber sermo, pro amicis fortiter excusabunt. ... sed inter initia habebunt et ex uxoribus gaudia et postea dolores, et ex filiis similiter(!).

5–6. Firmicus (5, 4, 7–8) has ... ⟨erunt⟩ in maximis gloriis et potestatibus, in amicitiis gratia † noti semper ornati ... tunc notitiam, tunc habebunt subsidia facultatum ... in publicis locis et ex his accipient felicitatis insignia.

7–8. Firmicus (5, 4, 9–11) has: ... erunt potentium amici et cum his versabuntur, secreta eorum fideli taciturnitate servantes ... tunc illis patrimonia tunc honores tunc gloriae conferuntur insignia ... habebunt ex muliere vel uxore laetitiam, laetabuntur etiam suscepta sobole, et fundamentorum et mobilium dominia consequentur. post variam aetatem et inaequabilitatem vitae ad prospera commoda felicitatis accedunt, ut sint admiratione digni, ut et ipsi mirentur, qua ratione ad tanta pervenerint felicitatis insignia.

9–10. Firmicus (5, 4, 12–13) has: ... tunc potestates tunc glorias tunc notitias tunc potentium amicorum praesidia consequuntur, et in disciplina constituti maximos fructus accipiunt, tunc ad omnes actus prosperis provecti ⟨promotionibus veniunt. tunc gratum tempus⟩ habentes procurationis officia tractabunt ... erunt sane felices, per semet ipsos felicitatis insignia consecuti, posteaquam patrimonium paternum fuerit amissum. erunt tamen fortes animo profusi liberales, et qui res alienas prava cupiditate desiderent(!)

11–12. Firmicus (5, 4, 14–15) has: ... mundi honesti bene nutriti erunt et pudici, efficaces fideles, semper amicos bono diligentes affectu, ingenui moribus contentiosi potentes laboriosi, non habentes unum in vita cursum ... erunt in magno honore et in magnis potestatibus, quae potestates pro geniturae substantia decernuntur.

13–14. Firmicus (5, 4, 16–18) has: ... tunc iungit eos aut potentibus viris

aut ducibus aut regibus, tunc notitia tunc nobilitas decernitur secundum geniturae substantiam, tunc illis potentium virorum secreta creduntur, tunc res tunc patrimonia potentium illis virorum conmittuntur. erunt sane fabricatores pastinatores(!), multorum mobilium dominia possidentes. habebunt ex uxore et filiis laetitiam, sed cum primum fuerint infortuniis fatigati, et in omnibus causis ⟨pro⟩ ipsis sententiae proferuntur, sed si sine consortibus litigarint(!) . . . erunt alienorum patrimoniorum dominia possidentes, religiosi deorum cultores, sed primum vitae tempus eorum habebit maximas difficultates(!), postremum vero honestis actibus honorabitur.

15–16. Firmicus (5, 4, 19–20) has something quite different, which in part is parallel to what Sphujidhvaja predicts from Jupiter's being in Libra: . . . navigabunt grandes fluvios ac maria, et per steriles et per infames homines aut mulieres maxima negotia perpetrabunt. erunt propitii multitudini, in populo habentes insignia potestatis, fortes et animo pariter et corpore, et magnae substantiae dominia consequentur. habebunt laetitiam ex uxoris affectibus et filiorum, sed priore dissensione sopita. dirigentur etiam a potentioribus viris et regibus ad alicuius administrationis potestatem * * * constituti plurimis proderunt. hi cum in prima aetate fatigati fuerint, felici senectute laetantur.

17–18. Firmicus (5, 4, 21–23) has: . . . erunt gloriosi potentes nobiles noti, duces potentes vel ducum aut potentium amici locupletes copiosi docti . . . erunt sane homines magnae fortunae, liberales amabiles multorum amici omnibus noti mundi honesti omni genere bonitatis ornati . . ..

19–20. Firmicus (5, 4, 24–25) has a generally good prediction which contradicts Sphujidhvaja: . . . erunt gloriosi potentium amici amicorum secreta fideli taciturnitate servantes . . . exclusis omnibus malis atque sopitis maxima felicitatis commoda consequentur, et plurimorum conversationibus sublevati magnis erunt praepositi facultatibus, secundum geniturae vires atque substantiam.

Here the manuscripts of Firmicus break off. But from what is preserved it can clearly be seen that he and Sphujidhvaja belong to the same tradition. The main difference is that Firmicus makes all the general predictions good, but then mixes in evil by considering the effects of the revolutions of Jupiter and the aspects of Saturn; whereas Sphujidhvaja makes all predictions good save those when Jupiter is in Aries (mixed) and Scorpio, the houses of Mars, and in Capricorn and Aquarius, the houses of Saturn.

CHAPTER 17

This chapter describes the natives born when Saturn is in each of the signs of the zodiac; therefore we can compare Firmicus for the whole of this material. The references to Mīnarāja (chapter 23) are given in the apparatus criticus; the relevant verses of Kalyāṇavarman are the first 24 of chapter 29. There are corresponding passages in Varāhamihira (*Bṛhajjātaka* 18, 17–19), Guṇākara (21, 18–21), and Vaidyanātha (8, 44).

1–2. Firmicus (5, 3, 2–4) has: . . . in prima aetate faciet malis et infelicibus

actibus inplicari, et in omnibus semper inpediet . . . paternam et maternam substantiam minuit, et quicquid ex his facultatis acceperit, aut minuet semper aut perdet, et assiduis amissionibus et damnis frequentibus fatigabitur, sed posteaquam prioris substantiae abstulerit facultatem, processu temporis aliam illi patrimonii substantiam conferri faciet. erunt sane languidi et periculosi, in ebdomaticis vel in enneaticis annis incurrentes periculorum gravia discrimina, et opprimentur ab his periculis . . . dabit tarde vel corruptam uxorem Saturnus sic positus aut viduam aut ab alio stupratam, aut quae ab alio marito susceperit filios, et quam macula turpitudinis alicuius infamet.

3–4. Firmicus (5, 3, 5–8) has: . . . hi qui sic habuerint ad omnes actus propriis viribus crescunt, sed quicquid in prima aetate acceperint minuent, et per semet ipsos magnam sibi quaerunt substantiae facultatem, sed in prima iuventute variis inaequalitatibus deprimuntur, et aliis subiacebunt, et viris potentioribus necessitatis causa blandientur. habebunt in prima aetate difficilia tempora, et ipsis temporibus gravibus languoribus fatigantur, et necessariorum penuria vitae patientur angustias. in prima etiam aetate ex fervescentium vulnerum exulcerationibus laborabunt, et vitiis quisbusdam sed maximis obligantur, et magnis aegritudinibus oppressi, et ab his incommodorum discriminibus liberati, longae vitae spatia consequuntur. paterna eorum substantia omnis dissipabitur, et nihil neque ex paterna neque ex materna substantia ⟨consequuntur, sed per semet ipsos et alias facultates et maternae substantiae⟩ reliquias propriis laboribus recipiunt semper . . . pericula autem illis aut ex causis aut ex aegritudinibus aut ex peregrinationibus inferentur . . . sed ante xxxii annos numquam eos Saturnus ducere patitur uxores, nec virgines illis uxores dabuntur, quae si datae fuerint, suscipient ab his filios perditos, et alienos ⟨ab⟩ amoribus suis. peregrinas vero aut ab aliis stupratas uxores feliciter sortientur . . .

5–6. Firmicus (5, 3, 9–12) has: . . . primam aetatem periculis et aegritudinibus quatiet, et faciet ab omnibus discriminibus difficile liberari . . . habebit enim turbationes simultates ⟨aegritudines contrarietates⟩, et in magnis laboribus saepe versabitur. nihil magnum etiam nec de paterna nec de materna substantia consequetur, ⟨sed ipse propriis viribus omnia dignitatis augmenta et patrimonii consequetur⟩(!) . . . faciet etiam vitia Saturnus in Geminis constitutus, et in causis ⟨et in⟩ certaminibus decernit maximos adversarios. facit etiam et citas et frequentes iacturas patrimonii, ut frequenter in vita varia conflictatione iactetur, et cum ad extrema venerit vitae discrimina, postea eum in magnis negotiis facit potestatis alicuius iussione constitui, et cum claris ac potentibus viris honoris causa versabitur(!). erit sane in omnibus actibus clarus ac nobilis, et assidue peregrinabitur, et ad regiones varias transferetur(!). sed huic uxor virgo non dabitur . . . erit sane sine filiis aut unum filium suscipiet . . . erunt enim qui sic habuerint Saturnum, semper magnis ac potentibus viris contrarii, inferiorum sibi praesidia semper applicantes, et frequenter erunt in libera custodia constituti. nutrient capillos propter amicitiae alicuius incommodum vel propter infortunium mortis aut damni alicuius misera tormenta. sed cum variis periculorum discriminibus conquassati fuerint, tunc prosperae felicitatis sublevantur

augmento, ut et laudes et patrimonia consequantur, et ut hereditas eis repentina proveniat(!). tunc enim divitias et maximorum fundamentorum dominia consequentur(!)

7–8. Firmicus (5, 3, 13–17) has: . . . in seditionibus in causis et in multis contrarietatibus inplicabuntur, qui sic eum habuerint, et quicquid a patre vel a matre fuerint consecuti, misera laceratione semper amittunt, sed suis viribus et sua virtute maximam substantiam consequentur(!), et talis eorum erit vita, ut et quaerant semper et perdant. sed pericula ex turbatione aliqua aut ex aegritudinibus habebunt . . . sed et numquam prima perseverabit uxor, nec aliquando eos in primis contractibus prosper sequitur eventus. in prima enim vita inferioribus mulieribus aut degeneribus quolibet genere copulantur, sed has easdam postea constanti iudicio mentis excludunt . . . desperabuntur sane in aegritudinibus, et post aegritudines difficile convalescunt. erunt animo simplices humani misericordes, alienas angustias sublevantes(!), suscipientes aliena patrimonia, ⟨et⟩ ex his habentes vitae subsidia. erunt etiam alienorum filiorum patres, habebunt absconsa vitia, et tali erunt praediti dignitate, ut et fratrum suorum domini esse videantur. erunt sane locupletes et pecuniosi, multis ac potentibus viris noti, tardi in omnibus actibus et qui nolint cito publicis occupationibus applicari, ab omni servitio separati, et honesti ac divini animi splendoribus adornati vitam suam prosperis semper rationibus degant(!).

9–10. Firmicus (5, 3, 18–22) has: . . . assidua pulsabuntur invidia. in primis aetatis annis vires habebunt(!). interdum claris et gloriosis actibus destinati, ex ipsis actibus maxima consequentur insignia, et maximae felicitatis ornamenta percipiunt(!). interdum ex his actibus separati erunt, quin etiam ab omni administratione vacui. sed a parentibus aut nihil accipiunt, aut si quid acceperint perdunt. sed in prima aetate et in prima iuventute erunt languidi periculosi et multis occupationibus inplicati, corporis etiam quaedam tormenta patientur, et extremorum corporum fatigabuntur doloribus. habebunt autem latentia vitia aut latentes dolores. virgines vero uxores ducere numquam poterunt. quas violenter si consecuti fuerint, ab iisdem quolibet genere separantur. verum illis uxores sortiri proderit, quae iam aliquando susceperint filios . . . sane in negotiis et actibus et in omni vita assidua ratione mutantur, navigabunt fluvios grandes et maria, et per deserta loca iter facient, et quicquid parentes nunquam ausi sunt facere, ipsi facillimis rationibus conplent . . . habebunt sane substantiam ex aliena sibi largitione collatam, sed tantum ut aliorum possint angustias sublevare(!). erunt liberorum defensores, laborantibus hominibus semper patrocinia commodantes(!). sed cum haec omnia fuerint adsecuti, longaevi morientur, et anima eorum ad caelum diis applicata transibit(!). Saturnus enim in Leone positus animas eorum qui sic se habuerint in terra, innumeris angustiis liberatas ad caelum et ad originis suae primordia revocat(!).

For the fate of the soul after death according to Sphujidhvaja, see chapter 43.

11–12. Firmicus (5, 3, 23–28) has: . . . in prima aetate aegritudines et vitae patientur incommoda, sed tunc malis fortioribus inplicantur . . . sane plus habebunt ex suis viribus quam ex parentum facultatibus, et erunt nunc humiles nunc sublevati. de locis et de negotiis assiduis rationibus transferuntur, et

quicquid primum ab eis quaesitum fuerit, miseris ac profusis lacerationibus dissipatur, et cum omnis substantiae facultas dissipata fuerit, rursus aliam facultatis substantiam consequuntur; sed et ipsam pari rursus ratione dilapidant, nec aliquando quaesitum poterunt patrimonium possidere. erunt sane circa mulieres in prima aetate semper instabiles, sed et mulieres illis in prima aetate * * * * * erunt legibus sortiti uxores, neque consentient cum ipsis, neque per ipsas utilitatis aliqua commoda consequentur. sed nec virgines sortientur uxores, sed aut ab aliis stupratas ducunt, aut quae iam susceperint filios. quodsi virgines aliquo casu uxores sortiti fuerint, velociter ab eorum consortio separantur. sed nec unius feminae habebunt notitiam, miscentur sane ignobilibus et abiectis, et eas fido diligent semper affectu. erunt sane cordati doctrina ac sapientia pleni(!), multis occupationibus dediti, et multa appetentes, ⟨sed⟩ et ex his quaecunque assecuti fuerint, ⟨et⟩ patrimonii sui substantiam dissipabunt, et pro aliis damna assidua sustinebunt, et in his ipsis erunt captiosa falsitate fallentes. erunt etiam parati ac proiecti ad pericula, in publicis constituti locis(!). erunt popularibus studiis inplicati, noti omnibus et omnibus intimati(!) . . . erunt sane contentiosi, et qui nunquam possint pudoris verecundiam sustinere. erunt humani longaevi, et quibus se tarde felicitas conferat(!) . . . .

13–14. Firmicus (5, 3, 29–34) has a bad prediction for the first 30 years of the native's life, but thereafter something very like Sphujidhvaja: . . . quamcunque fuerint sortiti uxorem, obsequiis earum capti exhibebunt integros coniugales affectus . . . erunt sane cordati semoti boni consilii, sapientes docti magni omnia desiderantes, imperiosi noti gloriosi, in magnis negotiis constituti, et cum maioribus viris vinculum amicitiae copulantes, et ⟨in⟩ magnis civitatibus aut in magnis populis habentes honoris insignia. erunt sane tales qui nunquam capi fallique possint, contentiosi multa discentes et multa scientes, et qui cito a periculis liberentur. sed ex nervis et ex nervorum doloribus graviter fatigantur(!). erunt praepositi publicis locis, alios adiuvantes, et ex aliis habentes hominum potestates. erunt felices . . . erunt tales quibus dii futura praedicant, et qui animi sui instinctu futura praevideant(!). mancipiorum ac possessionum dominium consequentur . . . .

15–16. Firmicus (5, 3, 35–39) has: . . . multis turbis in prima iuventute et multis periculis inpugnantur, et neque paternae nec maternae substantiae habebunt potestatem. sed et si aliquid ex rebus paternis ac maternis nacti fuerint, id totum variis dissipationibus minuunt. sed nec vita parentum aut clara erit aut nobilis. ipsi vero in prima aetate maximis deliciis nutrientur(!), postea vero erunt in angustiis et in † exitu et in laboribus et in aegritudinibus, et cum magna difficultate et cum magnis angustiis et in magnis laboribus cottidianae vitae habebunt alimenta . . . sed nec cum primis uxoribus qui in Scorpione Saturnum habuerint perseverant. sed nec virgines sic positus decernit uxores, sed aut viduas aut aliis iunctas. miscentur sane plurimis mulieribus, sed a quibusdam morte ab aliis repudio separantur. valitudines sane et vitia in Scorpione positus in extremis corporis partibus faciet, et absconsorum et latentium locorum assiduos dolores . . . .

Since 17, 16 is lost, it may be well to quote here Kalyāṇavarman (29, 15–16). Words in the *Sārāvalī* corresponding to those in *Yavanajātaka* 17, 15 are underlined; the rest presumably were suggested by the lost verse.

> dveṣaparo viṣamo vā viṣaśastraghnaḥ pracaṇḍakopaś ca /
> lubdho dṛpto ʾrthayutaḥ parasvaharaṇe samarthaś ca //
> bāhyo maṅgalavādyair nṛśaṃsakarmā hy anekaduḥkhaḥ syāt /
> aṣṭamarāśau ravije kṣayavyayavyādhibhis taptaḥ //

17–18. Firmicus (5, 3, 40–43) has an extremely different set of predictions: . . . periculis et multis aegritudinibus inplicantur, et neque de paternis ⟨neque de maternis⟩ substantiis aliquid consequuntur(!). in damnis vero et sollicitudinibus erunt maximis, et per semet ipsos maximam substantiam consecuti, hanc eandem rursus misera dissipatione deperdunt(!). aegritudinibus vero et valitudinibus variis inplicantur, et tunc habebunt periculorum discrimina per omne vitae spatium, cum ad ebdomaticos vel ad enneaticos annos venerint(!). sed ex his periculis facillimis rationibus liberantur . . . sed nunquam in horoscopo sic habentes Saturnum uxores virgines sortiuntur, et ternas semper sortiuntur uxores, et habebunt semper assiduos dolores ex infortuniis filiorum(!) . . . habebunt sane propter mulierem vel mulieris causa graves dolores, et in aqua vel prope aquam incurrunt gravia vitae discrimina(!).

19–20. Firmicus (5, 3, 44–48) has again an unfortunate prediction in place of Sphujidhvaja's optimistic one: . . . habentes divitiarum opinionem domesticis angustiis deteruntur; paterna etiam eorum et materna substantia dissipabitur(!). sed et quicquid susceperint, hoc tempore varia ratione deperdunt, et omnem substantiam minuent(!). erunt etiam in peregrinationibus ⟨et⟩ in aegritudinibus constituti(!) . . . sortientur vero uxores ab aliis stupratas(!). sed hi filios ex duabus mulieribus suscipiunt, habebunt tamen dolores ex assiduis mortibus filiorum, aut filii illis in perpetuum denegantur(!). dolores vero et valitudines aut in extremis partibus corporum, aut in absconsis et necessariis habebunt(!).

21–22. Firmicus (5, 3, 49–55) has: . . . erunt in prima aetate deiecti, et quicquid paternum susceperint perdunt. sed et quicquid primum habuerint, eadem laceratione dilapidant, et tunc ipsi et per semet ipsos ex magnis actibus proficiunt. habebunt autem ex aegritudinibus maximas vitae tempestates, sed ab his omnibus liberantur . . . sed et quascunque fuerint uxores legibus sortiti, erunt inutiles et tales quae contra iuris ordinem vivant . . . paulatim ab infortuniis liberati cervices erigunt, et omni sordium squalore deterso honesto dignitatis habitu vestiuntur(!), ipsi se consulentes, et vitam suam per gradus singulos erigentes, et tales se patrimonii dignitate constituunt, ut et hominum illis regimen et gubernacula committantur(!). erunt autem gloriosi habentes maximae potestatis insignia, regionibus et populis potestatis licentia praepositi, ita ut in publicis locis et civitatibus dignitatis eorum sempiterna memoria relinquatur(!). tunc potentibus viris, tunc regibus pro genituræ mensura amicitiae gratia iungentur, tunc dona, tunc in templis loca tunc sacerdotia consequentur, tunc laetitiae, tunc divitiarum fructus accipiunt, tunc servitium, tunc fundamentorum, tunc virorum ac mulierum dominia possidebunt, tunc

mobilia, tunc pecuniae conferentur, et tantis erunt locupletes divitiis, ut et alios sua facultate sustentent(!). tunc omnes affines defensionis eorum praesidio sublevantur(!). sed cum istius felicitatis senserint commoda, et cum magnifica divitiarum fuerint affluentia copiosi, et earundem divitiarum ceperint fructus, cum bona fama longaevi morientur(!).

23–24. Firmicus (5, 3, 56–59) has again the contrary of what Sphujidhvaja predicts: . . . neque paternam neque maternam substantiam possidebunt, et omnibus rebus perditis nudi relinquuntur(!). sed et quicquid in prima aetate quolibet genere possederint, etiam hoc cum misera laceratione deperdunt(!). sed per semet ipsos magnos actus agentes maximam quaerunt substantiae facultatem. habebunt etiam maximas aegritudines et maxima discrimina(!) . . . sed in his periculis non solum erunt aegritudines, sed et causae et accusationes sine causa et sine ratione conceptae, erunt turbae et seditiones repentinae et assidua animi tormenta et insperata in aquis pericula, et cum mulieribus dissensiones. sed nec proderunt eis quascumque uxores primas fuerint sortiti(!). sed nec virgines in Piscibus positus Saturnus decernit uxores(!) . . . in extremis autem partibus corporis aut in parte corporis ⟨absconsa⟩ * * * habebunt etiam in ipsis partibus assiduos dolores, habebunt etiam ex ferro maximas cicatrices(!) sed ex filiorum casibus habebunt assiduos dolores(!). sed cum illos Saturnus prioris temporis tempestate quassaverit, tunc illis laetitiam et ex filiis decernit et ex gratia coniugali, secundum geniturae mensuram atque substantiam, quam ceterae stellae sua auctoritate decreverint.

Again, though Firmicus is fond of mixing good with evil by taking into consideration the course of Saturn and the aspects of the other planets, both authors have clearly drawn upon the same tradition for most of their material. However, though both agree in making Saturn's presence in Libra (its sign of exaltation) generally beneficial, they disagree about the effects of that planet's being in the last four signs. Sphujidhvaja regards Saturn in Sagittarius and Pisces (the houses of Jupiter) and in Capricorn (its own feminine house) as being good, while Firmicus thinks of it as good only in Aquarius (its own masculine house), and only in part.

CHAPTER 18

This chapter describes the natives born when the Moon is in each of the signs of the zodiac (rāśiśīla) and when each of the other planets aspects it in each sign (dṛṣṭiphala); for each sign there are five verses devoted to rāśiśīla and one to dṛṣṭiphala. Mīnarāja (chapter 18) deals with rāśiśīla, not dṛṣṭiphala; the references are given in the apparatus criticus. Varāhamihira (*Bṛhajjātaka* 17 for rāśiśīla; *Bṛhajjātaka* 19, 1–3 for dṛṣṭiphala) is fairly close to Sphujidhvaja; he is followed by Guṇākara (20 and 23, 1–6 respectively), pseudo-Pṛthuyaśas (rāśiśīla in chapter 29), and Vaidyanātha (9, 91–93 and 8, 48–55 respectively). Kalyāṇavarman, who, like Sphujidhvaja, treats both subjects in one chapter (23), is not as close in content to the *Yavanajātaka* as he is in the other chapters

of this group; one of his other sources has been Varāhamihira. Mantreśvara (18, 6–11) covers dṛṣṭiphala alone.

34–36. Since these verses are missing (except for one pāda) in Sphujidhvaja, I quote the corresponding verse of Varāhamihira (*Bṛhajjātaka* 17, 6), underlining those words which are derived from the preserved portion of the *Yavanajātaka* (18, 32–33 and 36d):

vrīḍāmantharacāruvīkṣaṇagatiḥ srastāṃsabāhuḥ sukhī
śلakṣṇaḥ satyarataḥ kalāsu nipuṇaḥ śāstrārthavid dhārmikaḥ /
medhāvī suratapriyaḥ paragṛhair vittaiś ca saṃyujyate
kanyāyāṃ paradeśagaḥ priyavacāḥ kanyāprajo ʾlpātmajaḥ //

CHAPTER 19

This chapter describes the natives born when each of the signs of the zodiac is in the ascendent. There are three traditions relating to this subject in Greek astrology.

1. Dorotheus (V 35) describes the thieves whose appearances are determined by each of the signs of the zodiac; one of many versions of this Arabic passage (see, e.g., frs. 24c and 24d Stegemann), is preserved in Hephaestio (III 45; cf. fr. 24b Stegemann). These predictions were referred to the signs in the ascendent at nativities by Hephaestio of Thebes (II 2, 28–39; see fr. 2a Stegemann). This Dorothean tradition seems to be only remotely related to Sphujidhvaja.

2. Firmicus (5, 1, 2–35) gives predictions relating mainly to the course of the natives' lives from each of the signs' being in the ascendent. What he records is quite different from Dorotheus' text, but also bears some similarity to the *Yavanajātaka* once in a while.

3. Closest of all to Sphujidhvaja is a text entitled *Πυθαγόρου φιλοσόφου περὶ μορφῶν καὶ σημείων τῶν ιβ ζῳδίων, ὅπως ἀπὸ θεωρίας ἑκάστου μάθῃς ὁποῖον ζῴδιον ἔχεις καὶ τὴν πρᾶξιν αὐτοῦ* (*CCAG* 11, 2; 135–138); however, it in part is dependent on the Dorothean tradition.

The Sanskrit tradition is equally complicted. Mīnarāja (24, 1–12; see also 55, 1–12), Kalyāṇavarman (chapter 47), and Vaidyanātha (9, 104–109) are all ultimately dependent on Sphujidhvaja. But Varāhamihira (*Bṛhajjātaka* 18, 20) merely says that the ascendent produces results like the Moon in each sign; he is followed by Mantreśvara, who refers Varāhamihira's predictions for the Moon in the signs to the ascendent (9, 1–12), and then states that the Moon is like the ascendent (9, 13). Varāhamihira, however, also records a controversy which indicates that Satya and Viṣṇugupta wrote on this subject (*Bṛhajjātaka* 21, 3; 21, 3 a–b is cited by Govinda on *Muhūrtacintāmaṇi* [11, 43]):

na kumbhalagnaṃ śubham āha satyo na bhāgabhedād yavanā vadanti /
kasyāṃśabhedo na tathāsti rāśer atiprasaṅgas tv iti viṣṇuguptaḥ //

The same account is given by Kalyāṇavarman (47, 45), who calls Viṣṇugupta Cāṇakya, and by Guṇākara (25, 4), who calls him Vātsyāyana. With regard to

the second pāda, it should be noted that Sphujidhvaja (19, 61) says that the effects of the dvādaśāṃśas in the ascendent are the same as those of the signs which rule them. Therefore, I would suggest that the Yavanā in Varāhamihira's verse are the author(s) of the lost translation utilized by Satya and, as Utpala shows, by Śrutakīrti.

For Utpala (on *Bṛhajjātaka* 21, 3) has a long and important commentary: tathā ca satyaḥ /

> janmani candraḥ śreṣṭhaḥ pravaded dhorārinidhanavarjyaḥ syāt /.
> horā ca bhaved iṣṭā dvipadeṣv iha kumbhavarjyaṃ hi //
> kumbhavilagne jāto bhavati naro duḥkhaśokasantapta iti /

na bhāgabhedād iti / purāṇayavanā bhāgabhedād dvādaśabhāgabhedāj janmani kumbhalagnam aśubham iti / yasya tasya lagnasya kumbhadvādaśabhāge janma na śubham iti teṣāṃ mataṃ na kumbhalagne / tathā ca tanmatānusāriṇā śrutakīrtināpy uktam /

> sarvasmin lagnagate kumbhadvirasāṃśako yadā bhavati /
> rāśau na tadā sukhitaḥ parānnabhojī bhavet puruṣa iti //

atra viṣṇuguptacāṇakyāv āhatuḥ kasyāṃśabheda iti / yad uktaṃ bhāgabhedāt kumbhalagnaṃ janmani na śubhaṃ tat kasya rāśer lagnagatasya kumbhadvādaśabhāgo nāsty api tu sarvasyaivāsti vidyate / yasmād yadi kumbhasya dvādaśabhāgo na śubhas tadā sarvāṇy eva lagnoktāni phalāni nirarthakāni bhavanti tasmād atiprasaṅgaḥ / tena kumbhalagnam evāśubhaṃ na tadbhāgabheda iti / tathā ca tadvākyam /

> kumbhadvādaśabhāgo lagnagato na praśasyate yavanaiḥ /
> yady evaṃ sarveṣāṃ lagnagatānām aniṣṭaphalaṃ na syāt //
> ghaṭayogād rāśīnāṃ na ca tat sarvaśāstrakārāṇām /
> tasmāt kumbhavilagno janmany aśubho na tadbhāga iti //

In the following pages I will cite the Arabic version only of the Dorothean tradition and selections from Firmicus; both have material very close to Sphujidhvaja. "Pythagoras," however, I give in full as he is the nearest to the *Yavanajātaka*, underlining those passages that are derived from Dorotheus.

1–5. Dorotheus has:

فان الحمل يدل على انه ارب كثير الشعر حسن القامة نظره نحو الارض اصلع جبار طلق الوجه
ذو فكاهة قبيح المنطق .

Firmicus (5, 1, 2) predicts: cum horoscopus in Ariete fuerit, plurima in iuventute decernit, fratres denegat, aut ex pluribus fratribus unum reservat. sed et ipsum vitii cuiusdam acerbitate debilitat, nomen semper odio persequitur, paterna substantia in statu eodem non perseverat, sed nunc dilapidata dispergitur, et rursus dissipata colligitur. videbitur sane quibusdam ex nimia liberalitate † tutior, aliis liberalitatis eius constantia displicebit, et beneficia sua praestabit ingratis, ut numquam ei pares gratiae rependantur. erit sane mutabilis, et caput eius variis semper doloribus fatigabitur.

"Pythagoras" has: *Κριοῦ οἱ ἔχοντες ζῴδιόν εἰσι τὰ πρόσωπα ὑπομήκεις, μυκτῆρσι καθελκόμενοι, κατάρ⟨ρ⟩οποι, ὑπέρυθροι, πλατυμέτωποι, ἀναφαλάνδες, χείλη λεπτὰ ἔχοντες, χαροποιοί, πανωραῖοι, μελανόφθαλμοι, φωνὴν ἀνειμένοι, φύσει εὔχρηστοι ἐν τῇ δωρεᾷ, κλίνοντες ἀπὸ τῶν κνημῶν, κατάσαρκοι, φυσικοί, πατρικὰ καταλλάσσοντες, πολύτριχοι, πρὸς γῆν ὁρῶντες, δασεῖς, εὔμηκοι ἐν τῷ προσώπῳ, κατωφανεῖς, δειλοὶ τῇ καρδίᾳ, παιγνιῶται, καλόψυχοι, συμβαλλομάχοι· ταῖς δὲ πράξεσι δοξαστικοί, ἀνδρεῖοι, ὠμοί, παράβολοι, στρατηλάται, ἅρπαγες καὶ ἐκ λαφύρων τὸν βίον ἔχοντες, εἰσὶ δὲ καὶ μεταβολικοί.*

Here and elsewhere, in order to save space I leave it for the intelligent reader to note the similarity between, e.g., sahajena . . . viyujyate and fratres denegat, or capala and *μεταβολικοί.*

6–10. Dorotheus has:

الثور يدل على ان السارق حديد الانف رحب الجبهة تاتىء الجبهة مرتفع الشعر لا يعرف اخلاقه
لان اخلاقه ضروب وله قوة فى الخبء وخديعة والمكر رحب المنخرير غليظ الرقبة مسمن كبير
سواد العينين . واجبنه اقل من قدرهما وهو الى القصر ما هو .

Firmicus (5, 1, 6) has: si horoscopus in Tauro fuerit inventus, multis laborum continuationibus fatigabitur, et quicquid in prima aetate fuerit consecutus, semper amittit. sed postea quod amiserat, cum laetitiae cumulatur augmento, et habebit bonae felicitatis ornatum, et inimicos suos videbit miserae humilitatis continuatione prostratos.

"Pythagoras" has: *Ταύρου οἱ ἔχοντες ζῴδιόν εἰσι πλατυμέτωποι, μυκτῆρσι μείζονες, εὐπληθεῖς τῷ προσώπῳ, ὀξυγένειοι, μεγαλόφθαλμοι, τράχηλον παχὺν τετράγωνον, δειλοὶ τῇ ψυχῇ, λεπτοὶ τῇ φύσει, βοώδεις. πάντα βίᾳ ἀποτελοῦντες, πολυφάγοι, πολλοὶ ὑπὸ δουλείαν πεπτωκότες καὶ ἐπὶ πολλὰς χώρας πλανώμενοι. ἡ δὲ ῥὶς αὐτῶν μακρὰ καὶ οἱ μυκτῆρες ἀνεῳγμένοι, εὐρυμέτωποι (ἔξω δὲ αὐτὸ ἔχουσιν)· βριαροί, ψεῦσται δὲ καὶ ἐπιθέται καὶ τῇ κακίᾳ ἄφθαστοι, ἔνδον ἔχοντες τὴν κακίαν, πετασμένας ἔχοντες τὰς χεῖρας, πόρνοι, κακογνώμονες, ὅλα τὰ ἐπιτηδεύματα αὐτῶν ἀπολ⟨ωλότες⟩, φανερὰν ἁρπαγὴν ἔχοντες· ταῖς δὲ πράξεσι γίνονται καὶ ἐπίδοξοι, φιλήδονοι, ἐπαφροδῖται, ἱερεῖς, ἔντεχνοι, φρόνιμοι, πλούσιοι, πολύγονοι.*

11–15. Dorotheus has:

والجوزاء يدل على ان السارق مقتدر القامة بعيد ما بين المنكبين . دعته واخلاقه حسنة ومنهم
من يكتب ومنهم من يكون قبل ذلك مؤتمناً وله منزلة من الناس عندهم مرضى .

Firmicus (5, 1, 8) has: si in Geminis horoscopus fuerit inventus, in primis vitae constitutus initiis laborabit, et a parentibus illi solacium semper affertur. erit sane caelestibus secretis semper imbutus, et maiorum virorum fidelibus amicitiis adstrictus, et qui patrimonium ⟨per⟩dat.

"Pythagoras" has: *Διδύμων οἱ ἔχοντες ζῴδιόν εἰσι τὸ πρόσωπον ἐρυθροί, εὐόφθαλμοι, εὐχαρίστους ὀφθαλμοὺς ἔχοντες καὶ τὰ βλέφαρα μακρά, εὔχροοι, μέσοι τῇ ἡλικίᾳ, λεπτακινεῖς, λευκόσωμοι, στέρνα πλατεῖα διῃρημένα ἀπ' ἀλλήλων ⟨ἔχοντες⟩, εἰς πάντα τολμηροί· ταῖς δὲ πράξεσι σώφρονες, εὐπαίδευτοι, ἔνδοξοι, ἱκανοί, λόγιοι,*

δυνάσται, ῥήτορες, φιλόσοφοι, γραμματικοί, φιλοπαλαιστρῖται, ἀπὸ δόσεως καὶ λήψεως τὸν βίον ἔχοντες.

16–20. Dorotheus has:

السرطان يدل على ان السارق عظيم الالواح غليظ العظام ليس له شعر جعد جهم الوجه اسود اللون مختلف الاسنان مقتدر القامة اعضاءه السفلى اعلى من اعاليها .

Firmicus (5, 1, 10) has: si horoscopus in Cancro fuerit inventus, faciet acutos semper ingenio, sed qui cuncta cum tarditatis moderatione perficiant. faciet graves doctos, et qui graviter irasci consueverint, et qui malos omnes severis indignationibus persequantur, fortes moderatos, sed quorum indignatio facillime mitigetur. habebunt sane vitae substantiam ex publicis vel ex regiis locis, quibus vitae illis substantia conferetur, et erunt semper in publicis necessitatibus occupati, sed illis varia necessitate conpulsi plurimi blandientur.

"Pythagoras" has: *Καρκίνου οἱ ἔχοντες ζῴδιον ἔχουσι σημεῖα τοιαῦτα· μεγάλους ἁρμοὺς καὶ ὀστᾶ παχέα, τρίχας δασεῖς καὶ οὐλάς, πρόσωπα μεγάλα. εἰσὶ δὲ καὶ μελάγχροοι, κοιλόφθαλμοι, πλατυκέφαλοι, ἱλαροί, εὐκατάφοροι εἰς τὰ ἀφροδίσια, φρονοῦντες, δόλιοι, στερρόψυχοι, βάσκανοι, κερδόφιλοι, δανεισταί, εἰς κανόνα ἐρχόμενοι καὶ τοῖς πράγμασιν ἀνθρωπινώτεροι, μεγαλοπρόσωποι, στρεβλοὺς τοὺς ὀδόντας ἔχοντες, τετραγώνους, τὰ κάτω μείζονα τῶν ἄνω ἔχοντες· κἂν δὲ μέγα πρόσωπον ἔχωσιν, ἀλλά γε στρογγύλον· λευκόχροοι τῇ σαρκί, πυρρότριχες· ταῖς δὲ πράξεσιν ἔνδοξοι, πλούσοι, πολύγονοι, γενναῖοι, μεταβολικοί, παντοπῶλοι, κάπηλοι, κηπωροί, περὶ χλόην τὴν τροφὴν ἔχοντες*

21–25. Dorotheus has:

الاسد يدل على ان السارق ازرق احمر الشعر اصهب اللون سبط جميل المنظر اعلا مفاصله اعيل واجزل من اسفله دقيق الساقين غضوب جافى حديد المنظر – تشبه حدة نظره السباع – ومنهم من يكون مريعا يعرف به .

Firmicus (5, 1, 13) has: si in Leone horoscopus fuerit inventus, is qui sic horam habuerit, multis laboribus et multis periculis inplicabitur. sed per omne vitae tempus erit omnibus notus, erit etiam semper ingenuus, habens liberam potestatem, et qui in omnibus malitiae virus exerceat; iubendi et imperandi vota concipiet, propriis laboribus acquirens substantiae facultatem.

"Pythagoras" has: *Λέοντος οἱ ἔχοντες ζῴδιόν εἰσι γλαυκοί, πυρρότριχες, ⟨φ⟩λογίζοντες, εὔμορφοι, καλοί, θρασεῖς δὲ καὶ τραχεῖς καὶ μωροί, σιγηροὶ τῇ γνώμῃ . . . τὰ ἄνω μείζονα τῶν κάτω ἔχοντες, μικρὰ ὦτα ἔχοντες, τῷ χρώματι πυρρακίζοντες, μεγαλόστομοι, ἀραιόδοντες, τῷ σώματι λεῖοι, λεπτόκνημοι, λεπτόποδες, φύσει βιαῖοι, ὀργίλοι, τολμηροί, τοιαῦτα ὅμοια τῷ λέοντι· εὐρύστηθοι, εὐρυμέτωποι, μικρονόητοι· ταῖς δὲ πράξεσιν ἡγεμονικοί, ἐξουσιασταί, ἔνδοξοι, πλούσιοι.*

26–30. Dorotheus has:

السنبلة تدل على ان السارق معتدل القامة حسن الجسم مقتدر (مستقيم ؟) القامة والاوصال ليس بفاحش السمن ولا بالقصيف المهزول حسن الدعة امين صدوق وهو ممن قد ادب على الكتابة وما ينتفع به مرغوب فيه يثمر العدل والمعروف من الامر .

Firmicus (5, 1, 16) has: si in Virgine horoscopus fuerit inventus, erit multis laboribus et multis sollicitudinibus inplicatus, sed cui divinitas vel per somnium vel aliqua hariolatione, aut certe responsis et sortibus cuncta praedicat. preces vero suas ad divinitatem multiplici semper continuatione perpetuat. * * * * * * ⟨a⟩morum illecebras oculorum passivis cupiditatibus incurrens, et qui omnium mulierum concubitus proiecta cupiditate desideret. sed istis tamdiu vitiis laborabit, quamdiu signi eius fuerit anafora conpleta. erit sane laetus humanus, et apud quem pura amicitiae necessitudo permaneat, et ad quem damni alicuius sollicitudo pertineat, multa sciens et omnium disciplinarum secreta perquirens, omnia in claustro pectoris retinens, sed praeconio simplicitatis ornatus, et cui aut docti sermonis gratia aut negotiationis officio, aut ex successione aut ex sacris aut ex virtute aliqua magna felicitas et magna conferatur substantia facultatis.

"Pythagoras" has: *Παρθένου οἱ ἔχοντες ζῴδιόν εἰσιν εὔμετροι ἐν ἡλικίᾳ καὶ τὸ πᾶν σῶμα ἐκτένοντες ὄρθιον, στρογγυλόψεις, εὐόφθαλμοι, μυκτῆρας καθελκόμενοι, χείλεσιν αὐτάρκεις, παχυγένειοι, βαθεῖς, εὔχρηστοι, καθαροί, τοῖς σώμασι καλλωπισταί, εὐειδεῖς, εὔτριχες καὶ οἱ ὀφθαλμοὶ χαροποί· ταῖς δὲ πράξεσι σώφρονες, ἀξίαν ἔχοντες ἐν ζώνῃ (ζωῇ), εὐπαίδευτοι, γραμματικοί, ἰατροί, πραγματευταί, ἀπὸ δόσεως καὶ λήψεως τὸν βίον ἔχοντες. εἰσὶ δὲ καὶ φιλογέωργοι καὶ φιλέρημοι καὶ ἐν ἀγροῖς ἀσκοῦντες, εὐμαθεῖς δὲ καὶ φιλομανθάνοντες καὶ διακρίνοντες καὶ ποιοῦντες πάντα ὅσα ἂν θυμηθῶσιν.*

31–35. Dorotheus has:

الميزان يدل على ان السارق حسن الوجه واللون ابيض مستوى الاوصال – لا يخالف بعضها بعضاً – قد ادب على ضرب الاوتار والغناء واحكام الالحان والشعر حسن الوجه حسن النحو فى تقدير المعيشة محكم الكلام وهو على ما كان من قوة الزهرة وشهوة النساء حريص مثابر عليه .

Firmicus (5, 1, 19) has: si horoscopus in Libra fuerit inventus, habebit aegritudinem et multis periculorum laqueis inplicabitur, et assidue illum adversariorum turba pulsabit, et de veris ac definitis rebus habebit contentiosa certamina. Religiosus sane erit et cultor deorum, sed cuius vita inaequalitatis semper varietate mutetur. sed in omnibus invictus erit et talis ut in nulla re videatur esse posterior, gloriosus. sed locus filiorum erit mutabilis, nam numquam ei integer numerus filiorum perseverat. erit talis qui in omnibus rectum velit habere iudicium, divinis et caelestibus religionibus serviens.

"Pythagoras" has: *Ζυγοῦ οἱ ἔχοντες ζῴδιόν εἰσι τὸ πρόσωπον εὐειδεῖς, λευκόχροοι, εὐόφθαλμοι, εὔτριχες, παχύχειλοι, ὡραῖοι, ἱλαροί, ἐρωτικοί, λαλοῦντες ψεύδη πιστευθήσονται, ἐκμανθάνοντες ἰάμβους καὶ λόγους ξένους συντιθέντες καὶ συναρμόζοντες, ἐπιμελούμενοι εἰς τὰ ἀφροδίσια ἔργα καὶ ἐπιθυμίας γυναικῶν, πάντοτε ἐν ὁδῷ προκόπτοντες, κερδαλέοι, τεχνῶν ἐπιθυμηταί, ὑποκρινόμενοι πανοῦργα, ποικίλοι ὅλῃ τῇ ζωῇ, παρόμοιοι τῷ ζυγῷ, δοξαστικοί, μεταβολικοί, ἀγαθοί, εὐμενεῖς, καὶ ὅσα τούτοις παραπλήσια.*

36–40. Dorotheus has:

العقرب يدل على ان السارق غليظ شعر الرأس مرتفع الشعر ليس باسود الحدقة اشهل مقتدر العينين مكلثم الوجه ضيق الجبهة مغيرها ناتى الجبهة طويل الساقين عظيم القدمين بعيد ما بين المنكبين طبيعته واخلاقه الاختلاس قليل الحياء والتروية فى الامور جرى على امره غير مرضى والثناء عليه قبيح .

Firmicus (5, 1, 22) has: si horoscopus in Scorpione fuerit inventus, in prima aetate faciet acutos iracundos agiles, sed hi per multa infortuniorum genera ducentur. verum postea felici licentia sublevantur, et erunt magnis laetitiis dediti, si ipsum Iuppiter aliqua radiatione respexerit; erunt gloriosi et a diis praesidia sperabunt semper, et sacrorum aut caelestium religionum sacramenta percipient. erunt in alio loco, vel in aliam civitatem suo studio transferentur. erunt semper erecto spiritu sublevati, acuti, praeferentes ornamenta sermonis. erunt tales quibus semper varietas placeat. propter amicos aut negotia aut pericula semper incurrunt, et post multa ex amissione filiorum infortunia rursus felici sobole gaudebunt.

"Pythagoras" has: *Σκορπίου οἱ ἔχοντες ζῴδιόν εἰσι βραχυκέφαλοι, στρογγυλόψεις, ὀξύρρινες, ὑπομελαγχρίζοντες, τὸ κάτω χεῖλος ἐγκεκλασμένον ἔχοντες, λεπτόφωνοι, κακότροποι, χονδρότριχοι, πρασινόφθαλμοι· στήθη πλατεῖα, κνήμας μακράς, πόδας ἀσχήμους, τὸ σῶμα κακοσύνθετον ⟨ἔχοντες⟩· ἐν δὲ πράξεσίν εἰσι μεγαλόψυχοι, ἐρωτικοί, ἀνδρεῖοι, φιλόνεικοι, ἅρπαγες, κλέπται, λῃσταί, στρατιῶται καὶ στρατηλάται. οὗτοι οὖν αὔξονται ἀπὸ βίας καὶ λαφύρων, πρὸς πορείαν ἐπάγοντες, παρόμοιοι τῷ σκορπίῳ.*

41–45. Dorotheus has:

القوس يدل على ان السارق طويل الفخذين عريض الساقين اذا استدبر كان اجمل منه اذا استقبل سبط اللحية طويلها قليلها احمر اللون فطين خفيف دقيق ابق سائح رام صنع اليدين كسوب متلاف سخى ومنهم من نهمته فى الدواب ومنهم من هو اصلع او ليس له شعر .

Firmicus (5, 1, 24) has: si horoscopus in Sagittario fuerit inventus, multos adversarios faciet, et collectum patrimonium unde non speraverat conferetur. peregrinis frequenter regionibus detinebitur, grandem fluvium aut grande pelagus navigabit. erit semper in publicis conversationibus positus, in aquosis aut ex aquosis locis vitam pariter habebit et fructum, plurimas artes et disciplinas plurimas consequetur, erit cordatus ingeniosus et omnium rerum scius.

"Pythagoras" has: *Τοξότου οἱ ἔχοντες ζῴδιον τὸ μὲν σῶμά εἰσι τετράγωνοι, εὔμηροι, διῃρημένοι, θρασεῖς, τραχεῖς, ἐφ' ὅλῳ τῷ σώματι ἐρυθροί, εὔσωμοι, στρογγυλόψεις, μικρόφθαλμοι, μακροπώγωνες, ἀναφαλάνδες, ἀλαζόνες, εὔμαλοι* (?), *παρόμοιοι τῷ τοξότῃ· τῇ δὲ πράξει μεγάλοι, δοξαστικοί, μεγαλοφυεῖς, στρατιῶται, κτηνοτρόφοι.*

46–50. Dorotheus has:

الجدى يدل على ان السارق دقيق الساقين بانسهما قضيف الذكر تشبه صورة وجهه المعز من الغنم سبط اللحية حديد الطرف نظره نحو الارض لا ينصرف رأيه من حال الى حال خفيف الفكرة والمنظر .

Firmicus (5, 1, 26) has: si horoscopus in Capricorno fuerit inventus, amicis puro exhibet amicitiam semper affectu. erit subdolus laetus, et cui nihil desit ad vitae subsidium. peregrinabitur, et quibus vitae alimenta praestiterit, ipsi ei existunt semper ingrati. erit amabilis parvi animi, et dis longis et prolixis semper precibus molestus. erit talis cui abundet substantia facultatis. erit muliebribus libidinibus obligatus, et qui has easdem mulieres expletis libidinibus vituperare contendat, sacramenti cuiusdam aut sacrorum aut vitae alienae aut absconsarum religionum secreta perdiscens.

"Pythagoras" has: *Αἰγοκέρω οἱ ἔχοντες ζῴδιόν εἰσι δασεῖς καὶ λεπτοί, ὀστώδεις, κατωφερεῖς τῷ προσώπῳ, ὀξυγένειοι, εὐόφθαλμοι, λεπτὰ σκέλη ἔχοντες, μελανόφθαλμοι, μελανότριχες, εὐειδεῖς, παχύχειλοι, ἱλαροί, ἐν κόπῳ τροφὴν εὑρίσκοντες, ταῖς δὲ πράξεσι δοξαστικοί, πλούσιοι, φιλήδονοι, πραγματευταί, γεωργοί, ἐν πανύγροις τόποις διάγοντες, οὐρανομύσται καὶ ἀποκρύφων κηδεμόνες.*

51–55. Dorotheus has:

الدلو يدل على ان السارق ليس بطويل القامة لا بقميء ولكنه مقتدر القامة حريص على الزينة
حريص على جمع الاموال حسن اللحية طيب الطعام حسن الدعة له فى الطعام والتنظيف بنفس
كثير النفقة احدى ساقيه اعظم من الاخرى واطول .

Firmicus (5, 1, 29) has: si horoscopus in Aquario fuerit inventus, quodcunque consecutus fuerit qualicunque rursus laceratione dilapidat, et quidquid habuerit vel quaesierit rursus amittit, sed quod amissum fuerit facili ratione plerumque colligitur; multos suscipiet fovens, et multis vitae alimenta praestabit, et erunt circa ipsum ingrati quibuscunque ab ipso aliquid fuerit forte collatum, et in gravi periculo constitutus, et ab hominibus desperatus, deorum praesidio liberatur. a multis invido stridore pulsabitur. divinarum litterarum autem aut sacrorum aut religionum officia tractabit, et magnis viris erit bonis actibus notus.

"Pythagoras" has: *Ὑδροχόου οἱ ἔχοντες ζῴδιόν εἰσι εἴδει καὶ ἕξει καλοί, εὐόφθαλμοι, αἰσχυντικοί, νόσοις περιπίπτοντες, ἐρωτικοί, πάνυ ὡραῖοι, εὔσωμοι, λευκόχροοι, λεπτακινοί, λειότριχες, σκοτωματικοί. ὅσα ἂν ἐπικτήσωνται, ταῦτα ἀποβαλοῦνται, ἀλλὰ τὴν καθ' ἡμέραν ζωὴν εὐκόπως εὑρήσωσιν· μέθυσοι· εὐσεβεῖς δὲ αἱ πράξεις αὐτῶν, πλούσιοι, φειδωλοί, μικρολόγοι, ἐν παρύγροις τόποις τὸν βίον ἔχοντες.*

56–60. Dorotheus has:

السمكة تدل على انه بعيد ما بين المنكبين كثير شعر الرأس صغير الرأس والجبهة ضيق
الجنبين سواد عينيه اكبر من بياضهما مائل هوى النفس اعوج النظر .

Firmicus (5, 1, 32) has: si horoscopus in Piscibus fuerit inventus, ⟨erit⟩ ingeniosus cordatus fidus amicus ac necessarius, et ex quibusdam negotiis promovebitur, ita tamen ut potestati eius et honoribus potestas alia praeferatur. habebit inimicos sed ex his facillimis rationibus vindicabitur, et ex longis quibusdam negotiis gloriam consequetur, sed processu temporis maioris dignitatis ornamenta consequitur, et magnae habebit felicitatis augmentum, et ⟨erit⟩ assidue cum multorum notitia peregrinationibus notus.

"Pythagoras" has: Ἰχθύων οἱ ἔχοντες ζῴδιόν εἰσιν ἐρυθροκέφαλοι, πυρρότριχες, βραχεῖς, λεπτακινοί, ἐν ἡλικίᾳ μέσοι, τοῖς δὲ ὤμοις εὔστερνοι, ἔχουσι δὲ μακρὰς κνήμας, λεπτοσφόνδυλοι καὶ τὰ ἄρθρα αὐστηροί, τῷ σώματι σύμμετροι, λαμπρόφωνοι, εὐήκοοι, εὔτριχες, λευκοί, ἐνίοτε καὶ ὑπόχλωροι, ἰχθυόφθαλμοι, ἁπαλόχειρες· ταῖς δὲ πράξεσι δοξαστικοί, φιλόσοφοι, πολλάκις γυναιξὶ προσομιλοῦντες, μεγαλοφυεῖς, πιστικοί, ναύαρχοι, ἐμπορικοί, κυνηγοί, θηρευταί, ἁλιεῖς, ἰξευταί, ὀρνεοτρόφοι, πραγματευταί.

CHAPTER 20

This chapter details the influence of each planet (in the order Jupiter, Venus, Mercury, the Sun, Saturn, Mars, and the Moon) when it is in the ascendent at the nativity (verses 1–8); and the influence of each planet (in the order Jupiter, Venus, Mercury, the Moon, the Sun, Mars, and Saturn) when it is in the ascendent at the nativity and is aspected by each of the other planets (verses 9–21). With this must be considered chapter 25, which deals with each of the planets in each of the other three cardines, and chapter 26, which deals with each of the planets in each of the remaining eight places.

The fullest Greek treatment of this subject is found in Firmicus (3, 2–13). Closely related to this are passages in works treating of the δωδεκάτοπος; one may refer in this connection to Valens (2, 3–14), Paulus Alexandrinus (24), Rhetorius (57 in *CCAG* 8, 4; 126–174; this is *not* Hermetic), and a truncated chapter of the *Liber Hermetis* (26). A fragment of a poem on the planets in the places is ascribed to Antiochus falsely by "Palchus" (134 in *CCAG* 1; 108–113; cf. Dorotheus fr. 26 Stegemann); I have not cited it here but will discuss it fully in my edition of "Palchus." There is also, of course, a relationship to the doctrine of the transit (ἐπεμβάσεις) of the places; see *Yavanajātaka* (44–51). A shorter Greek tradition is found in Dorotheus (II, 21–27) and Manetho (2, 8–130) wherein only the cases of the planets' being in the cardines are dealt with; this tradition, then, corresponds only to chapters 20 and 25 of Sphujidhvaja.

In Indian jyotiḥśāstra-texts the topic of the influence of the planets in the several places is normally covered by one chapter, usually called *Bhāvādhyāya*. Virtually every Sanskrit work on jātaka contains such a chapter; at present I shall restrict my references to our oldest sources.

Satya's chapter is several times quoted by Utpala (on *Bṛhajjātaka* 20, 2; 20, 3; and 20, 10); and once he indicates unmistakably that Satya's source was Sphujidhvaja (on *Bṛhajjātaka* 20, 2):

> tathā ca satyaḥ /
> ṣaṣṭhe ripurogaśokaghnaḥ /
> ācāryeṇātra yavaneśvaramatam aṅgīkṛtam / yataḥ ṣaṣṭhasthānasthitānāṃ pāpānāṃ yavaneśvareṇāniṣṭaṃ phalam abhihitam / tathā ca sphujidhvajaḥ* /

*** śucidhvajaḥ in the lithographed edition.**

Utpala then quotes 26, 12 and 26, 17 of the *Yavanajātaka*. We also know from Utpala (on *Bṛhajjātaka* 20, 10) that Gārgi wrote a *Bhāvādhyāya*. But our main surviving texts of the early period are Mīnarāja (16), Varāhamihira (*Bṛhajjātaka* 20), Kalyāṇavarman (30), pseudo-Pṛthuyaśas (21), and Guṇākara (24); all belong to the same tradition as does Sphujidhvaja.

1. The Western sources uniformly agree with this prediction. Firmicus (3, 3, 1) has: si Iuppiter in primo cardine . . . fuerit constitutus, . . . faciet nobiles gloriosos magnis semper praepositos civitatibus, interdum magnarum civitatum decem primos pro mensura geniturae, bonos venustos benivolos laetos divites. Dorotheus (II, 24) has:

المشترى اذا كان فى الطالع يكون ذا تزويج حسن وولد واخوة وثناء .

And Manetho (2, 32–35) has:

Ζεὺς δ' ὥρην ἐφέπων ἐρικυδέας ἄνδρας ἔθηκεν
ἐν δήμοις, πάτρῃσί τ' ἐνὶ σφετέρῃσιν ἀγητούς,
πρὸς δ' ἔτι καὶ πρήξει μεγαλαυχέας, ἐν βιότῳ τε
ἀφνειούς, βασιλεῦσι φίλους μάλα τιμήεντας.

2. Again the Greek sources are in agreement with Sphujidhvaja. Firmicus (3, 6, 1) has: Venus in parte horoscopi . . . constituta . . . divinis ingeniis homines faciet, amicos imperatorum aut potentium reddit et quibus imperatorum ac magnorum virorum negotia credantur. faciet etiam oratores maximos et bonos secundum naturam qualitatemque signorum. Dorotheus (II, 26) has:

الزهرة اذا كانت فى الطالع . . . يكون محموداً مليحاً صاحب نساء معروفاً عند الملوك
واشراف الناس معروفاً فى الامصار والبلدان ومنهم من يجامع نساء الاغنياء ولا ينتفع ولا يفرع
بذلك ومنهم من يتخذ بيوت العبادة طهراً .

And Manetho (2, 72–75) has:

ὡρονομοῦσα δ' ἀεὶ Κυθέρη καλοὺς μὲν ἰδέσθαι
ῥέζει, καὶ χαρίεντας ἰδ' ἱμερόεντας ἔπεσσιν,
ἀφνειοὺς βιότῳ καὶ ἀγακλέας ᾗ ἐνὶ πάτρῃ,
κυδαίνει δὲ τεκοῦσαν ἄγαν τ' ἀρίδηλον ἔθηκεν.

3. Once again the Western sources are in agreement with Sphujidhvaja. Firmicus (3, 7, 1) has: Mercurius in parte horoscopi . . . constitutus . . . facit philosophos, grammaticae artis magistros aut geometras aut caelestia saepe tractantes aut qui ad hoc spectent, ut deorum possint praesentiam intueri, aut sacrarum litterarum peritos; facit etiam frequenter oratores et advocatos. Dorotheus (II, 27) has:

عطارد اذا كان فى الطالع يكون مائلا فى كل شىء ولكل احد ويكون كثير الاولاد عاقلا
معروفاً عند كل احد حريص على التعليم والكلام .

And Manetho (2, 90–95) has:

Ἑρμῆς δ' ἀντέλλων μὲν ἐφ' ὥρης εὐκλέας ἄνδρας
καὶ πολλῆς σοφίης ἐπιΐστορας ἐξετέλεσσεν·
πολλάκι καὶ προδαῆναι ἐνὶ πραπίδεσσι βροτοῖσιν
πείρατα μελλόντων δωρήσατο, καὶ θ' ἑτέροισιν
θεσπίζειν φήμησιν ὀνείρασί θ', ἅ σφισιν αὐτοὶ
ὀρφναίην κατὰ νύκτα βαθὺ κνώσσοντες ἴδωνται.

4. Here the unanimity ceases. Firmicus is concerned about brothers (3, 5, 1): Sol in parte horoscopi constitutus difficile fratres dabit, and (3, 5, 11): sed semper in omnibus cardinibus geniturae Sol constitutus maiores fratres ommes debilitabit aut, qui sic habuerit, inter omnes fratres primum facit nasci. Dorotheus (II, 22) has nothing to say about the Sun in the ascendent without further qualification; what he does state is:

الشمس اذا كانت فى الطالع او وسط السماء فى البيت نفسها او برج ذكر فهو جيّد .

The same optimism is found in Manetho (2, 106–111):

εὖτ' ἂν δ' ὠκεανοῖο λελουμένος ἀντέλλῃσιν
Τιτάν, ἐν δ' ὥρῃ κείνῃ βροτὸς ἐς φάος ἔλθῃ,
πατρὸς ἀριγνώτου γεγαὼς τότε φύσεται ἀνήρ,
τιμήεις δέ τ' ἄγαν καὶ ὑπείροχός ἐστ' ἐνὶ πάτρῃ,
πλούτῳ καὶ κτεάτεσσιν ὑπέρτατος ἐν μερόπεσσιν·
πολλάκι καὶ βασιλῆες ἐν ὥρῃ τῇδ' ἐγένοντο.

5. The mixed effects of Saturn's being in the ascendent are also reflected in the Western sources. Firmicus (3, 2, 1) has: Saturnus per diem in horoscopo . . . constitutus . . . faciet cum summo clamore edi partum. erit autem iste, qui nascitur, maior omnibus fratribus, aut, si quis ante eum natus fuerit, a parentibus separatur. semper autem deus iste per diem in omnibus quattuor cardinibus faciet primos nasci aut primos nutriri aut eos fratres, qui ante se nati fuerint, ... facit inflatos ac superbiae spiritu sublevatos. And later (3, 2, 3) he has: si vero per noctem Saturnus in parte horoscopi fuerit constitutus, is, qui sic eum habuerit, maximis langoribus impeditur et magno semper labore deprimitur. quibusdam vero circa aquam dabit actus, sic tamen, ut semper laboriosis conversationibus atterantur. Dorotheus (II, 23) makes the same distinction between diurnal and nocturnal births:

اذا كان زحل والمولود نهارى فى الطالع فى بيته او بعض امكنته فليس به بأس لانه يكون
صاحب ضياع وعمارة ويرأس فى ذلك . وانظر قدر حال المولود وقل فيه نحو ذلك غير انه يكون
ضعيف الجسد ظاهر الاسقام لا يصيب كل الشرف ولكنه يكون مقارباً لا ينتفع بامر التزويج
ويفارق ابويه . وان كان زحل فى بيت اعدائه فهو اخبث لانه يساء عليه الثناء ويقل ولده ،
وفى مولد الليل اشر لانه يكون عسر الامر مبتلا بالاسقام سمج المنظر والخبر خابثا خبيث
الحلق وعامة اشياه هاولى لا يولد لهم ولا يحبون اقرباءهم .

Manetho (2, 8–17), while not differentiating between diurnal and nocturnal births, still gives a mixed prediction:

πρῶτα μὲν οὖν Φαίνων ὑπὲρ ὡρονόμοιο βεβηκὼς
ἤτοι πρωτοτόκους καὶ πρωτοτρόφους ἀνέφηνεν,
ἢ καὶ ἀδελφειοὺς προτέρους διόλεσσεν ἅπαντας,
τέκνων δ' αὖτ' ὀλετὴρ πέλεται, βίοτόν τε χαλέπτει
ἀλλοτρίοις οἴκοισιν ἐών· εὖτ' ἂν δ' ἐν ἑοῖσιν
ὡρονομῇ, ζώοις δ' ἰδίοις ἐπιτέρπεται αἰεί,
Αἰγόκερῳ τε καὶ 'Υδροχόῳ βλοσυρῷ τε Λέοντι
καὶ Χηλαῖς Κριῷ τε, τότ' ἀνέρες ἐξεγένοντο
κύδιστοι, γενεῇ τε γεγηθότες, εὐκλέϊ πλούτῳ
τιμαῖς καὶ γεράεσσιν ἀγαλλόμενοι βασιλήων.

6. In the case of Mars (in diurnal nativities according to Firmicus and Dorotheus) there is again general agreement with the *Yavanajātaka*. Firmicus (3, 4, 3) has: per diem vero si in horoscopo . . . fuerit inventus, calidos audaces furiosos peregrinos facit et in omnibus semper instabiles et ⟨qui⟩, quicquid ausi fuerint, nulla poterunt ratione complere, sed semper de manibus eorum quicquid nacti fuerint defluit; patrominia autem eorum, qui sic Martem habuerint, dissipantur. sed et omnem vitae substantiam, uxores etiam ac filios amittunt, nec aliquid illis de paterna substantia reservatur, sed et haec prima aetate depereunt. Dorotheus (II, 25) has:

المريخ اذا كان فى الطالع والمولود نهارى دل على ضر ووجع ونقصان خيره ويكون خبيث
الخلق قليل الولد ممتلئا غضباً يحب الفجور ويعمل ذلك فى غير حسنه ونحوه .

And Manetho (2, 49–50) has:

Ἄρης δ' ἀντολίηθεν ἀνερχόμενος μεγατόλμους,
θαρσαλέους ῥέζει, ποτὲ δ' αὖ πραπίσιν μάλα δεινούς.

7. Here none of the Western sources is parallel to Sphujidhvaja. Both Firmicus (3, 13, 1–2) and Dorotheus (II, 21) decline to make predictions solely on the basis of the Moon's presence in the ascendent, but make its influence there vary with a number of other factors; and Manetho (2, 120–121) does nothing but acknowledge the universally recognized connection between the Moon and the native's mother:

καὶ δὲ Σεληναίη ὑπὲρ ὡρονόμοιο βεβῶσα
μητέρα κυδαίνει.

8. With this verse compare 1, 77. Cf. also Satya and Gārgi (both quoted by Utpala on *Bṛhajjātaka* 20, 10), Varāhamihira (*Bṛhajjātaka* 20, 10), Kalyāṇavarman (30, 86–87), pseudo-Pṛthuyaśas (21, 47), and Guṇākara (24, 13–15).

9–20. In these verses Sphujidhvaja speaks of the influence of each planet's being in the ascendent and being aspected by each of the other planets. In Western texts we find fragments of such a system primarily in Firmicus and Dorotheus; in Sanskrit I at present am aware of no derivative.

9–10. In general for Jupiter, we can cite Firmicus (3, 3, 1): nam si Iovem sic positum malivola stella contraria radiatione respexerit, totum quicquid Iuppiter decreverit ex maxima parte minuitur. And for the Moon we have something very close (3, 3, 3): quodsi per noctem vel diem in horoscopo constituto Iove crescens Luna quacumque se ei radiatione coniunxerit, faciet maximos administratores, rectores civitatum et maximis negotiis saepe praepositos. From Dorotheus (II, 24) we have passages parallel to those concerning the aspects of Mars:

وان كان المشترى فى الطالع والمريخ فى المغرب فان المولود يكون خير من اعدائه وافضل منهم ،

Saturn:

وان كان المشترى فى الطالع وزحل فى المغرب فانه يهلك اخوته الذين ولدوا قبله ويضر بابيه ويرى ما يحب فى اعدائه مع الحمد والثناء ويكون فى بيوت العبادة وبيوت الملوك مؤتمناً على جماعة الناس ،

and Venus and the Moon:

وان شهدت الزهرة للمشترى فهو اجود ، وان كان القمر مع ذلك فهو ارفع واحسن .

11–12. Firmicus (3, 6, 4) has material relating only to Saturn and Jupiter, and it bears no resemblance to Sphujidhvaja's: faciet autem Saturnus, si sic positam Venerem forti radiatione respexerit, aut spadastros aut textores aut pigmentorum inventores. quodsi sic Venerem positam Iuppiter bona radiatione respexerit, regis textrinis faciet praepositos. Dorotheus (II, 26) is much closer: Mars:

والزهرة وعطارد اذا كانا فى الطالع والمريخ فى المغرب فانه يدل على فساد مال ابيه وانفاق ما يقتنى فى سبب الاشراف وطلبة العلم والتقريب الى بيوت العبادة لانه يطلب الحمد والرفعة ويقع فى خصومة من امر شر او سبب امرأة ويؤخذ فى سبب دم او سم سفاه ويصيبه من ذلك فرغ وخوف وينحل هذا الشر باعطاء المال بعد اشرافه على الموت ،

Saturn:

الزهرة اذا كانت فى الطالع وزحل فى المغرب يدل على ان المرأته تسقيه سماً فيكون به موته ،

Jupiter:

وان نظر المشترى نقص الشر ،

and Mercury:

فان نظر مع ذلك المريخ وعطارد كان رانى الفرح مغنياً فى ذلك علانية .

13. Again Firmicus (3, 7, 2) is not very close: quodsi sic Mercurium Sol aut Saturnus aut Iuppiter in diurna genitura respexerit, magnos viros faciet, qui sacris ⟨et⟩ gloriosis stemmatibus coronentur; facit etiam tales, ut illis maxima imperatorum negotia credantur. quodsi sic positum Mercurium de quadrato ⟨vel⟩ de diametro Mars respexerit aut cum ipso partiliter in horoscopo fuerit inventus, eum, qui sic natus fuerit, multiplici malorum continuatione prosternit: neque enim definiri aut designari possunt mala, quae ex ista Mercurii ac Martis coniunctione proveniunt. Dorotheus (II, 27) says nothing of aspects of Mercury in the ascendent.

14. From Firmicus (3, 13, 2) we have only: si vero sic per diem Luna constituta alium geniturae cardinem Mars Saturnusque possederint . . . facient piratas crudeli feritatis atrocitate famosos aut inaccessorum locorum praepositos iudices. Dorotheus (II, 21) is less specific:

القمر اذا كان فى الطالع او وسط السماء صالحاً فى ضوء فان نظرت اليه النحوس نقص خيره ومعيشته ، وان نظر اليه السعود زادته خيراً .

15–16. In the case of the Sun the material in Firmicus (3, 5, 1–2) is slightly more comparable with Sphujidhvaja's: Sol in parte horoscopi constitutus . . . et benivolae stellae radiatione coniunctus ⟨aut a⟩ benivolis protectus magnae nobilitatis largitur insignia. si vero malivolae stellae Sole in horoscopo constituto prope radiis accedant, oculorum aciem ex maxima parte debilitat. . . . si vero Mars sic Solem positum, sicut diximus, aspexerit vel si cum eo positus fuerit, cum maxima invidia et cum magnis periculis et impedimentis, magnis pugnis aut difficultatibus ducatus imperia potestatesque decernit. Dorotheus (II, 22) has nothing similar.

17–18. Firmicus (3, 4, 4) refers only to Jupiter: quodsi sic Iuppiter positum Martem per diem ipse in domicilio suo constitutus vel in altitudine sua vel in finibus suis trigonica radiatione respexerit aut si cum ipso partiliter fuerit, mala eius ex quacumque parte mitigantur. Dorotheus (II, 25) is scarcely any more helpful:

وشر ذلك ان نظر زحل واجوده ان نظر المشترى لانه يقويه ويكون مرحباً .

19–20. Firmicus (3, 2, 2) discusses only the aspect of Mars: si vero Saturno per diem in horoscopo constituto Mars alium geniturae possederit cardinem vel in anafora cardinis fuerit, multorum malorum significat adventum. faciet enim maxima pericula et labem patrimonii. Dorotheus (II, 23) preserves much more material, but disagrees with Sphujidhvaja in so far as he refuses to recognize the alleviating effects of the aspects of Jupiter and Venus, and regards Mercury's aspects also as having unfortunate consequences:
Mars:

زحل اذا كان فى الطالع والمريخ مقابله فى المغرب فانه يدل على شر كثير وموت شديد للمولود والولدين ،

Jupiter:

زحل اذا كان فى الطالع والمشترى فى برج العرس يدلان على هلاك الاخوة الذين قبله ويقع المولود فى يد اعدائه ،

Mercury:

وان كان زحل فى الطالع وعطارد فى المغرب يدل لوالديه على موت سريع ،

and Venus:

ولكن ان كان زحل فى الطالع والزهرة فى المغرب دل على موت نسائه .

CHAPTER 21

In this chapter and the next three Sphujidhvaja deals with the effects of conjunctions of two, three, four, five, six, and seven planets in one sign; this is inserted into the middle of the section (chapters 20 and 25–26) treating of the influences of each of the planets in each of the places.

Conjunctions of two planets are discussed in detail fairly commonly in Greek texts; one can cite Dorotheus (II, 18–19), Manetho (1, 410–435 [conjunctions involving the Sun] and 2, 234–358 [other conjunctions]), Valens (1, 21; summarized by an anonymous author [ed. *CCAG* 2; 159–180]), Firmicus (6, 22–27; his source [Anubio?] is summarized by the anonymous author [ed. *CCAG* 2; 159–180]), and the *Liber Hermetis* (31). There is also a Byzantine translation of an Arabic text which apparently goes back to Abū Maʿshar. This is found in the compilation ascribed to Achmat (1, 58 in *CCAG* 2; 123–130); he cites as his authority *Μασήρης ὁ Πέρσης* and *Μουχαμάτης ὁ Παλχιώτης* who together equal Abū *Maʿshar* Jaʿfar ibn *Muḥammad al-Balkhī al-Farsī*. Conjunctions of three planets are discussed systematically only in Valens (1, 22) and the *Liber Hermetis* (28), whose treatment is limited to those triads which include the Moon.

Among Indian authors, Mīnarāja (40–51) gives predictions based on conjunctions of two, three, four, five, six, and seven planets, adding the further refinement of a separate effect of each conjunction in each of the twelve places. Less ambitious are Kalyāṇavarman (15–19, dealing with conjunctions of two, three, four, five, and six planets; on these chapters are based chapters 36–40 of the *Candrābharaṇahorā* ascribed to Yavanācārya) and Vaidyanātha (8, which covers conjunctions of two, three, four, five, six, and seven planets). Most authors deal only with conjunctions of two or three planets; among these may be mentioned Varāhamihira (*Bṛhajjātaka* 14 and *Laghujātaka* 10, 7–10), pseudo-Pṛthuyaśas (23), Guṇākara (18, 1–8), and Mantreśvara (18, 1–5). But conjunctions of four planets, which produce ascetics, are dealt with separately by a number of authors, including Satya (quoted by Utpala on *Bṛhajjātaka* 15, 1), Vaṃkālaka (quoted by Utpala on *Bṛhajjātaka* 15, 1), Māṇḍavya (quoted by Utpala on *Bṛhajjātaka* 15, 4), Varāhamihira (*Bṛhajjātaka* 15 and *Laghujātaka*

10, 11–15; *Laghujātaka* 10, 11–12 are cited by Utpala on *Bṛhajjātaka* 15, 1), Kalyāṇavarman (20), Guṇākara (18, 9–13), and Vaidyanātha (15, 15–42; 15, 42 equals *Bṛhajjātaka* 15, 2). This subject will naturally be dealt with at greater length in the commentary to chapter 22.

In chapter 21 Sphujidhvaja gives in great detail predictions from the conjunction of each pair of planets in one sign (1–22) and a brief summary of the effects of a conjunction of three planets (23–24). All the Sanskrit texts mentioned in the last paragraph as dealing with conjunctions of two planets belong to the tradition of the *Yavanajātaka* (21, 1–22); Kalyāṇavarman (15, 1) states explicitly:

> yavanācāryair vṛddhair dvigrahayogeṣu yat phalaṃ proktam /
> tad aham apahāya matsaram adhunā vakṣye viśeṣeṇa //

1–6. The Moon.

With the Sun:

Dorotheus and Manetho do not record the influence of this conjunction, and Valens' prediction is the reverse of that of the *Yavanajātaka*. So also is Firmicus' for a diurnal birth, but he comes closer in his description of a nocturnal one: si vero fuerit nocturna genitura, et adhuc intra Solis orbem destituta luminibus Luna claudatur, nec renatis luminibus deserto Solis orbe lucescat, faciet humiles deiectos et omni licentiae potestate subiectos, imbecilles viribus, et omni virtutis praesidio destitutos. The *Liber Hermetis*, however, agrees for all births: Sol iunctus cum Luna in die in dissolubilibus signis instabilitates facit et maerores inducit, in nocte vero facit venereos et beatos.

With Jupiter:

Again Manetho does not notice this conjunction; but Dorotheus has:

> المشترى اذا كان مع القمر دل على الزيادة فى المال والعرض والسعادة . وان كان المشترى
> قوياً شرقياً يكون للمولود خيراً من ابايه .

Valens, Firmicus (6, 23, 7), and the *Liber Hermetis* are in essential agreement with this and with Sphujidhvaja.

With Venus:

Dorotheus and Manetho are again both missing; Valens, Firmicus (6, 25, 5–6), and the *Liber Hermetis* offer a rather mixed prediction resembling Sphujidhvaja's. I quote Valens' as being the closest: *Ἀφροδίτη καὶ Σελήνη ἀγαθοὶ μὲν περὶ τὰς δόξας καὶ τὰς περικτήσεις καὶ περὶ τὰς τῶν πραγμάτων ἀφορμάς, περὶ δὲ τὰς συμβιώσεις καὶ φιλίας καὶ συναρμογὰς ἄστατοι, ἀντιζηλίας καὶ ἔχθρας ἐπιφέροντες καὶ συγγενικῶν ἢ φίλων κακουργίας ἢ ταραχάς.*

One may also quote from Firmicus: nimia † viris ornamenta decernunt. sed hos eosdem grata pulchritudinis honestate condecorant, et faciunt dignitate bonitatis ornari.

With Mercury:

As before Dorotheus and Manetho are missing. And as before Valens, Firmicus (6, 27, 1), and the *Liber Hermetis* agree with the *Yavanajātaka*. Again I quote Valens: *Ἑρμῆς καὶ Σελήνη ἀγαθοὶ περὶ τὰς συστάσεις καὶ δόξας ἀρρενικῶν τε*

*καὶ θηλυκῶν καὶ περὶ τὴν τοῦ λόγου καὶ παιδείας δύναμιν καὶ περὶ τὰς λοιπὰς ἐγχειρήσεις καὶ συναλλαγὰς κοινωνικοὺς καὶ μηχανικοὺς καὶ πολυπείρους καὶ περιέργους ἀποτελοῦσι καὶ ἀπὸ μειζόνων τελῶν προβιβαζομένους, πολυκινήτους καὶ ἀνεπιμόνους ταῖς πράξεσιν ἢ ταῖς γνώμαις πρὸς τὸ μέλλον * * γενναίους πρὸς τὰ φαῦλα, ἀνωμάλους δὲ περὶ τὸν βίον.*

With Mars:

For this conjunction Manetho, Valens, and the *Liber Hermetis* are missing. Dorotheus' prediction is wholly bad; but Firmicus' (6, 24, 9) bears some resemblance to Sphujidhvaja's: faciet ista coniunctio homines calidos, et quos in omnibus prospere frequenter sequatur eventus, praesertim si in aliquo geniturae cardine fuerint collocati. sed his aut breve vitae decernitur spatium, aut vitae cursum inmaturus exitus mortis inpugnat.

With Saturn:

Valens is the only author to give a mixed prediction; Dorotheus, Firmicus (6, 22, 17–18), and the *Liber Hermetis* all agree on a bad influence, especially upon the native's mother. Manetho is again missing. I quote Dorotheus:

زحل اذا كان مع القمر فانه يفسد خير امه وعملها وتكون مهزولة شديد النقص لمال والدته ضعيف الجسد وامه كذلك .

7–11. The Sun:

With Jupiter:

Dorotheus, who is followed by Firmicus (6, 23, 3), agrees with the *Yavanajātaka* except for the case wherein Jupiter is beneath the Sun's rays:

المشترى اذا كان مع الشمس تحت شعاعها دل على نقصان كل خير . وان كان شرقياً دل على السعادة والمال والنفع واليمن على الابوين والفرح فى الولد .

Valens and the *Liber Hermetis* give similarly optimistic predictions; only Manetho (1, 417–420) is opposed to this interpretation.

With Venus:

Dorotheus, Valens, Firmicus (6, 25, 1), and the *Liber Hermetis* have little in common with Sphujidhvaja; but one can cite from Firmicus: facient quidem homines gloriosos, et qui desiderata omnia facillimis rationibus consequantur, and from the *Liber Hermetis*: ipsi etiam grati ad venereos actus et aprini fiunt. Manetho (1, 426–430) is solely concerned with the unfortunate effects this conjunction is supposed to have on the native's sex-life.

With Mercury:

Dorotheus, Manetho (1, 431–435), Valens, Firmicus (6, 25, 3), and the *Liber Hermetis* are all in substantial agreement with Sphujidhvaja. I quote Firmicus, who specifies that Mercury must be in direct motion and the morning star: in omnibus negotiis decernit principatum, faciens ad omne iubendi officium praeparatum, et qui liberi sermonis ornamenta circumferant, felices et qui omnia desideria prospere consequantur. sed hi futurorum ordinem divina mentis instigatione perdiscunt. erunt sane religiosi iusti cultores deorum,

frequenter antistites. sed his ex ista coniunctione etiam felix filiorum decernitur soboles.

With Mars:

Dorotheus, Manetho (1, 420–425), Firmicus (6, 24, 1), and the *Liber Hermetis* all say virtually the same thing, which is fairly close to what Sphujidhvaja says; Valens is missing. I quote Dorotheus:

المريخ اذا كان مع الشمس يدل على سرعة موت والده . واشده واسوأ ان كان فى وتد او ما يلى وتد – يدل للمولود على العناء والاوجاع ويكون حسوداً مبدد المال والده ويقع عليه حديد او نار مختلط رأيه لا ثبات له فيه .

With Saturn:

Dorotheus, who is closely followed by Firmicus (6, 22, 9–11), foresees only evil; so also do Valens and the *Liber Hermetis*. Only Manetho (1, 410–416) allows for a mixed effect. But the only real parallel to Sphujidhvaja is found in the *Liber Hermetis*: et peregrinationes inducit.

12–15. Jupiter:

With Venus:

Dorotheus, who again is closely followed by Firmicus (6, 23, 4–5), emphasizes beauty, honor, prosperity, and a good marriage as resulting from this conjunction; Manetho (2, 309–314) and Valens each covers several of these points. The *Liber Hermetis* is not so enthusiastic. I quote Firmicus: honoris insignia cum maxima decernunt gratia venustatis, bonorum etiam et magnorum virorum fidelibus amicitiis semper associant. faciunt etiam honesta morum conversatione semper ornatos, et integra fide omnium religionum iura servantes. erunt etiam qui sic Iovem habuerint cum Venere, munda pulchritudinis honestate fulgentes, iudicibus et regibus iuncti semper amabili vinculo caritatis. sed hos ad omnes glorias bonae famae testimonium semper insinuat, et a potentissimis feminis et honoris insignia et maxima illis conferuntur praesidia facultatem. sed sic habentes Venerem et Iovem etiam felix et prosperum matrimonium sortiuntur. habebunt etiam filios.

With Mercury:

Dorotheus, who again is followed by Firmicus (6, 23, 6), and Manetho (2, 315–328), Valens, and the *Liber Hermetis*, are all close to Sphujidhvaja. I quote Firmicus: facient homines potentes, bona consilia ac bona * * * proferentes, magnificae orationis splendore fulgentes, ornatos omni sapientia, et omnium doctrinarum magisteriis imbutos, et tales eos perficiunt ut omnes eos cum quadam admiratione suspiciant. hi enim oratoriae artis inbuti disciplinis, cum maxima affluentiae facilitate facundiam docti ac gloriosi sermonis exercent. alios ingenii gratia et licentia docti sermonis ornatos regiarum litterarum ista coniunctio cum maximo honore faciet officia tractare.

With Mars:

Again Dorotheus, who is followed by Firmicus (6, 23, 1–2), as well as Manetho (2, 295–308), Valens, and the *Liber Hermetis* are in agreement with

the *Yavanajātaka.* I quote again Firmicus: maxima decernunt insignia dignitatum, et maximam conferunt licentiae potestatem. faciunt enim homines magnarum civitatum aut magnarum regionum officia gubernantes, et in maximis populis habentes gloriosae licentiae potestates. erunt etiam tales qui omnia quae desiderant prospero consequantur eventu . . . tunc enim fasces tunc arma tunc illis maximi conmittuntur exercitus, tunc in magnis honoribus constituti magnificae potestatis licentiam sortiuntur.

With Saturn:

Dorotheus, who again is followed by Firmicus (6, 22, 2–3), as well as Manetho (2, 234–243) and Valens are close to Sphujidhvaja; the *Liber Hermetis* is only enthusiastic about diurnal nativities. Firmicus has: felicitatis insignia, patrimonii augmenta, gloriae commoda, virtutis incorrupta praesidia, felicem sobolem filiorum ex ista societate decernunt . . . tunc enim actus maximos, tunc procurationis officia, tunc iniungunt alienae substantiae facultatem.

16–18. Venus:

With Mercury:

Here again Dorotheus, who is followed by Firmicus (6, 26, 1–4), and Manetho (2, 346–358), Valens, and the *Liber Hermetis* agree with Sphujidhvaja. I quote Firmicus: grata homines venustate condecorant, et tales efficiunt qui omnia quae desiderant facillime consequantur, sed quorum animum ad multarum mulierum consortium prona mentis cupiditas inpellat. docti etiam sermonis simul positi ornamenta decernunt, ut docta institutione sermo formatus audientium aures grata † tolleratore semper illiciat, aut musici carminis modos tradunt, et praeclaram poeticae disciplinam. sed hos eosdem honestarum ⟨artium⟩ ornamenta condecorant.

With Mars:

Dorotheus, Manetho (2, 329–338), to whom Firmicus (6, 24, 2–4) is very close, Valens, and the *Liber Hermetis* agree at least with Sphujidhvaja's paradāradhūrtaṃ. I quote Firmicus: stupratores adulterosque perficiet, ut pravo cupiditatis ardore possessi, et indomitae libidinis stimulis incitati, captiosis pollicitationibus stupri perpetrandi causa alieni matrimonii iura sectentur.

With Saturn:

It is with praduṣṭayoṣidvidhavāpatiṃ vā strīdurbhagaṃ that Dorotheus, Manetho (2, 277–286), Valens, Firmicus (6, 22, 12–14), and the *Liber Hermetis* agree. Again I quote Firmicus: indignarum mulierum nuptias decernit ista coniunctio, et misera matrimoniorum infortunia semper excitat. aut steriles enim aut debiles decernit uxores, quarum insigne vitium omnem formam corporis dedecoret, aut gravi pulsatur infamia, aut ex istis infortuniis etiam filiorum illis soboles denegatur. sic habentes Saturnum et Venerem nunquam filios aut tarde suscipiunt, sed hi ipsi erunt frigidi semper ad Venerem.

19–20. Mercury:

With Mars:

Dorotheus, who is followed by Firmicus (6, 24, 5–8), as well as Manetho (2, 339–345) and the *Liber Hermetis* speak of the ill effects of this conjunction; though Firmicus, for instance, echoes Sphujidhvaja's paṭuṃ . . . nipuṇaṃ:

cordatos quidem et maximarum disciplinarum studiis eruditos . . . faciet. However, closer still to the *Yavanajātaka* is Valens: *Ἑρμῆς καὶ Ἄρης οὐκ ἀγαθοί, ἔχθρας κρίσεις ἐναντιώματα κακοτροπίας προδοσίας ἀποτελοῦντες, ἀπό τε κρειττόνων ἢ ὑποτακτικῶν ἀδικουμένους· τινὰς μὲν οὖν ἀθλητικοὺς στρατιωτικοὺς ἢ καθηγεμόνας εὐεργετικοὺς περιέργους ποικίλως τὸν βίον περιερχομένους· γίνονται δὲ ἐν πλαστογραφίαις νοσφισμῶν ἁρπαγῆς συλήσεως χάριν, ἐγγύαις τε καὶ δάνεσι περιπίπτοντες περιβοησίας ἢ κρυβὰς ἀναδέχονται.*

With Saturn:

Dorotheus, who is followed by Firmicus (6, 22, 15–16), and Manetho (2, 287–294) emphasize a speech impediment; Valens and the *Liber Hermetis*, however, predict an interest in the occult which may correspond to Sphujidhvaja's dhātvindrajālārthavidāṃ. I quote the *Liber Hermetis*: Saturnus cum Mercurio iunctus prudentes addiscentes magos caelestia scientes perversorum vel absconditarum rerum scientes magos ⟨facit⟩.

21. Saturn:

With Mars:

Dorotheus, who is largely followed by Firmicus (6, 22, 4–8), and the *Liber Hermetis* regard the conjunction of Mars and Saturn as producing some good results; their position is explained by Abū Maʿshar (*CCAG* 2; 137, 5–7): *Ἀπομάσαρ φησὶ ὅτι φασίν τινες τῶν ἀρχαίων ὅτι ὅτε συνοδεύουσιν ὁ Κρόνος καὶ Ἄρης, ποιοῦσιν εὐτυχίαν· ὁ μὲν γάρ ἐστι ψυχρός, ὁ δὲ θερμὸς καὶ γίνεται μεταξὺ αὐτῶν εὐκρασία.* Manetho (2, 244–276) and Valens, however, agree with Sphujidhvaja that it is bad. The latter says; *Κρόνος μὲν οὖν καὶ Ἄρης ἐχθροί, ἐναντιωμάτων καὶ καθαιρέσεων ποιητικοί. στάσεις γὰρ οἰκείων καὶ ἀνευνοησίας καὶ ἔχθρας ἐπάγουσιν, δόλους καὶ ἐπιβουλὰς καὶ κακοποιΐας καὶ κρίσεις, . . . ἀβεβαίους δὲ περὶ τὴν εὐδαιμονίαν καὶ ἀδοκήτους κινδύνους ἢ προδοσίας.*

22. Cf. Kalyāṇavarman (15, 23).

23. Cf. Varāhamihira (*Bṛhajjātaka* 14, 5) and Guṇākara (18, 8).

24. Cf. Kalyāṇavarman (16, 37–38) and pseudo-Pṛthuyaśas (23, 53).

CHAPTER 22

Conjunctions of four planets in one sign give birth to ascetics; the particular sect to which they belong is determined by the planet which is strongest of the four. These pravrajyāyogas have led to much confusion and much discussion; see, for instance, A. L. Basham, *History and Doctrines of the Ājīvikas*, London 1951, pp. 168–174 and 184–185, and A. M. Shastri, "Varāhamihira's Reference to the Ājīvikas," *JOI Baroda* 12, 1962, 44–50. It is not my purpose to discuss here the problems of these commentators, which revolve around Utpala and are largely imaginary, but rather to demonstrate the essential unity of the Indian tradition and its derivation from Sphujidhvaja. The references to the passages which I shall quote have been given in the introduction to the commentary on the preceding chapter; here it should suffice to say that there are two sets of ascetics in the *Laghujātaka* (10, 12 and 10, 13), in Vaṃkālaka (both quoted by Utpala on *Bṛhajjātaka* 15, 1; I cite the Sanskrit versions), in Vaidyanātha (15, 15 and 15, 16), and in Mantreśvara (27, 5).

2. See Satya (quoted by Utpala on *Bṛhajjātaka* 15, 1).

3–5. Jupiter:
Sphujidhvaja: āptadharmaṃ tridaṇḍinaṃ jñānabudhaṃ
Satya: tridaṇḍinaṃ
Vaṃkālaka: yati; follower of śruti
Bṛhajjātaka: bhikṣu
Laghujātaka: bhikṣu = tridaṇḍī
Kalyāṇavarman (20, 34):

> ekaṃ trīn athavā vahanti munayo daṇḍān kaṣāyāmbarā
> vānaprastham upāgatāḥ phalapayobhakṣāś ca ye bhikṣavaḥ /
> gārhasthyena tu saṃsthitā niyaminaḥ sadbrahmacaryaṃ gatās
> teṣāṃ daṇḍapatiḥ surendrasacivas tīrtheṣu ye snātakāḥ //

Vaidyanātha: bhikṣu = ekadaṇḍī satatam upaniṣattattvaniṣṭho mahātmā
Mantreśvara: vedāntajñāninaṃ vā yativaraṃ

Venus:
Sphujidhvaja: ālekhyalekhyaśrutilabdhakīrtiṃ śuddhaṃ . . . carakapradhānaṃ
Satya: carakamukhyaṃ
Vaṃkālaka: caraka; follower of brāhmaṇa
Bṛhajjātaka: caraka
Laghujātaka: caraka = yogī
Kalyāṇavarman (20, 35):

> pāśupatayajñadīkṣāvrateṣu ye nityam eva saṃyuktāḥ /
> vaiṣṇavacarakāṇām api teṣāṃ netā prakīrtitaḥ śukraḥ //

Vaidyanātha: caraka = nānādeśapravāsī carakapativaraḥ
Mantreśvara: liṅgavṛttiṃ vrātyaṃ śailūṣavṛttiṃ

The Moon:
Sphujidhvaja: śrāvakavṛddhapuṇyaṃ
Satya: vṛddhaśrāvakaṃ
Vaṃkālaka: kāpālika; follower of hara
Bṛhajjātaka: vṛddha
Laghujātaka: vṛddhaśrāvaka = kāpālī
Kalyāṇavarman (20, 31):

> vṛddhaśrāvakabhasmadhūlidhavalāḥ śaivavrate ye sthitā
> bāhyāḥ pātakitāṃ gatā bhagavatībhaktāś ca niḥsaṅginaḥ /
> siddhānte khalu somanāmni niratāḥ kāpālikā niṣṭhurās
> teṣāṃ nāyakatāṃ gataḥ śaśadharaḥ khaṭvāṅgapāṇidyutiḥ //

Vaidyanātha: guru = rājaśrīmān yaśasvī
Mantreśvara: tīrthapānthaṃ

The Sun:
Sphujidhvaja: tāpasakarmamukhyaṃ
Satya: tāpasaṃ tapoyuktaṃ

Vaṃkālaka: tāpasika; follower of jvalana
Bṛhajjātaka: vanyāśana
Laghujātaka: tāpasa = vānaprastha
Kalyāṇavarman (20, 30):

> agnīnāṃ paricārakā girinadītīrāśrame tāpasāḥ
> sūryārādhanatatparā gaṇapater bhaktā umāyāś ca ye /
> gāyatrīṃ japatāṃ vane niyaminām gaṅgābhiṣekārthinām.
> kaumāravratam icchatām adhipatis teṣāṃ sadā bhāskaraḥ //

Vaidyanātha: vānaprastha = tapasvī vanagirinilaya
Mantreśvara: yogīśaṃ dīkṣitaṃ vā

Mars:
Sphujidhvaja: śākyaśramaṇaṃ kuśīlaṃ
Satya: śākyaśramaṇaṃ*
Vaṃkālaka: tathābhaṇita raktapaṭa; follower of sugata
Bṛhajjātaka: śākya
Laghujātaka: raktapaṭa = bauddha
Kalyāṇavarman (20, 32):

> upāsakā buddhasamāśrayaṃ gatāḥ śikhāṃ gatāḥ pāṇḍarabhikṣavaś ca ye /
> suvāsaso raktapaṭā jitendriyāḥ prabhuḥ sadaiṣāṃ kṣitijaḥ prakīrtitaḥ //

Vaidyanātha: śākya = śākyayogī kuśīla
Mantreśvara: durmantrajñaṃ ca bauddhāśrayaṃ

Saturn:
Sphujidhvaja: nagnaṃ . . . upāsakaṃ
Satya: nagnaśramaṇaṃ
Vaṃkālaka: kṣapaṇaka; follower of nagnamārga
Bṛhajjātaka: nirgrantha
Laghujātaka: nirgrantha = nagna
Kalyāṇavarman (20, 36):

> pāṣaṇḍavrataniratā digambarā bhikṣavo ye ca /
> teṣām adhipatir ārkiḥ śrāvakatarumūlinaś ca dustapasaḥ //

Vaidyanātha: vivāsa = nagnaśīla
Mantreśvara: patitaṃ vātha pāṣaṇḍinaṃ vā

Mercury:
Sphujidhvaja: jalpākam abhiśrutārthaṃ ceṣṭāratam jīvinam ekaliṅgaṃ
Satya: ājīvikācāryaṃ
Vaṃkālaka: ekadaṇḍī; follower of keśava
Bṛhajjātaka: ājīvaka
Laghujātaka: ājīvī = ekadaṇḍī
Kalyāṇavarman (20, 33):

* śāṭhyaḥ śravaṇaṃ edition.

ājīvināṃ kuhakināṃ samayādhikā ye
ye dīkṣitās tanubhṛtaḥ khalu gāruḍe ca /
tantre mayūrapiśitāśanayoś ca yuktās
teṣāṃ śaśāṅkatanayo 'dhipatir niruktaḥ //

Vaidyanātha: jīvaka = aśanaparo jalpaka
Mantreśvara: matānyapraviṣṭaṃ

Vaṃkālaka has evidently assumed that ekaliṅga is equivalent to ekadaṇḍī, and he understands the latter to refer to a Vaiṣṇavite ascetic; so also Utpala. But Varāhamihira equates ekadaṇḍī with ājīvika. Vaidyanātha transfers the term to the bhikṣu (or tridaṇḍī) whose birth is occasioned by Jupiter.

It appears that this idea of connecting each planet with a particular religious sect may be the origin of a similar practice among Islamic astrologers; it is likely that Sasanian texts acted as intermediaries. One finds very vague designations in al-Qabīṣī (*Alchabitius cum comento*, Venetiis 1502); more specific ones in "Achmat" (1,10 in *CCAG* 5, 4; 169–170) and an anonymous text (*CCAG* 7; 95–99):

	"Achmat"	Anonymous
Saturn		Judaism
Jupiter	Zoroastrianism	Christianity
Mars	idolatry	idolatry
the Sun		Zoroastrianism
Venus	Islam	
Mercury		anchoritism and Judaism
the Moon		

7–8. See Varāhamihira (*Bṛhajjātaka* 15, 3), Kalyāṇavarman (20, 22–23), Guṇākara (18, 11–12) and Mantreśvara (27, 3); cf. Vaidyanātha (15, 20 and 15, 40–41).

12. Cf. Kalyāṇavarman (20, 24).

If one is to believe Kalyāṇavarman (20, 21) there was at least one other yoga in this chapter originally:

pravrajyāyāḥ svāmī ravimuṣitatanur nirīkṣito vānyaiḥ /
yācitadīkṣā bhavati ca yavanādhipater yathā vākyam //

See also Varāhamihira (*Bṛhajjātaka* 15, 2 and *Laghujātaka* 10, 15; *Bṛhajjātaka* 15, 2 was copied by Vaidyanātha [15, 42]) and Guṇākara (18, 10). In view of the lacunose state of the text of the *Yavanajātaka* as preserved in N, the loss of this verse as of many others need not surprise us.

CHAPTER 23

This chapter, on conjunctions of five planets, deals with entertainers and craftsmen. Its reconstruction is rendered difficult by the absence of similar material in other works, either Sanskrit or Western, and by the large lacuna in its middle.

1–3. Here the types of entertainer born when each of the planets is strongest in a conjunction of five are enumerated.

4–9. In these verses the crafts followed by the natives are listed as depending on the presence of something (unidentified) in a varga of each of the planets. The extent of the lacuna is estimated on the assumption that one line was devoted to each planet, and the first line to the method to be employed. The craft determined by a varga of Mercury, however, depends on the ruler of the drekāṇa in which this varga falls; verses 8–9 explain this in detail.

CHAPTER 24

This chapter should deal with conjunctions of six and of seven planets in one sign; but that part (3 verses?) covering conjunctions of six planets is now lost. It is also possible, of course, that those verses of chapter 23 (4–9) which deal with śilpa should be connected with conjunctions of six planets rather than of five; but they seemed too closely related to the nativities of entertainers to be separated from them. Again, there are no parallels.

CHAPTER 25

This chapter, listing the effects of each of the planets' being in the fourth, seventh, and tenth places from the ascendent or the Moon, is a continuation of chapter 20; for a general discussion of this subject, see the beginning of the commentary on that chapter.

1–4. These verses deal with the influences of the planets in the fourth place, that of the house.

The Sun:

Firmicus (3, 5, 17) agrees with Sphujidhvaja: in quarto loco Sol partiliter ab horoscopo constitutus, si in ⟨hoc⟩ loco positus Martis et Saturni aliqua fuerit radiatione pulsatus, patri primo mortem decernit et generis totius eversionem aut labem totius patrimonii facit. So also do Dorotheus (II, 22):

الشمس اذا كانت فى وتد تحت الارض دلت على السقوط ونقصان مال ابيه ،

and Manetho (2, 119):

ἢν δ' ὑπόγειον ἔχῃ κέντρσν, μινύθει πατρὸς ὄλβον.

The Moon:

The same double influence is given by Firmicus (3, 13, 7): in quarto loco ab horoscopo idest in IMC Luna constituta si per diem sic fuerit inventa, matrem ignobilem decernit et quae maritum superstitem relinquat . . . si vero per noctem Luna in hoc loco fuerit inventa plena lumine, matrem faciet nobilem divitem et ipsos adsiduis faciet divitiarum augmentis maxime sublevari. So also do the other two, but without reference to the mother; Dorotheus (II, 21) has:

القمر اذا كان فى وتد الارض ونظرت اليه النحوس فانه يدل على مرض شديد فى مكان خاف وتهيج عليه الخصومة والحزن على الوالد والنساء . وان نظر اليه سعد دل على النفع يكون له من عمل شر ،

and Manetho (2, 126–130):

ἐν δ' ἄρ' ὑποχθονίῳ κέντρῳ ἀγαθοὺς μὲν ὁρῶσα
ἀστέρας ἐσθλὴ ἔφυ δώτειρά τε κευθομένοιο
πλούτου, ἀτὰρ χαλεποὺς ἐπιμάρτυρας εὖτ' ἂν ἴδησιν,
κρυπταδίοισι σίνεσσι καὶ ἄλγεσι φῶτα χαλέπτει·
πολλάκι καὶ πτώσεις ὀρόφων κατὰ κρατὸς ἐφῆκεν.

Jupiter:
Firmicus (3, 3, 6–7), Dorotheus (II, 24), and Manetho (2, 44–48) cease to say much about the condition of the native's house, and therefore are largely irrelevant. What they do say is scarcely to be compared with the *Yavanajātaka*. Firmicus, for instance, has: patrimonium eius circa medium aetatis tempus dissipabit et rursus postea colligit, and the other similar passages.

Venus:
Firmicus (3, 6, 8–9), Dorotheus (II, 26), and Manetho (2, 81–83) again are rather far removed from Sphujidhvaja.

Mercury:
The same situation holds here for Firmicus (3, 7, 7), Dorotheus (II, 27), and Manetho (2, 101–103).

Mars:
Again Firmicus (3, 4, 9–11), Dorotheus (II, 25), and Manetho (2, 53–60) are not speaking of the same things as is Sphujidhvaja, save that Firmicus does say: semper in desertis regionibus commorentur.

Saturn:
The situation with respect to Firmicus (3, 2, 8–9), Dorotheus (II, 23), and Manetho (2, 27–31) is essentially the same.

5–8. These verses are concerned with the influence of the planets in the seventh place, that of marriage, women, and sex.

The Sun:
Firmicus (3, 5, 20) agrees with Sphujidhvaja's bad prediction: in septimo loco Sol ab horoscopo constitutus maxima vitia et valitudines decernit; so also does Dorotheus (II, 22):

الشمس اذا كانت فى بيت العرس تدل لابويه واخوته على البلاء الخافى .

Only Manetho (2, 112–113) is optimistic:

δύνων δ' Ἠέλιος λαμπροὺς βιότῳ καὶ ἐπόλβους
τεύχει, καὶ πραπίδων μάλ' ἀριφραδέων ἐπινοίῃ.

The Moon:
Firmicus (3, 13, 8) is at this point lost, but Dorotheus and Manetho both agree to the unfortunate consequences of the Moon's being in the seventh place; Dorotheus (II, 21) has:

والقمر اذا كان فى المغرب وهو برج العرس دل لامه على موت سريع وللمولود على السقوط فى المعيشة والشخوص عن مكانه والحزن على ولده ونسائه .

and Manetho (2, 121–122):

δύνουσα δὲ τηλόθι πάτρης
ἀλλοτρίην κατὰ γαῖαν ἀλωομένους θαμὰ πλάζει.

Jupiter:

All three Western sources give mixed predictions. Firmicus (3, 3, 15) has: in septimo loco Iuppiter ab horoscopo constitutus, id est in occasu partiliter, in diurna scilicet genitura, faciet locupletes divites et longae ac beatae senectutis spatia decernit; sed filiorum locum et coniugis † nocturnus maxime versat; nam et carissimam et moratam uxorem amittat necesse est, et amati filii vel filiae miseram videbit mortem. si vero per noctem in eo loco genituraе fuerit inventus, crescente aetate augmenta patrimonii consequitur, mediocris vero substantiae erit et tantarum facultatum, ut ne quid desit; Dorotheus (II, 24):

المشترى اذا كان فى وتد المغرب يدل على انه فى كبرة يجود حاله ومنزلته وتكون عاقبته حسنة — وافضل ذلك ان كان المشترى فى بيته او صعوده ولكنه يتعناء ويشق فى شبابه ويرى موت نسائه واخوته وسيما ان نظر اليه نحس او كان معه ولكن يكون له عمل وعلاج فى بيوت الملوك والقادة ويكون صاحب مال وعروف مما يصيب من العز ويزاد ثناء واذا مات خلف اسماً حسناً وتناء جميلا .

and Manetho (2, 39–40):

δύνων δ' εὐκτεάνους, ὀλοὸς δὲ τέκνοισιν ἐτύχθη·
θάπτει γὰρ κεδνάς τ' ἀλόχους παῖδάς τ' ἀλεγεινούς.

Venus:

Firmicus (3, 6, 14) is fairly close to Sphujidhvaja: in septimo loco Venus ab horoscopo constituta si in suo signo per noctem fuerit inventa, felicem reddit senectutem, tardius autem dabit uxorem et difficile filios decernit eis, qui sic habuerint Venerem positam. faciet autem de rebus veneriis maximis infamiis laborantes secundum naturam qualitatemque signi. Dorotheus (II, 26) gives substantially the same prediction:

اذا كانت الزهرة فى المغرب تدل على انه تكون له عاقبة حسنة غير انه لا خير له فى التزويج .

But Manetho (2, 84–89) is only interested in the unfortunate sex-life of the native:

καὶ δ' ἔτι καὶ δύνουσα κακὴ περὶ λέκτρα γυναικῶν·
ἢ γὰρ ἀποζεύγνυσι συνεύνων, ἢ πολυκοίνους
δῶκ' ἀλόχους, ὧν δὴ θάμ' ἐπασχάλλουσιν ἐφ' ὕβρει·
καὶ δ' αὐτοὺς φήμῃσι κακαῖς νεότητος ἐν ὥραις
ἀμφέβαλεν, μάχλους τ' ἐς ἀεικέα θήκατο κύπριν,
ἀλλοτρίων τε μέλαθρον ὀπιπεύουσι γυναικῶν.

Mercury:

Firmicus (3, 7, 14–15) divides his prediction into two parts depending on whether the nativity is diurnal or nocturnal; the latter is not far distant from

the *Yavanajātaka*: si vero per noctem in septimo loco geniturae idest in occasu fuerit inventus, faciet mulierum divitum procuratores et quibus ex veneriis occasionibus felicitates maximae conferantur; et aut calculi aut musicae aut notarum aut difficilium litterarum inventores reddit. Manetho (2, 104–105) is more or less of the same opinion:

δύνων δ' ἐν μύθοισι καὶ ἐν πραπίδεσσιν ἀρίστους,
καὶ πλούτῳ γηθεῦντας ἀεὶ φήμαις τ' ἀγαθῇσιν.

But Dorotheus (II, 27) is closer to Firmicus' diurnal prediction:

عطارد اذا كان فى المغرب فلا خير فى اخوته ولا ولده وتهيج عليه الخصومات والاغتياب .

Mars:
The Greek authors agree with Sphujidhvaja concerning Mars' malefic influence in the seventh place. Firmicus (3, 4, 17) has: in septimo loco Mars ab horoscopo partiliter constitutus, idest in occasu, maxima mala et immensa pericula decernit. faciet enim laboriosos homicidas et sceleratos, reos, facinorum inventores aut tortores aut carnifices aut proditores; Dorotheus (II, 25):

المريخ اذا كان فى مقابلة الطالع فانه ردى لانه يهلك ويفر عن بلاده او يقع فى شر .

and Manetho (2, 51–52):

δύνων δ' αὖτ' ἄλγεσσι βροτοὺς ἄταις τε προσάπτει,
σύλησέν τ' ὄλβον, βιότου τ' ἀνέφην' ἐπιδευεῖς.

Saturn:
Here again Firmicus (3, 2, 14–15) gives opposing predictions depending on whether the nativity is diurnal or nocturnal, and, as in the case of Mercury, the predictions for a nocturnal birth are closer to Sphujidhvaja's: si vero in hoc loco vespertinus fuerit, fistulas circa anum facit et simili modo aemorroicos . . . facit enim reumaticos et quibus frequenter apostemata nascantur et quos semper uxorum casus gravi doloris acerbitate conficiant. Dorotheus (II, 23) omits all references to the seventh place, and Manetho (2, 18–20) gives only a good prediction similar to that Firmicus gives for diurnal births:

ψυχρὸν δ' ἐς λίβα νισσόμενος δῦνον περὶ κέντρον
μακροβίους, γήραι λιπαρῷ θαλέθοντας ἔθηκεν,
εὐκτεάνους, μόχθοισιν ἰαινομένους σφετέροισιν.

9–23. These verses are concerned with the aspect of the native's life that is indicated by the tenth place, that is, his work.

9–15. In these verses Sphujidhvaja details the influence of each of the planets when it is in the tenth place; cf. also Kalyāṇavarman (33, 7–13).

Jupiter:
All are in agreement that this is a good yoga. Firmicus (3, 3, 18) has, for diurnal nativities: in decimo loco Iuppiter ab horoscopo constitutus, id est in MC

partiliter per diem, publicorum negotiorum faciet principes, faciet maximarum ⟨civitatum⟩ decem primos et quibus a populo honores maximi conferantur, claros et qui se velint semper gratia ostentationis exerere, sed in vita luxuriosos reddit. quosdam etiam facit magnorum virorum aut imperatorum negotia tractare, alios per totam vitam suam faciet coronatos; Dorotheus (II, 24):

المشترى اذا كان وسط السماء فانه يكون بعيد الصوت شريفاً ذا سعادة وولد وسيما فى مولد النهار .

and Manetho (2, 36–38):

ταῦτα δὲ τ' ἐκτελέσει μέσον οὐρανὸν ἀμφιπολεύων·
κοσμεῖ καὶ μίτρῃσι πέπλοισί τε πορφυρέοισιν,
τερπωλῆς τεύχων λαῶν ἡγήτορας ἄνδρας.

Venus:

Again the three Westerners are in general agreement with Sphujidhvaja. Firmicus (3, 6, 21) has: in decimo loco Venus ab horoscopo si fuerit inventa, idest in MC, faciet claros et coronatos et quibus grandis gloria et fortuna maxima conferatur; Dorotheus (II, 26):

والزهرة اذا كانت وسط السماء او تحت الارض او فى برج السعادة فرحة يكون محموداً مرحباً .

and Manetho (2, 76–80):

καὶ δὲ μεσουρανέουσα τάδ' ἔρδει, πρὸς δὲ καὶ ἔργοις
τρισμάκαρας τεύχει, τοῖς δ' αὖτ' ἀλόχων γάμον ἐσθλῶν
ὤπασεν, ἐν δὲ δόμοις κλεινὸν βίον ἠέξησεν·
καὶ δὲ γυναικείοισιν ἐπ' ἔργοις δηθάκις ἄνδρας
ἵδρυσ', ᾧ καὶ χρήματ' ἰδὲ κτῆσιν πόρεν ὄλβου.

Mercury:

Firmicus (3, 7, 21) and Dorotheus (II, 27) give very general predictions of good. The former has: in decimo loco Mercurius ab horoscopo constitutus, idest in MC, si matutinus in hoc loco fuerit, admirabiles et magnos in actibus reddit; and the latter:

عطارد اذا كان وسط السماء او فيما يلى وتد وسط السماء او فيما يلى الطالع او برج منقلب يكون معروفاً محموداً فى الاقوام والناس المحمودين .

Manetho (2, 96–100) emphasizes many of the same points as does Sphujidhvaja:

ἐν δὲ μεσουρανίῳ θνητοῖς ἔργ' ὤπασε κέντρῳ·
ἤτοι γὰρ σοφίης βίοτον καλάμοιό τε γραπτῶν
πρῆξιν ἔδωκ', ἢ παισὶν ὑφηγητῆρας ἔφηνεν
παιδείης, τοὺς δ' αὖτε τραπέζης ἀργυραμοιβοῦ
εἷσεν ὕπερ, πολέσιν δὲ τέχνας ἡρμόσσατο χειρός.

The Moon:

Firmicus (3, 13, 9–10), Ḍorotheus (II, 21), and Manetho (2, 123–125) all

make the influence of the Moon in the tenth place depend upon a variety of contingent factors not considered in the *Yavanajātaka*.

The Sun:

Here again Firmicus (3, 5, 34–37), Dorotheus (II, 22), and Manetho (2, 114–118) make their predictions largely depend on contingent factors.

Mars:

Firmicus (3, 4, 28–32) speaks of a difference between nocturnal and diurnal births; with regard to the latter he says: si vero per diem in hoc loco fuerit inventus, idest in MC, inefficaces homines faciet, quos convenerit in omnibus actibus variis generibus impediri; decernit etiam damna maxima et amissionem patrimonii, faciet etiam proscriptiones et condemnationes. aliis onus peregrinationis indicit, aliis maximas inponit necessitates, alios fugere compellit, aliis decernit exilia, alios facit peregre vel in exiliis deperire. In the same vein write Dorotheus (II, 25):

المريخ اذا كان وسط السماء فى مواليد النهار وفيما يلى وسط السماء فانه يدل على سقوط وهرب سوء عن ارضه .

and, save for an excursus on the good effects of the aspects of benefic planets, Manetho (2, 61–71):

ὕψι δ' ἐπεμβεβαὼς μέσον οὐρανὸν ἄλλοτε μέν τε
τέχνας δῶκε βροτοῖσι βαναύσους ἔργα βίοιο·
ὁππότε δ' εὐεργῶν ἐπιμαρτυρίῃσι σὺν ἄστρων
δέρκηθ', ἡγεμόνας θῆκε φρουρούς τε τυράννων,
εὔθηκτον φορέοντας ἑὸν περὶ σῶμα σίδηρον,
ἐν πόλεσιν δήμοισί τ' ἀριπρεπέας πολιούχους·
ἐξαπίνης δ' ἔσφηλεν ἐς οὐρανὸν αἰπὺν ἀείρας
δειλαίους φῶτας ποτὶ Τάρταρον ἠερόεντα·
ἤτοι γὰρ φυγάδας φιλίης ἐξήλασε πάτρης,
ἢ ζωῆς ἀπάμερσε φίλης κρυόεντι σιδήρῳ,
ἢ πόμα φαρμακόεν πιέειν κατένευσεν ἐν οἴκοις.

Saturn:

Firmicus (3, 2, 20) says quite the opposite of what Sphujidhvaja does: in decimo loco Saturnus ab horoscopo constitutus partiliter in MC faciet imperatores, duces, praefectos praetorio. Dorotheus (II, 23) is much closer to the Sanskrit:

زحل ان كان فى وسط السماء افسد على المولود معيشته ثلثين سنة وسعادته .

But Manetho (2, 21–26) is closest of all:

εἰ δὲ μεσουρανέοι, πατρώια πάντ' ἐκέδασσεν,
δηθάκι δ' οὐδ' ὅσσον κλήρου παρὰ πατρὸς ἔνειμεν,
πρήξεις δ' ἀπροκόπους καὶ νωχελέας μάλα τεύχει,

ἔργα δὲ καὶ τέχνας χειρῶν ἐξαίνυται ἀνδρῶν
ψυχῶν θ', ἥντινα πρῆξιν ἐνὶ στέρνοισιν ἔλωνται,
δυστεκνίην δ' ὤπασσε, κασιγνήτων τ' ἀπάμερσεν.

20–23. These verses give rules for determining the profession of the native, utilizing the planet in the tenth place or in a navāṃśa belonging to that planet, or the planet which is lord of the decan in mid-heaven. Of the Greek tradition of dealing with the subject of *πρᾶξις* the earliest representative is Dorotheus, quoted by Hephaestio (II 19, 5–10). He claims that one looks first at mid-heaven, then at hypogee, thirdly at the ascendent, and fourthly at the Lot of Fortune; if all of these are without planets, then one uses Mars, Venus, or Mercury, whichever is in the relation of *συναφή* to the Moon or is in heliacal rising in the East; if none of these three planets is in the required relationship to the Moon or the Sun, then one must consider the sixth place (right trine of mid-heaven) or, finally, the second place (left trine of mid-heaven). These same indicators, in varying order and emphasis, are employed by Ptolemy (IV 4; this is a major source for Hephaestio [II 19, 1–4 and 11–21] and Rhetorius [82–83]), Anubio, quoted by Rhetorius (82), Firmicus (4, 21), and Rhetorius (82–83 in *CCAG* 8, 4; 207–213; cf. *CCAG* 2; 190–191). Especially important was the use of the trio Mars, Venus, and Mercury, and, of course, mid-heaven.

Indian authors who deal with this subject (karmājīva) are also rather numerous; one may here refer to Gārgi (cited by Utpala on *Bṛhajjātaka* 10, 1; 10, 3; and 10, 4), Varāhamihira (*Bṛhajjātaka* 10), Kalyāṇavarman (33), pseudo-Pṛthuyaśas (22), Guṇākara (13), Vaidyanātha (15, 43–66), Mantreśvara (5), and Puñjarāja (15). In general, they all make their predictions from the lord of the tenth place or from the lord of the navāṃśa in which the lord of the tenth place happens to be at the native's birth; and the tenth place is calculated for this second alternative from the ascendent, the Sun, and the Moon. Thus, Sphujidhvaja's method is similar to both the Greek and the later Indian in several respects, but it is far from identical with either; like the former (and to some extent the latter) it utilizes the planet actually in the mid-heaven, and like the latter is also involves the navāṃśas in the calculation.

21–22. We need only quote Rhetorius (82 in *CCAG* 8, 4; 209, 3–16), whose source is still Anubio: *ἐὰν ὁ τὴν πρᾶξιν παρέχων τύχῃ ἐν οἴκοις Διός, εὐκλεεῖς καὶ εὐθύμους καὶ εὐφαντασιώτους τὰς πράξεις ποιεῖ· εἰ δὲ οἴκοις Κρόνου, ῥυπαρὰς καὶ ἐπιμόχθους καὶ ἐπονειδίστους· εἰ δὲ Ἄρεως, δι' ὅπλων ἢ πυρὸς ἢ σιδήρου ἢ σκληρουργίας ἢ δημοσίων πραγμάτων· εἰ δὲ οἴκοις Ἀφροδίτης, ὅσα πρὸς γυναικεῖα ἔργα ἢ μουσικὰ ἢ ὑφάντας ἢ ζωγράφους ἢ πλάστας ἢ μυροπώλας ἢ ἀνθοπλόκους ἢ βαφεῖς ἢ πορφυροπώλας καὶ τὰ ὅμοια· . . . εἰ δὲ ἐν οἴκοις Ἑρμοῦ, ποιεῖ τὰς πράξεις ἀπὸ παιδείας ἢ σοφίας ἢ λογογραφίας ἢ ψήφων ἢ λόγων ἢ καλάμου ἢ ἐμπορίας ἢ ἀπὸ σταθμοῦ καὶ ζυγοῦ τὸν βίον ἔχοντας· εἰ δὲ ἐν οἴκῳ Ἡλίου, τὰς ἐν ἀγορᾷ ἢ φανερὰς δίδωσι τέχνας ἢ ἀπὸ πυρὸς ἢ σιδήρου τὴν τέχνην δίδωσιν· εἰ δ' ἐν οἴκῳ Σελήνης, αὐτομαθεῖς καὶ αὐτοδιδάκτους τὰς τέχνας παρέχει.* A similarity between Sphujidhvaja and Anubio is to be noticed with respect to all the planets save, perhaps, Jupiter.

22. The statement that these professions are followed during the several

planets' daśās is reiterated by Gārgi (cited by Utpala on *Bṛhajjātaka* 10, 1) and Guṇākara (13, 1).

CHAPTER 26

Again, for a general discussion of the material which is to be compared with this chapter recording the effects of each of the planets in each of the places other than cardines, the reader is referred to the beginning of the commentary on chapter 20.

1–3. The second place. Firmicus has:

For the Sun (3, 5, 12): in secundo loco Sol ab horoscopo constitutus faciet per semetipsos patrimonia quaerentes et in omni vita suaves ac bonos. sed hos eosdem languidos facit et parvae vitae et variis faciet contrarietatibus impediri, et qui semper sint in vita sua varia terroris trepidatione solliciti.

For the Moon at night (3, 13, 3): in secundo loco Luna ab horoscopo constituta in nocturna genitura claros et perspicuis actibus faciet, sed luxuriosos et amoenis deliciarum voluptatibus deditos et quibus maior patrimonii substantia processu temporis conferatur.

For Jupiter (3, 3, 4): in secundo loco ab horoscopo Iuppiter constitutus extraneas hereditates decernit et ab extraneis faciet adoptari.

For Venus at night (3, 6, 5): in secundo loco Venus ab horoscopo constituta si in nocturna genitura sic ut diximus fuerit inventa, facit magnarum artium inventores et affluentia copiosos, sed qui frequenter pulsentur infamia, et quibus gradatim felicitas conferatur, et gratos amoenos in veneriis cupiditatibus.

For Mercury as evening star (3, 7, 4): si vero in hoc loco vespertinus fuerit et sit nocturna genitura, faciet feneratores negotiatores aut qui alienarum curam rerum procurationemque sustineant.

For Mars by day (3, 4, 5): in secundo loco Mars ab horoscopo constitutus, si per diem hoc loco fuerit inventus, maxima mala et magna infortunia decernit, praesertim si in matutino ortu fuerit constitutus; faciet enim alienari a parentibus et a domo sua et in finibus semper errare peregrinis.

And for Saturn (3, 2, 4): in secundo loco Saturnus ab horoscopo cum possederit locum, facit aegritudines graves et eversiones maximas. uxoris etiam et filiorum interemptor est et maximarum turbarum et frequentium concitator, sed et paternam ac maternam substantiam dissipat. ipsum vero, qui natus fuerit, tardiorum in omnibus actibus facit, quibusdam perpetuas indicit corporis valitudines.

4–6. The third place. Firmicus has:

For the Sun (3, 5, 14): in tertio loco Sol ab horoscopo constitutus patri malam mortem decernit et ipsos, qui sic eum habuerint, invalidos faciet, sed in consiliis bonos ac graves.

For the Moon (3, 13, 5): in tertio loco Luna ab horoscopo constituta matrem ignobilem vel aliqua infamiae faciet maculatione pollutam.

For Jupiter (3, 3, 5): in tertio loco Iuppiter ab horoscopo constitutus nec bonus est nec malus, sed aequali semper moderatione componitur, ut interdum

eorum patrimonia dissipentur, interdum vero illis insperatae divitiae conferantur.

For Venus (3, 6, 7) he gives predictions only when it is aspected by or in conjunction with other planets.

For Mercury (3, 7, 6): in tertio loco Mercurius ab horoscopo constitutus faciet sacerdotes magos archiatros mathematicos et per se invenientes atque discentes, quicquid illis non est alieno ⟨traditum⟩ magisterio; facit autem cordatos felices et qui ad omnes actus facili se ratione coniungant.

For Mars (3, 4, 7): in tertio loco Mars ab horoscopo constitutus decernit quidem gloriam, sed cum labore maximo. alienas res autem, qui sic Martem habuerit, desiderabit et omnibus invidebit et habebit maximi cuiusdam facinoris malam conscientiam.

And for Saturn (3, 2, 7): in tertio signo Saturnus ab horoscopo constitutus facit pigros tardos et nullam substantiam patrimonii requirentes.

7–11. The fifth place. Firmicus has:

For the Sun (3, 5, 18): in quinto loco Sol ab horoscopo constitutus faciet amabiles honoratos et qui omnia facile consequantur et quibus cuncta amicorum praesidio conferantur.

For the Moon Firmicus' text is missing.

For Venus (3, 6, 10): in quinto loco Venus ab horoscopo constituta faciet bonos benignos et ⟨qui⟩, quicquid volunt, facile impetrent. faciet etiam coronari infulis et coronis.

For Jupiter (3, 3, 8): in quinto loco Iuppiter ab horoscopo constitutus magna felicitatum augmenta decernit; facit eum, qui natus fuerit, in maximis ⟨rebus⟩ publicis honoratum.

For Mercury as evening star (3, 7, 9): si vero vespertinus in hoc loco fuerit inventus, pecunias nulla poterit ratione servare, sed totum, quicquid pecuniae vel auri et argenti ceterorumque mobilium repositum fuerit, profusis faciet erogationibus dissipari. faciet sane negotiosos ac rationibus publicis quacumque administratione praepositos. facit interdum pro qualitate signorum magistros aut geometras aut astrologos et qui siderum cursum prudentia computationis inveniunt; facit etiam palaestricis praepositos et eorum duces.

For Mars at night (3, 4, 12): in quinto loco Mars ab horoscopo constitutus si per noctem in hoc loco fuerit . . . faciet glorias maximas et patrimonii augmenta magna et omne genus decernit felicitatis; facit etiam honores a populo decerni, cum potentibus viris vel cum maximis administratoribus fidelis amicitiae gratia coniungit. And by day (3, 4, 14): si vero per diem Mars in quinto ab horoscopo loco fuerit constitutus, patrimonium eius labefactabit et domicilium frequenter mutat et propter infortunia, quae ei accidunt, peregrinis semper regionibus immoratur; erit autem in periculis non modicis constitutus.

And for Saturn at night (3, 2, 11): si vero per noctem istum geniturae locum Saturnus tenuerit, processu aetatis quatulumcumque † domino partem felicitatis adsignat, virtutem vero eius inconstantem facit, tardum etiam in omnibus actibus hominem et pigrum demonstrat.

12–19. The sixth place. Firmicus has:

For the Sun (3, 5, 19): in sexto loco Sol ab horoscopo constitutus multa mala decernit; semper enim nocebit et graves ac longras aegritudines faciet.

For the Moon Firmicus' text is missing.

For Mars (3, 4, 16): in sexto loco Mars ab horoscopo constitutus multa mala decernit; nam et filiis nocebit et inaequalitatem vitae faciet, valitudines decernit, pro signorum scilicet natura.

For Saturn (3, 2, 12): in sexto loco Saturnus ab horoscopo constitutus omne patrimonium dissipat; male enim semper in isto constituitur loco. facit etiam aegritudines.

For Mercury as morning star in a nocturnal nativity (3, 7, 12): si vero matutinus in nocturna genitura in sexto loco fuerit constitutus . . . facit malignos malitiosos malorum consiliorum auctores, fures et qui res alienas invido mentis ardore desiderent et qui de alienis casibus gaudeant, delatores et qui adfines ac propinquos suos omnes acerbis odiis persequantur, pigros et caecos mentibus et quibus omnia malitiae genera conferantur.

For Venus (3, 6, 12): in sexto loco Venus ab horoscopo constituta per diem et noctem ignobiliores dabit uxores aut viduas aut debiles et numquam morigeras viris.

And for Jupiter (3, 3, 13): in sexto loco Iuppiter ab horoscopo constitutus maxima mala decernit; faciet enim natos frequenter exponi.

20–22. The eighth place. Firmicus has:

For the Moon Firmicus' text is missing.

For the Sun (3, 5, 29): in octavo loco Sol ab horoscopo constitutus patrem cito faciet interire.

For Mars by day (3, 4, 22): in octavo loco Mars ab horoscopo constitutus si per diem in hoc loco fuerit, aut patrimoniorum denegat facultates aut eos, qui habent patrimonium, misera facit proscriptione nudari.

For Saturn at night (3, 2, 17): si vero per noctem in hoc loco fuerit constitutus, eversionem patrimonii faciet.

For Venus at night (3, 6, 16): si vero per noctem in hoc loco Venus fuerit inventa, divites faciet et quibus morte mulierum magnarum felicitas conferatur; mors vero illis cito et sine dolore et sine aliquo tormento decernitur.

For Mercury as evening star at night (3, 7, 17): si vero per noctem vespertinus in hoc loco fuerit inventus, faciet alieni patrimonii heredes et qui casu absconsas inveniant facultates; erunt etiam felices pariter et beati, vitiosi tamen et qui facile adsiduis languoribus fatigantur.

And for Jupiter (3, 3, 16): in octavo loco Iuppiter ab horoscopo constitutus labefactat frequenter patrimonium et inimicos maximos facit et seditiones frequenter ex populo, et malitiosis semper actibus occupatos, facit etiam ignobiles et stultam iactantes animositatem, praeposteros et quorum furor ad insaniam procedat.

23–24. The ninth place. Firmicus has:

For the Sun (3, 5, 33): . . . et facit autem sic Sol positus patrem felicem, sed et ipsi et patri eius varias vitae mutationes multiplicesque decernit.

For the Moon at night (3, 13, 8): * * * ⟨incre⟩menta felicitatis accipient; alios compellit maximas colere religiones, aliis mulierum facit negotia committi.

For Saturn at night (3, 2, 19): si vero per noctem hoc loco fuerit constitutus, faciet iras deorum, imperatorum odia.

For Mars (3, 4, 26): in nono loco Mars ab horoscopo constitutus bonus erit circa vitam et gloriam.

For Jupiter by day (3, 3, 17): in nono loco Iuppiter ab horoscopo constitutus, si diurna fuerit genitura, faciet eum, qui natus est, futura quaeque dicere et reddit deorum semper interpretes. quidam autem et sacerdotia consecuntur, aliis facit de templis conferri aliquid muneris, sed interdum facit et damna et aestus animi.

For Mercury as morning star (3, 7, 19): si vero in hoc loco matutinus fuerit inventus, faciet sacerdotes divinos haruspices augures mathematicos astrologos medicos, et quibus ex istis artibus et institutis vitae subsidia quaerantur. Or as evening star (3, 7, 20): vespertinus vero in hoc loco Mercurius constitutus faciet sacerdotes magos medicos artifices, et quibus ex istis artibus vitae subsidia comparentur, et tales ingenio, ut per semet ipsi discant, quicquid illis magisterii non tradidit disciplina.

And for Venus at night (3, 6, 18): si vero in nocturna genitura hoc loco fuerit inventa, faciet divinos, deorum cultores et qui sacris ac religionibus imbuant; quibusdam vero officia aut dona largitur ex templis.

25–26. The eleventh place. Firmicus has:

For the Sun (3, 5, 38): in undecimo loco Sol ab horoscopo constitutus felices faciet et nobiles, et quorum patres maximo honoris splendore decorentur; sed processu temporis augmenta felicitatis et dignitatis accipient.

For Saturn (3, 2, 25): in undecimo loco Saturnus ab horoscopo constitutus mediocria decernit bona.

For Mars (3, 4, 33): in undecimo loco Mars ab horoscopo constitutus bona multa decernit et augmenta patrimonii largitur et amores a populo.

For the Moon Firmicus (3, 13, 11) merely refers back to what he had said with regard to the fifth place, and this part of his text is lost.

For Jupiter (3, 3, 20): in undecimo loco Iuppiter ab horoscopo constitutus maximas decernit felicitates et magnas notitias largitur.

For Venus Firmicus (3, 6, 23–24) makes his predictions vary with this planet's conjunctions or aspects with other planets.

And for Mercury (3, 7, 23): in undecimo loco Mercurius ab horoscopo constitutus faciet ingeniosos et in omnibus actibus necessarios et quibus magnarum rationum actus committantur.

27–29. The twelfth place. Firmicus has:

For the Sun (3, 5, 39): in duodecimo loco Sol ab horoscopo constitutus ignobiles et frequenter servos et captivos faciet et patris citam mortem et totius patrimonii iacturam decernit, etiam vitia et aegritudines graves.

For the Moon (3, 13, 13): si vero nullo in horoscopo constituto sola per diem in XII ab horoscopo loco fuerit inventa, iacturam patrimonii, miseros actus

peregrinitatemque decernit. si vero per noctem simili modo in hoc loco fuerit inventa, miseros humiles aut humili aut servili genere faciet procreari et laboriosos et semper ingloriis actibus occupatos et quorum corpus aut os gravi odoris foeditate turpetur, sed qui frequenter falli periclitarique consueverunt et qui vitium aliquod ex peregrinitatis incommodis contrahant.

For Mars by day (3, 4, 34): in duodecimo loco Mars ab horoscopo constitutus, si per diem in hoc loco fuerit inventus, aegritudines maximas decernit et malis vitiis implicat et a servis crebras concinnat insidias et facit talem, cui semper servi nocere desiderent, et omnibus eius multiplices per servos spargit infamias. frequenter autem propter inclusos quosdam aut in custodia constitutos aut etiam damnatos aestus angores sollicitudines damna periculaque decernit.

For Saturn (3, 2, 26): in duodecimo loco Saturnus ab horoscopo constitutus tumultus servilis discrimina vel propter servos pericula decernit et distringit servitio, qui sic eum in genitura habuerit collocatum; faciet etiam maximas aegritudines, sed et valitudines non modicas.

For Jupiter (3, 3, 22): in duodecimo loco Iuppiter ab horoscopo constitutus maximas decernit infelicitates; facit semper inimicos potentes et qui cum crebra potestate deterreant.

For Venus at night (3, 6, 25): in duodecimo loco Venus ab horoscopo constituta si in nocturna genitura sic fuerit inventa, faciet mulierum causa assiduo tristitiae dolore cruciari.

And for Mercury (3, 7, 24): in duodecimo loco Mercurius ab horoscopo constitutus faciet ingeniosos.

By now the main difference between Sphujidhvaja and Firmicus (aside from the latter's desire to increase the number of possible predictions by differentiating between diurnal and nocturnal births and, in the cases of the inferior planets, between their being morning and evening stars) should be clear. Sphujidhvaja makes the quality of the prediction depend largely on that of the planet, Firmicus on that of the place.

CHAPTER 27

This chapter deals with planetary and decanic melothesiae. The former, like the Hermetic tradition in Egypt, is limited to the head, while the latter extends over the whole body.

2–4. For the Greek planetary melothesiae see the commentary on 1, 123–136. The closest to Sphujidhvaja's is that in the *'Ιατρομαθηματικά* of Hermes, though the similarities are not overwhelmingly striking:

	Sphujidhvaja	Hermes
Saturn	top of the head	ears
Jupiter	ears	brain
Mars	eyes	
The Sun	tongue	right eye

	Sphujidhvaja	Hermes
Venus	cheeks	senses of smell and taste
Mercury	nostrils	tongue and uvula
The Moon	tongue	left eye

No Indian astrologer seems to have followed the melothesia given in these verses; but Kalyāṇavarman (10, 72–73) clearly had read them:

savyāpasavyabhāge yogam athaiva grahās tu saṃprāptāḥ /
kuryur nṛṇāṃ ca cihnaṃ vyaṅgabhayaṃ pāpavīkṣitāḥ saumyāḥ //
viditvā tritayaṃ hy etat kṛtsnasya tu viśeṣataḥ /
śubhāśubhau tu vijñeyau grahasaṃyogakāraṇau //

A planetary melothesia involving the whole body is found in Mantreśvara (2, 32).

5–9. The decanic melothesia will work out as follows:

	first	second	third
ascendent	head	neck	hips
second	right ear	right shoulder	anus
third	right eye	right arm	right testicle
fourth	right nostril	heart	right thigh
fifth	right cheek	right side	right knee
sixth	right jaw	right arm-pit	right leg
seventh	mouth	navel	feet
eighth	left jaw	left arm-pit	left leg
ninth	left cheek	left side	left knee
tenth	left nostril	belly	left thigh
eleventh	left eye	left arm	left testicle
twelfth	left ear	left shoulder	penis

The decanic melothesia in the West (see Bouché-Leclercq, p. 320; Gundel, *Dekane*, pp. 270–285) is simply a division of each element of the zodiacal melothesia into three parts. But Sphujidhvaja is closely imitated by Varāhamihira (*Bṛhajjātaka* 5, 25–26, which equal Vaidyanātha [3, 77–78]), who is followed by Guṇākara (5, 29–31).

CHAPTER 28

Chapters 28–34 deal with the effects of the parts of the zodiacal signs—horās (28), drekāṇas (29), saptāṃśas (30), navāṃśas (31), and the Moon in the navāṃśas of the several planets aspected by each of them (32), the other planets in the navāṃśas of each of the planets (33), and the planets in the dvādaśāṃśas of each of the signs (34). The natives born under the influence of each of the horās and drekāṇas, of course, bear close resemblances to the horary and decanic deities described in chapters 2 and 3. For the history of

these deities I refer the reader again to my article, "The Indian Iconography of the Decans and Horās," *JWCI* 26, 1963, 223–254. To chapter 28 there is no parallel in the surviving Western texts; and in India there are only the chapter of the *Sārāvalī* (48), which is based entirely on the *Yavanajātaka*, and a chapter in the *Candrābharaṇahorā* (5), which is derived from Kalyāṇavarman. For a simpler way of predicting from the horās see Varāhamihira (*Bṛhajjātaka* 21, 4–5), Guṇākara (25, 5–7), and Vaidyanātha (9, 110–111). Mīnarāja (17, 13–14 [the Sun]; 18, 13–14 [the Moon]; 19, 13–14 [Mars]; 20, 13–14 [Mercury]; 21, 13–14 [Jupiter]; 22, 13–14 [Venus]; 23, 13–14 [Saturn]; and 24, 13–14 [the ascendent]) describes the natives born when each of the planets and the ascendent is in a horā of the Sun or the Moon.

CHAPTER 29

Descriptions of natives born under the influence of the various Decans must once have been fairly common in Greek and Latin texts; but now, besides a few brief remarks by Porphyrius (47; this equals Rhetorius [10; cf. *CCAG* 1; 149–150]), who is probably using Antiochus, one has only the pertinent sections of a presumed epitome of Teucer made by "Rhetorius" (*CCAG* 7; 192–213), Hephaestio (I 1, 13–21; 32–40; 51–59; 70–78; 90–98; 109–117; 128–136; 148–156; 168–176; 187–195; 206–214; and 226–234), and a text ascribed to Heliodorus (*CCAG* 4; 152–154. In some manuscripts of Rhetorius this is inserted after his chapter 10; see *CCAG* 1; 150–151); close to Heliodorus is an anonymous chapter (partly published in *CCAG* 8, 4; 238–239).

In India the tradition is even more meagre. A chapter of the *Sārāvalī* (49) is based on Sphujidhvaja, and one in the *Candrābharaṇahorā* (6) is copied from Kalyāṇavarman. For a simpler method of predicting from the Decans, see again Varāhamihira (*Bṛhajjātaka* 21, 6), Guṇākara (25, 8–9), and Vaidyanātha (9, 112–116). Mīnarāja (17, 15–21 [the Sun]; 18, 15–21 [the Moon]; 19, 15–21 [Mars]; 20, 15–21 [Mercury]; 21, 15–21 [Jupiter]; 22, 15–21 [Venus]; 23, 15–21 [Saturn]; and 24, 15–21 [the ascendent]) describes the natives born when each planet and the ascendent is in a Decan belonging to each of the planets.

In general, there is little similarity between the specific predictions of the Greek authors and Sphujidhvaja concerning the influence of any particular Decan. This situation arises because of the fact that in both cases the predictions are made in the same way by combining the influence of the lords of the sign and of the Decan. As we have seen before (comm. on 1, 39–44), the common Greek method of determining the lords of the Decans differs from that of the *Yavanajātaka*. Therefore, I have not felt it would be useful to quote the Greek passages corresponding to Sphujidhvaja's verses.

CHAPTER 30

This chapter describes the natives born under the influence of each of the 84 saptāṃśas. There are no parallels to it anywhere that I know of; but cf. Kalyāṇavarman (50, 110).

1. Cf. 1, 40 and the commentary thereon.

5–8. The order of the planets is that of the rulers of the saptāṃśas of Aries. Cf. the navāṃśaphala in Vaidyanātha (9, 117–118).

10–93. These descriptions result from combining the effects of the lords of the signs with those of the lords of the individual saptāṃśas.

CHAPTER 31

To this chapter, describing natives born under the influences of the 108 navāṃśas, there are again no parallels in Western sources, but several Indian derivatives can be pointed out.

1–109. These verses are the direct source for Kalyāṇavarman (50, 1–109).

33–34. Kalyāṇavarman (50, 33–34) has:

> ghaṇṭāśironatāsyaḥ susaṃhatabhrūḥ sudīrghabāhuḥ syāt /
> sevārato vikarmā madhye durmarṣaṇo 'lpamedhāś ca //
> dīrghaviśālaśarīraḥ praśastanayano bahupratāpaḥ syāt /
> gauraḥ suvaṃśaghoṇo vaktā ṣaṣṭhe ca pṛthudantaḥ //

110–112. These verses provide direct inspiration for Varāhamihira (*Bṛhajjātaka* 21, 7); he is followed by Guṇākara (25, 10). More elaborate descriptions of these natives is found in pseudo-Pṛthuyaśas (30, 1–24) and Vaidyanātha (9, 94–96). Mīnarāja (18, 22–28) describes the natives born when the Moon is in a navāṃśa of each of the planets.

CHAPTER 32

This chapter is in a sense a continuation of 31, 110–112; together they are parallel to the rāśiśīla and dṛṣṭiphala of chapter 18. Chapter 32 is used by Varāhamihira (*Bṛhajjātaka* 19, 5–8; these are copied by Mantreśvara [18, 12–15]), who is followed by Guṇākara (23, 10–15); it is also the source of a chapter (24) in the *Sārāvalī*, as Kalyāṇavarman himself readily admits (24, 24):

> aṃśapateś candrasya ca phalaṃ viniścitya darśanakṛtāni /
> kathitāni yavanavṛddhāḥ phalāni samyag vyavasyanti //

This type of yoga is also briefly referred to by Vaidyanātha (8, 54–55).

The order of the planets (Mars, Venus, Mercury, the Moon, the Sun, Jupiter, and Saturn) is that of the lords of the navāmśas beginning with the first in Aries and omitting repetitions.

15. Varāhimihira (*Bṛhajjātaka* 19, 9, which is copied by Mantreśvara [18, 17]) clearly knows this verse; he is followed by Guṇākara (23, 17). It is also used by Kalyāṇavarman (24, 23).

CHAPTER 33

This chapter also continues 31, 110–112; again, the order of the planets (Mars, Venus, Mercury, the Sun, Jupiter, and Saturn) is the same.

1–13. There is no direct derivative from this; but Mīnarāja (17, 22–28 [the Sun]; 19, 22–28 [Mars]; 20, 22–28 [Mercury]; 21, 22–28 [Jupiter]; 22, 22–28 [Venus]; and 23, 22–28 [Saturn]) covers the same ground in a similar fashion.

14. Directly derived from this is a verse of Varāhamihira (*Bṛhajjātaka* 19, 9, which is copied by Mantreśvara [18, 17]), who refers only to the Moon, however; he is followed by Guṇākara (23, 16). It is also used by Kalyāṇavarman (24, 22).

CHAPTER 34

This last chapter in this section of the *Yavanajātaka* describes the effects of each of the planet's being in a dvādaśāṃśa of each of the signs of the zodiac; though the δωδεκατημόρια were much used in Western astrology (cf. the commentary on 1, 39–44 and my recent editions of Dorotheus and Hephaestio of Thebes, passim), there seems to be no thorough treatment of their influence such as Sphujidhvaja's that has survived. In Sanskrit also it is difficult to discover a parallel. There is a description of the native born when each planet and the ascendent is in the dvādaśāṃśa of each planet in Mīnarāja (17, 29–35 [the Sun]; 18, 29–35 [the Moon]; 19, 29–35 [Mars]; 20, 29–35 [Mercury]; 21, 29–35 [Jupiter]; 22, 29–35 [Venus]; 23, 29–35 [Saturn]; and 24, 29–35 [the ascendent]); and Vaidyanātha (9, 119–121) describes the native born under a dvādaśāṃśa of each sign. Otherwise there is nothing.

CHAPTER 35

It seems that this truncated chapter (one suspects that several verses are lost) refers to the Greek theory of the prorogator (ἀφέτης), which the Arabs, after the Pahlavī hilāg, call haylāj (see D. N. MacKenzie in *BSOAS* 27, 1964, 528 fn. 76). The use of this concept in Greek astrology is far from being uniform; but the essential feature is that a point moves at a certain rate through the zodiac, and that, as it passes through the terms of the several planets or conjoins with or is aspected by them, these planets influence the native's life. It is, then, a form of what I am calling continuous astrology. The Greeks to have written on this subject include Balbillus (as mentioned in the συγκεφαλαίωσις [*CCAG* 8, 3; 103, 12–104, 3] and cited by "Palchus" [81 in *CCAG* 8, 4; 236, 3–7]), Dorotheus (III; this is quoted by Hephaestio [II 26, 25–33]), Manetho (3, 399–428), Ptolemy (III 11, which is explained by Hephaestio [II 11] and summarized by Bouché-Leclercq, pp. 415–422; and IV 10, which equals Hephaestio [II 26, 1–22]), Valens (3, 7; 4, 2; 4, 4; and 5, 11), Pancharius (cited by Hephaestio [II 11, 8–15; 26–30; 70–73; and 83–88]), "Rhetorius" (*CCAG* 8, 1; 241–242), "Palchus" (3 in *CCAG* 9, 1; 158, 3–7), and an anonymous (*CCAG* 9, 1; 175–176). A similar method will be found in book 3 of Abū Maʿshar's *De revolutionibus nativitatum.*

Sphujidhvaja introduces the ἀφέτης here in order to connect its use of the terms with the preceding chapters' use of the other subdivisions of the signs; in

fact, it belongs with chapters 37 and following. The original purpose of the ἀφέτης was to determine the length of life of the native; therefore it was allowed to move at a rate of 1° per year along the equator till it met with an ἀναιρέτης, either physically or through aspect. But, at least in the form we have it, Sphujidhvaja's system ignores the length of life (see instead chapter 37), and allows the prorogator to move at the faster rate of 30° per year, or one dvādaśāṃśa a month; the days (or rather tithis) are determined by the number of degrees within a sign which the planet (prorogator) has travelled. Thus, the prorogator through the lord of any particular term it is in influences the native at a certain time and for a determinable period of time (pāka). This pāka is then apparently divided into seven (equal?) vipākas on the analogy of the daśā and its antardaśās (see chapters 39–41), and these vipākas are ruled by the Moon, the Sun, Mercury, Venus, Mars, Jupiter, and Saturn. Compare the system of Balbillus (*CCAG* 8, 4; 237–238). Further influences, as in the Greek models, are felt at the points where the prorogator comes into conjunction with a planet or is aspected by it.

The prorogator seems to start its journey from (the beginning of) the term occupied by the Sun. The rules given by Western sources for determining the ἀφέτης are much more complicated; but, in a diurnal nativity, the Sun always had preference over all others. Further details will be found in my recent editions of Hephaestio and Dorotheus. It does not appear that any Indian felt inspired to pursue the subject of the prorogator after Sphujidhvaja's obscure exposition.

CHAPTER 36

This chapter discusses a special class of planetary combinations known as heavenly or nābhasayogas; these all depend on the pattern of distribution of the planets among the places rather than on the configurations of specific planets and specific zodiacal signs. They are divided by Sphujidhvaja into three groups: the sādṛśya or likeness-yogas, the saṅkhyā or number-yogas, and the saṃjñā or name-yogas. Varāhamihira's terms for these three groups are ākṛti, saṅkhyā, and āśraya (*Bṛhajjātaka* 12, 1); his fourth category, dala, is included by Sphujidhvaja among the sādṛśyayogas (*Yavanajātaka* 36, 14 and 17).

There is no systematic treatment of these yogas in Greek astrology, but their influence on the Indians was enormous. Satya (quoted by Utpala on *Bṛhajjātaka* 12, 2 and referred to by Varāhamihira [*Bṛhajjātaka* 12, 2 which equals Vaidyanātha (7, 166)]; see also Guṇākara [15, 1]) dealt with āśrayayogas at least, and refers to munis as his authority. Mīnarāja (40, 121–143) describes 23 ākṛti and āśraya yogas, and elsewhere (53) 5 more. Then, in a long series of chapters (40–51) he accounts for every possible saṅkhyāyoga (he prefers the term āśrayayoga); as there are 120 yogas possible in each of the 12 places, their grand total is 1440. Finally, in another chapter (52) he lists the 7 normal

saṅkhyāyogas. Thus his grand total is 1475. This is what is referred to by Varāhamihira (*Bṛhajjātaka* 12, 1):

> yavanais triguṇā hi ṣaṭśatī.

From Varāhamihira comes Kalyāṇavarman's statement (21, 1):

> yavanādyair vistarataḥ kathitā yogās tu nābhasā nāmnā /
> aṣṭādaśaśataguṇitāḥ

Further, it is known from Utpala's commentary (on *Bṛhajjātaka* 12, 2) that Gārgi wrote on āśrayayogas and dalayogas, as well as on the śṛṅgāṭakayoga (see Utpala [on *Bṛhajjātaka* 12, 13] and Kalyāṇavarman [21, 17]), and that Bādarāyaṇa and Maṇittha also wrote on dalayogas. Among later authors one may cite Varāhamihira (*Bṛhajjātaka* 12 and *Laghujātaka* 11), Parāśara (*Pūrvakhaṇḍa* 21; an earlier Parāśara is referred to as an authority on dalayogas by Varāhamihira [*Bṛhajjātaka* 12, 2, which equals Vaidyanātha (7, 166)]; see also Guṇākara [15, 2]), Kalyāṇavarman (21. All of his verses concerning the effects of these yogas are taken from Parāśara;

Sārāvalī 21, 21–25	=	*Pūrvakhaṇḍa* 21, 35–39
21, 26–29	=	21, 27–30
21, 30–31	=	21, 23–24
21, 32	=	21, 22
21, 33–34	=	21, 25–26
21, 35–36	=	21, 40–41
21, 37–40	=	21, 31–34
21, 41–42	=	21, 20–21
21, 43–45	=	21, 17–19
21, 46	=	21, 48
21, 47	=	21, 47
21, 48	=	21, 46
21, 49	=	21, 45
21, 50	=	21, 44
21, 51	=	21, 43
21, 52	=	21, 42),

Guṇākara (15), pseudo-Pṛthuyaśas (19, 25–54), and Vaidyanātha (7, 164–180; 7, 166–177 equal *Bṛhajjātaka* 12, 2–5; 7–11; and 13–15). It seems clear that certain innovations introduced by Satya in the number of ākṛtiyogas have been accepted by the astrologers beginning at least with Mīnarāja and Varāhamihira; see especially the commentary on verse 30, but also 20–23; 24–25; 26–27; 28–29; 31–33; 34–35; 38–39; 40; 41; and 42–43.

2–3. The concept of the saṃsthānasādṛśya which one observes in the objects of the material world reminds one of the Platonic *ἰδέαι*, with the modification that the celestial bodies (as *τὰ μαθηματικά*) act as a bridge between the forms

(intelligibles) and matter (sensibles); it is to some such Greek theory inspired by Platonism that Sphujidhvaja refers by the words yavanaiḥ purāṇaiḥ. For a discussion of the identification of τὰ μαθηματικά with the soul, see, e.g., P. Merlan, *From Platonism to Neoplatonism*, 2nd ed., The Hague 1960.

5–44. In these verses Sphujidhvaja describes the sādṛśya or ākṛti yogas.

5–8. These describe four yogas in which the planets occupy seven consecutive places beginning respectively with each of the four cardines. See Mīnarāja (40, 135–138), Varāhamihira (*Bṛhajjātaka* 12, 8, which equals Vaidyanātha [7, 171], and 12, 16; *Laghujātaka* 11, 8 and 10), Parāśara (21, 14 and 35–38; 21, 35–38 equal *Sārāvalī* 21, 21–24), Kalyāṇavarman (21, 11, which cites pūrvayavanendrāḥ), Guṇākara (15, 6 and 17–18), and Vaidyanātha (7, 178).

9. In this yoga the planets are in seven consecutive places beginning with a cadent or succedent place. See Mīnarāja (40, 139), Varāhamihira (*Bṛhajjātaka* 12, 8, which equals Vaidyanātha [7, 171], and 12, 17; *Laghujātaka* 11, 8 and 10), Parāśara (21, 14 and 39; 21, 39 equals *Sārāvalī* 21, 25), Kalyāṇavarman (21, 13), Guṇākara (15, 7 and 19), and Vaidyanātha (7, 178).

10. For the śṛṅgāṭakayoga see Gārgi (quoted by Utpala [on *Bṛhajjātaka* 12, 13]), Mīnarāja (40, 129), Varāhamihira (*Bṛhajjātaka* 12, 4, which equals Vaidyanātha [7, 168], and 12, 13, which equals Vaidyanātha [7, 175]; *Laghujātaka* 11, 3–4), Parāśara (21, 9 and 25; 21, 25 equals *Sārāvalī* 21, 33), Kalyāṇavarman (21, 15), Guṇākara (15, 3 and 12), and pseudo-Pṛthuyaśas (19, 49–50).

11–13. These three yogas are formed by the presence of the benefic and malefic planets in the four cardines. See Mīnarāja (53, 1 [vajrayoga]), Varāhamihira (*Bṛhajjātaka* 12, 5 and 14, which equal Vaidyanātha [7, 169 and 176]; *Laghujātaka* 11, 5 and 7), Parāśara (21, 11 and 27–29; 21, 27–29 equal *Sārāvalī* 21, 26–28), Kalyāṇavarman (21, 14), Guṇākara (15, 4 and 13–14). Cf. pseudo-Pṛthuyaśas (19, 34–36; the maṅgalayoga).

14 and *17.* These two yogas, formed by all and only the benefic planets and the malefic planets respectively being in the cardines, are called the dalayogas. See Gārgi, Bādarāyaṇa, and Maṇittha (quoted by Utpala [on *Bṛhajjātaka* 12, 1]), Parāśara (mentioned by Varāhamihira [*Bṛhajjātaka* 12, 2]; cf. Kalyāṇavarman [21, 6]), Mīnarāja (40, 124–125), Varāhamihira (*Bṛhajjātaka* 12, 2 and 11, which equal Vaidyanātha [7, 166 and 174]; *Laghujātaka* 11, 2; 11, 2a–b quoted by Utpala [on *Bṛhajjātaka* 12, 2]), Parāśara (21, 8 and 20–21; 21, 20–21 equal *Sārāvalī* 21, 41–42), Kalyāṇavarman (21, 18; he refers to Vṛddhagārgya in 21, 17), Guṇākara (15, 2 and 10), and pseudo-Pṛthuyaśas (19, 43–45).

15. This yoga is similar to the padma, except that the square is to be formed of cadents or succedents rather than of cardines. See Varāhamihira (*Bṛhajjātaka* 12, 5 and 14, which equal Vaidyanātha [7, 169 and 176]), Parāśara (21, 12 and 30; 21, 30 equals *Sārāvalī* 21, 29), Kalyāṇavarman (21, 14), and Guṇākara (15, 4 and 15). Cf. pseudo-Pṛthuyaśas (19, 35 and 38; the klībayoga).

16. Similarly, this yoga is like the śṛṅgāṭaka, except that the ascendent-trine is not to be included. See Mīnarāja (40, 130; this only covers the halayoga wherein all the planets are in the second, sixth, and tenth places), Varāhamihira

(*Bṛhajjātaka* 12, 4 and 13, which equal Vaidyanātha [7, 168 and 175]; *Laghujātaka* 11, 4), Parāśara (21, 10 and 26; 21, 26 equals *Sārāvalī* 21, 34), Kalyāṇavarman (21, 15), Guṇākara (15, 4 and 13), and pseudo-Pṛthuyaśas (19, 49 [corrupt!]–50).

17. See the commentary to verse 14.

18–19. These two yogas are formed by all the planets being in two cardines opposite to each other. See Mīnarāja (40, 127–128), Varāhamihira (*Bṛhajjātaka* 12, 4 and 13, which equal Vaidyanātha [7, 168 and 175]; *Laghujātaka* 11, 3–4), Parāśara (21, 9 and 23–24; 21, 23–24 equal *Sārāvalī* 21, 30–31), Kalyāṇavarman (21, 15), Guṇākara (15, 3 and 11–12), and pseudo-Pṛthuyaśas (19, 49 and 51–52).

20–23. These four yogas are formed when all the planets are in two consecutive cardines. Beginning with Mīnarāja (40, 126), all the Indian astrologers noticed by me combine these four yogas into one—the gadā or "club." See Varāhamihira (*Bṛhajjātaka* 12, 4 and 13, which equal Vaidyanātha [7, 168 and 175]; *Laghujātaka* 11, 3–4), Parāśara (21, 9 and 22; 21, 22 equals *Sārāvalī* 21, 32), Kalyāṇavarman (21, 13) and Guṇākara (15, 3 and 11).

24–25. These four yogas are formed by all the planets being in two places of which the first are respectively each of the cardines; they are comparable to the yogas described in verses 5–8 (seven places), 28–29 (three places), 30 (four places), 31–33 (five places), and 34 (six places). Of these later sets of yogas, only those involving four places are repeated in the literature. But the mahāgadayoga is found divided in two in Mīnarāja (40, 142–143), according to whom a mṛgayoga is formed by the benefic planets being in the ascendent, the malefic in the second place; a śarabhayoga by the reverse.

26–27. The kūrmayoga is formed by all the planets being in a cardine and the places on either side of it. This also is nowhere repeated.

28–29. See the commentary on verses 24–25. The name musalayoga is usually applied to what Sphujidhvaja calls the mausalayoga (verse 55).

30. In the *Yavanajātaka*, all four yogas in which all the planets are in four successive places from any cardine are called daṇḍayogas; Mīnarāja (40, 131–134) calls them yūpa, śara, śakti, and daṇḍa depending on whether they begin with the ascendent, hypogee, descendent, or mid-heaven. This quadripartite division is followed by Varāhamihira (*Bṛhajjātaka* 12, 7 and 15, which equal Vaidyanātha [7, 170 and 177]); *Laghujātaka* 11, 6–7), Parāśara (21, 13 and 31–34; 21, 31–34 equal *Sārāvalī* 21, 37–40), Kalyāṇavarman (21, 12), and Guṇākara (15, 6 and 15–17). As Kalyāṇavarman refers to Satya, it would seem, in agreement with the theory advanced previously in this book, that he changed certain elements of the *Yavanajātaka*, and that these innovations were then adopted by both Mīnarāja and Varāhamihira.

31–33. See the commentary on verses 24–25.

34–35. See the commentary on verses 24–25; but according to pseudo-Pṛthuyaśas (19, 46), a ṣaṭpādayoga is formed when all the planets are in six consecutive places beginning with the ascendent.

36–37. These two yogas are formed by all the planets being respectively in the six odd and in the six even places; the second is called samudra in the later

texts. See Mīnarāja (40, 140–141), Varāhamihira (*Bṛhajjātaka* 12, 9, which equals Vaidyanātha [7, 172], and 12, 17; *Laghujātaka* 11, 9–10), Parāśara (21, 15 and 40–41; 21, 40–41 equal *Sārāvalī* 21, 35–36), Kalyāṇavarman (21, 16), Guṇākara (15, 7 and 19–20), pseudo-Pṛthuyaśas (19, 53–54), and Vaidyanātha (7, 178).

38–39. For the "tortoise" or kūrmayoga, see verse 26. There are no echoes of these yogas in later authors. Cf. verse 52.

40. The nagarayoga is also not mentioned elsewhere. It is unclear what distinguishes it from the padmayoga (verse 13).

41. In the dolāyoga the planets are in the first, third, fourth, fifth, sixth, seventh, and tenth places; it is a particular kind of vīṇāyoga (verse 51). It is not met with again.

42–43. Again there are no parallels, and the names of these yogas indicate that they are not truly integrated into the system of sādṛśyayogas.

45–51. These seven saṅkhyāyogas are commonly dealt with by Indian astrologers; see Mīnarāja (52; cf. 40–51), Varāhamihira (*Bṛhajjātaka* 12, 10, which equals Vaidyanātha [7, 173], and 12, 17–19; *Laghujātaka* 11, 11–12), Parāśara (21, 16 and 42–49; 21, 49; 48; 47; 46; 45; 44; 43; and 42 equal *Sārāvalī* 21, 46–52), Kalyāṇavarman (21, 19), Guṇākara (15, 8 and 21–23), pseudo-Pṛthuyaśas (19, 25–34), Vaidyanātha (7, 179–180), and Mantreśvara (6, 39–41).

52. This verse properly belongs with verses 38–39.

54–56. The three saṃjñā or āśrayayogas also has a wide appeal. See Satya (two passages quoted by Utpala [on *Bṛhajjātaka* 12, 2]), Gārgi (quoted by Utpala [on *Bṛhajjātaka* 12, 2]), Mīnarāja (40, 121–123), Varāhamihira (*Bṛhajjātaka* 12, 2 [citing Satya] and 11, which equal Vaidyanātha [7, 166 and 174]; *Laghujātaka* 11, 1), Parāśara (21, 7 and 17–19; 21, 17–19 equal *Sārāvalī* 21, 43–45), Kalyāṇavarman (21, 17–18, citing Vṛddhagārgya; cf. 21, 4, citing Māṇindhāḥ), Guṇākara (15, 1 and 9), and pseudo-Pṛthuyaśas (19, 39–42).

CHAPTER 37

Chapter 37–42 are concerned with the determination of the length of the native's life and of the planetary periods it is composed of (cf. chapter 35). This section especially relies upon the daśā system, which usually assumes that there are certain fixed numbers of years given by the planets in their exaltations (the piṇḍāyurdāya), which are then modified according to the position of the planet—half being given at dejection.

Among the Greek astrologers there existed a system whereby each planet at its exaltation-point gives a number of years equal to its ἔτη ἐλάχιστα (for these see, e.g., Kennedy and Pingree, *The Astrological History of Māshā'allāh*, p. 132). The ἔτη ἐλάχιστα are: 19 for the Sun (the Metonic cycle); 25 for the Moon (the Egyptian 25-year cycle); 30 for Saturn (its sidereal period); 12 for Jupiter (its sidereal period); 15 for Mars (approximately 8 sidereal periods and 7 synodic periods); 8 for Venus (the 8-year cycle of Venus); and 20 for Mercury

(63 synodic periods) (cf. Neugebauer and Van Hoesen, *Greek Horoscopes*, p. 10). Only half this number of years is given when the planet is at its dejection-point; and proportional amounts in between. This basic system is given by Balbillus as quoted by "Palchus" (81; *CCAG* 8, 4; 237); it is assumed in a passage of Valens (4, 1), wherein, however, it is modified to fit the theory of the four ages of man (for which see the comm. on 1, 48–53).

A more common modification of the theory was to take the *ἔτη ἐλάχιστα* as months; the total contributed by all the planets is then 129 or 10 years and 9 months. Over each period of 10 years and 9 months during the native's life-time, one of the planets rules (the order can be determined in several different ways); and within each such period each planet has a sub-period whose duration is the number of months equal to its *ἔτη ἐλάχιστα*. This is found in Valens (6, 5–6), Firmicus (2, 26–27), and Hephaestio (II 29), who attributes it to "some of the ancient Egyptians"; it is also discussed, with some confusion, by Bouché-Leclercq (pp. 492–496).

The Indian systems of piṇḍāyurdāya are clearly derived from a Greek source closely related to those cited above. Unfortunately, a verse in which Sphujidhvaja gives the actual duration of the periods is missing from our text; and there was none there in the time of Utpala (see the comm. below). In fact, Sphujidhvaja used another method of determining the lengths of the daśās; and it is to another translation from the Greek that the Indian piṇḍāyurdāyas must be traced.

According to Varāhamihira (*Bṛhajjātaka* 7, 1), the following periods of āyurdāya are given by Maya, Yavana, Maṇittha, and Śaktipūrva (Parāśara) (see the discussion by Utpala [on *Bṛhajjātaka* 7, 9], quoted in extenso below):

	Varāhamihira	*ἔτη ἐλάχιστα*
the Sun	19	19
the Moon	25	25
Mars	15	15
Mercury	12	20
Jupiter	15	12
Venus	21	8
Saturn	20	30
	127	129

Varāhamihira's numbers are repeated by Parāśara (*Uttarakhaṇḍa* 10, 3–4), Kalyāṇavarman (39, 13–14), Śrīpati (*Śrīpatipaddhati* 5, 19), Guṇākara (9, 1), pseudo-Pṛthuyaśas (7, 3–4), Vaidyanātha (5, 3), and Puñjarāja (7, 20). Pseudo-Pṛthuyaśas (7, 2) cites as his authorities on āyurdāya Maya, Yavana, Siddhasena, Prabodha, Māṇḍavya, and Viṣṇugupta; and we are told by Varāhamihira, after he has elaborated on the piṇḍāyurdāya of Maya, Yavana, Maṇittha, and Parāśara, that the whole system was agreed to by Viṣṇugupta, Devasvāmin,

and Siddhasena (*Bṛhajjātaka* 7, 7); Utpala (on this verse) confirms this statement by quoting a verse each from Viṣṇugupta, Devasvāmin, and Siddhasena supporting the statement made by Varāhamihira (*Bṛhajjātaka* 7, 6) that the paramāyus of 120 years and 5 days occurs when Mercury is in Taurus 0;25°, the other planets are in their exaltations, and the ascendent is in Pisces 29°. See also Kalyāṇavarman (39, 21).

There are, of course, many other daśā-systems known. For instance, Jīvaśarman (cited by Varāhamihira [*Bṛhajjātaka* 7, 9, which equals Vaidyanātha (5, 17)], Kalyāṇavarman [39, 3], Śrīpati [*Śrīpatipaddhati* 5, 32–34], Guṇākara [9, 10], and pseudo-Pṛthuyaśas [7, 21–27]) accepts a paramāyus of 120 years (which are also the ἔτη μέγιστα of the Sun) and five days, and claims that the maximum daśā of each planet is $\frac{1}{7}$ of that. Parāśara, to name only a few of his systems which are similar to the piṇḍāyurdāya, lists the following (*Pūrvakhaṇḍa* 35):

1) viṃśottarī daśā. 120 years. The Sun: 6. the Moon: 10. Mars: 7. Rāhu: 18. Jupiter: 16. Saturn: 19. Mercury: 17. Ketu: 7. and Venus: 20. (cf. *Pūrvakhaṇḍa* 36, 4).

2) ṣoḍaśottarī daśā. 116 years. The Sun: 11. Mars: 12. Jupiter: 13. Saturn: 14. Ketu: 15. the Moon: 16. Mercury: 17. and Venus: 18.

3) dvādaśottarī daśā. 112 years. The Sun: 7. Jupiter: 9. Ketu: 11. Mercury: 13. Rāhu: 15. Mars: 17. Saturn: 19. and the Moon: 21.

4) aṣṭottarī daśā. 108 years. The Sun: 6. the Moon: 15. Mars: 8. Mercury: 17. Saturn: 10. Jupiter: 19. Rāhu: 12. and Venus: 21. (cf. Valens [9, 3], who makes the paramāyus equal to the ἔτη μέγιστα [108] of the Moon in accordance with the opinion of Zoroaster and Petosiris-Nechepso).

5) pañcottarī daśā. 105 years. The Sun: 12. Mercury: 13. Saturn: 14. Ketu: 15. Mars: 16. Venus: 17. the Moon: 18. and Jupiter: 19. (sic! The sum of these periods is 124; presumably the last [19] must be omitted).

6) śatābdikā daśā. 100 years. The Sun: 5, the Moon: 5. Venus: 10. Mercury: 10. Jupiter: 20. Mars: 20. and Saturn: 30.

7) caturaśītyabdikā daśā. 84 years. Each of the planets, in the normal Indian order, gives 12 years.

8) dvisaptatikā daśā. 72 years. Each of the seven planets, in the normal Indian order, plus Rāhu gives 9 years (cf. Valens [9, 3] again).

9) ṣaṣṭihāyanī daśā. 60 years. Jupiter, the Sun, and Mars give 10 each; the Moon, Mercury, Venus, Saturn, and Rāhu 6.

10) ṣaṭtriṃśatkā daśā. 36 years. The Moon: 1. the Sun: 2. Jupiter: 3. Mars: 4. Mercury: 5. Saturn: 6. Venus: 7. and Rāhu: 8.

We know also of a Sasanian system of fardārs from pseudo-Dorotheus and Abū Maᶜshar (see my editions of Dorotheus and of the *De revolutionibus nativitatum*, and my *Thousands of Abū Maᶜshar*, p. 62). According to it, the paramāyus is 75 years: the Sun: 10. the Moon: 9. the ascending node: 3. Jupiter: 12. Mercury: 13. Saturn: 11. the descending node: 2. Mars: 7. and Venus: 8.

But Sphujidhvaja, as noted above, uses an entirely different principle. For him, according to one interpretation, the number of years given by each planet

is determined by the number (one to twelve) of the sign to which belongs the navāṃśa in which the planet is. In this he is followed by Satya (cited by Varāhamihira [*Bṛhajjātaka* 7, 9, which equals Vaidyanātha (5, 17)]; and this fact was recognized by Utpala (on *Bṛhajjātaka* 7, 9)*:

evaṃ sarvācāryamatenāyurdāyo vyākhyātaḥ / atrācāryeṇa yavanamatenopanyastaṃ mayayavanamaṇitthaśaktipūrvair iti† / na ca yavaneśvarakṛte śāstre tathāvidha āyurdāyo dṛṣṭaḥ / yasmād yavaneśvareṇoktam /

āyūṃṣi rāśyaṃśakacārayogād iti‡ /

atrocyate / yavaneśvareṇa sphujidhvajenānyac chāstraṃ kṛtam / śakakālasyārvāg jñāyate / tathā ca sphujidhvajaḥ /

gatena sādhyardhaśatena yuktāpyekena koṣāṇagatābdasaṃkhyā /
kālaṃ śakānāṃ pariśodhya tasmād atītam anyad yugavarṣayātam§ //

evaṃ cet sphujidhvajakṛtaṃ śakakālasyārvāg jñāyate /

anyac ca yavanācāryaiḥ pūrvaiḥ kṛtam iti tadarthaṃ sphujidhvajo 'py āha / yavanā ūcuḥ /

ye saṃgrahe digjanajātibhedāḥ proktāḥ purāṇaiḥ kramaśo gṛhasya‖ /

tad etaj jñāyate /

yathā varāhamihireṇa pūrvayavanācāryamatam evopanyastam / asmābhis tan na dṛṣṭaṃ sphujidhvajakṛtam eva dṛṣṭvā / parāśarasyāpīyam eva vārtā pārāśarīyā saṃhitā kevalam asmābhir dṛṣṭā na jātakam / śruyate skandhatrayam iti parāśarasyeti / tadarthaṃ varāhamihiraḥ śaktipūrvair ity āha / citraṃ projjha parāśaraḥ kathayate / daurbhāgyadaṃ yoṣitām ity evam ādi /

mayamaṇitthayor horāśāstre vidyete / tathā ca mayaḥ /

ekonaviṃśatiḥ sūryaś candramāḥ pañcaviṃśatiḥ /
tithisaṃkhyā kujaḥ saumyo dvādaśoccagato guruḥ //
kujavad daityapūjyas tu varṣāṇām ekaviṃśatiḥ /
ekonaḥ sūryaputrasya paramoccagatasya ca //
āyurdāyam idaṃ proktam ardhaṃ nīcagatasya tu /
antare tu anupātāc ca kārayed āyuḥsaṃgraham //

tathā ca maṇitthaḥ /

navarūpāḥ śarayamalās tithayo 'rkāḥ pañcarūpāḥ kramaśaḥ /
rūpamayāḥ kṛtisaṃkhyā sūryādīnāṃ svatuṅgabheṣv abdāḥ //
nīceṣv asmād dalam anyatrānupātataḥ kāryam /
āyurdāyavidhānaṃ horārāśitulyam api //

* The text has been emended where this seemed necessary.
† *Bṛhajjātaka* 7, 1.
‡ *Yavanajātaka* 37, 1.
§ *Yavanajātaka* 79, 15.
‖ *Yavanajātaka* 1, 27.

atha varāhamihirasya svamatāyurdāyo yavaneśvarasatyamatānusārī vyākhyāyate /

grahabhuktanavāṃśarāśitulyam iti* /

yatra tatra rāśau yasmin navāṃśake graho vyavasthitaḥ sa ca navāṃśako meṣāder ārabhya yāvatsaṃkhyā rāśeḥ sambandhī bhavati tāvanty eva varṣāṇi grahaḥ svāyurdāyaṃ prayacchati / evaṃ bhuktanavāṃśarāśitulyaṃ bhavati / yasmiṃś ca navāṃśake vartate tasmād yad bhuktaṃ graheṇa tena saha trairāśikaṃ kṛtvā māsādyānayanam api kartavyaṃ / trairāśikakaraṇaṃ ca vakṣyati / evam āyurdāyānayanaṃ ca satyācāryeṇoktam / tathā ca tadvākyam /

rāśyaṃśakasaṃyogād āyur iha samāsato grahā dadyuḥ /

etac ca satyavākyam bahusāmyaṃ samupaiti / bahusaṃmataṃ bahūnām ācāryāṇāṃ saṃmatam / tathā ca yavaneśvaraḥ /

āyūṃṣi rāśyaṃśakacārayogād iti† /

atra tāvat satyayavaneśvaravākyavyākhyāne kiṃcid vipratipannam / rāśer aṃśakacārayogād iti vyācakṣate / yathā yasmin rāśau graho vartate tatra tena yāvanto navāṃśakā bhuktās tāvanty eva varṣāṇy āyuḥ sa graho dadāti / atra ca vyākhyāne paramāyurdāyasyārdhamānena varṣāṇi bhavanti / etac ca vyākhyānaṃ bādarāyaṇādibhir aṅgīkṛtam / tathā ca bādarāyaṇaḥ /

rāśyaṃśakalā guṇitā dvādaśanavabhir grahasya bhagaṇebhyaḥ /
dvādaśahṛtāvaśeṣe ᵓbdamāsadinanāḍikāḥ kramaśaḥ //

iyam ācāryavarāhamihireṇāvanaṣṭaiva svalpajātake‡ ᵓbhihitā / etadanusāreṇa satyayavaneśvareṇa vyākhyānaṃ kriyate /

āyūṃṣi rāśyaṃśakacārayogād iti§ /

rāśīnām aṃśakā rāśyaṃśakās teṣu cārayogād iti / yatra tatra rāśau meṣāṃśakastho graho varṣam ekaṃ prayacchati / vṛṣanavāṃśakastho graho varṣadvayaṃ prayacchati / evam uttarottarāṃśakavṛddhyā varṣavṛddhir yāvan mīnāṃśe dvādaśeti / pūrvavyākhyāne yavaneśvarasatyavākyayo rāśigrahaṇam anarthakaṃ bhavati / avaśyam eva rāśyaṃśakair bhavitavyam iti /

1. The two interpretations of the first two lines have already been explained in the citation from Utpala given above. That of Bādarāyaṇa (his verse is borrowed by Varāhamihira [*Laghujātaka* 7, 1] and pseudo-Pṛthuyaśas [7, 16]) allows a maximum āyurdāya from the planets taken alone of 63 years (9 × 7), or a half of the piṇḍāyurdāya of 127 years. That of Satya, on the other hand, allows a maximum āyurdāya from the planets taken alone of 84 years (12 × 7); Satya's system is further expounded by Varāhamihira (*Bṛhajjātaka* 7, 10, which

* *Bṛhajjātaka* 7, 9.
† *Yavanajātaka* 37, 1.
‡ *Laghujātaka* 7, 1.
§ *Yavanajātaka* 37, 1.

equals Vaidyanātha [5, 18]), Kalyāṇavarman (39, 4), and Guṇākara (9, 8). I have accepted Satya's interpretation.

The years contributed by the ascendent are equivalent to the number of the sign which owns the navāṃśa in which the ascendent is; that is, the ascendent's āyurdāya is computed in exactly the same way as those of the planets. This raises the basic paramāyus to 96 years (8 × 12). For the system of piṇḍāyurdāya, Maṇittha (quoted by Utpala and by Rudra [on *Bṛhajjātaka* 7, 2]) had stated that the āyurdāya of the ascendent is indictated by the number of signs, beginning with Aries, that have risen above the horizon; others (Maya? or Parāśara?) (see Varāhamihira [*Bṛhajjātaka* 7, 2]) claim that the years of the ascendent correspond to the number of navāṃśas in the ascendent-sign that have risen (cf. pseudo-Pṛthuyaśas [7, 18]); and yet others (see Kalyāṇavarman [39, 7, which is quoted by Utpala (on *Bṛhajjātaka* 7, 2)]), while accepting this second method, say that, if the lord of the ascendent-sign is strong, the years are computed by Maṇittha's system.

As Sphujidhvaja is like Maṇittha, so Bādarāyaṇa (quoted by Utpala [on *Bṛhajjātaka* 7, 12; this verse is borrowed by Varāhamihira (*Laghujātaka* 7, 2)]) is like Kalyāṇavarman. For he says that the āyurdāya of the ascendent is computed by taking the number of navāṃśas in the ascendent-sign which have risen; but, if the ascendent-sign is strong it contributes another number of years equal to its number counted from Aries (see also Kalyāṇavarman [39, 5]). Satya (cited by Varāhamihira [*Bṛhajjātaka* 7, 12, which equals Vaidyanātha (5, 20)]; see also Guṇākara [9, 6]) gives yet another method, which is a combination of Sphujidhvaja's and Bādarāyaṇa's. He claims that, in the first part of Bādarāyaṇa's rule, one must use the number of the sign to which the navāṃśa in the ascendent belongs rather than the number of navāṃśas in the ascendent-sign which have risen; in the second part he agrees with Bādarāyaṇa.

2. This verse gives the rules for increasing by doubling or tripling the āyurdāyas. Satya (cited by Varāhamihira [*Bṛhajjātaka* 7, 11, which equals Vaidyanātha (5, 19)] differs only in substituting the decan for the base-triplicity; see also Mīnarāja (5, 13), Varāhamihira (*Laghujātaka* 7, 3), Kalyāṇavarman (39, 6), Guṇākara (9, 9), and pseudo-Pṛthuyaśas (7, 18).

3–5. In these verses the various deductions are enumerated.

1) Any planet—except for Venus and Saturn—subtracts a half from its period when in its dejection, an enemy's house, or the descendent.

All astrologers who follow the piṇḍāyurdāya-system, including the Greeks (e.g., Balbillus), believe that a planet loses half of its daśā in its dejection. Similar to the rest of Sphujidhvaja's statement is that of Bādarāyaṇa (quoted by Utpala and Rudra [on *Bṛhajjātaka* 7, 2; this verse is borrowed by Vaidyanātha (5, 8)]), who claims that all the planets save Mars in their enemies' houses lose a third of their āyurdāyas, and that all the planets save Venus and Saturn in the descendent lose a half; Bādarāyaṇa is followed by Mīnarāja (5, 14) and Kalyāṇavarman (39, 10). The theory of those who follow the piṇḍāyurdāya is that all the planets in their enemies' houses lose a third, and that all except Venus and Saturn, when in conjunction with the Sun, lose a half; see Varāhamihira

(*Bṛhajjātaka* 7, 2, which equals Vaidyanātha [5, 7]; and *Laghujātaka* 7, 4), Kalyāṇavarman (39, 16; corrupt), and Guṇākara (9, 5). A mixed version is found in pseudo-Pṛthuyaśas (7, 11).

2) If several planets are in one sign, the strongest one destroys its own period.

Satya (quoted by Utpala [on *Bṛhajjātaka* 7, 3]) follows Sphujidhvaja; and Varāhamihira (*Bṛhajjātaka* 7, 3, which equals Vaidyanātha [5, 9]; and *Laghujātaka* 7, 5), Kalyāṇavarman (39, 12), Guṇākara (9, 4), and pseudo-Pṛthuyaśas (7, 10) agree. Guṇākara claims that Maṇittha wished the effect of several planets in one sign to be mixed.

3) The malefic planets in the seventh to twelfth places destroy respectively $\frac{1}{6}$, $\frac{1}{5}$, $\frac{1}{4}$, $\frac{1}{3}$, $\frac{1}{2}$, and the whole of their periods; the benefic planets $\frac{1}{12}$, $\frac{1}{10}$, $\frac{1}{8}$, $\frac{1}{6}$, $\frac{1}{4}$, and $\frac{1}{2}$. Two malefic planets in the twelfth place aspected by a malefic destroy the whole life.

Satya (quoted by Utpala [on *Bṛhajjātaka* 7, 3]) repeats the rule relating to a fractional decrease, and apparently also gave the second rule; Utpala's quotation breaks off. With regard to the fractional decrease only he was followed by Varāhamihira (*Bṛhajjātaka* 7, 3, which equals Vaidyanātha [5, 9]; and *Laghujātaka* 7, 5), Kalyāṇavarman (39, 11–12), Guṇākara (9, 4), and pseudo-Pṛthuyaśas (7, 10). Partially copying Sphujidhvaja is Mīnarāja (5, 15).

It may not be out of place here to cite Varāhamihira's final dictum on Satya's (i.e., Sphujidhvaja's) system of āyurdāya (*Bṛhajjātaka* 7, 13, which equals Vaidyanātha [5, 21]):

> satyopadeśo varam atra kin tu kurvanty ayogyaṃ bahuvargaṇābhiḥ /
> ācāryakatvaṃ ca bahughnatāyām ekaṃ tu yad bhūri tad eva kāryam //

CHAPTER 38

The question of special yogas causing the early death of the native was unfortunately a very important one in antiquity because of the frequency of the event, and is covered at length by Western astrologers as well as by the Indians. In the Greek manuals there is normally a chapter περὶ ἀτροφῶν; see Dorotheus (I, 7), Anubio (?) (POxy 3, 464; see also A. Ludwich in *Philologus* 63, 1904, 120–121, and W. Kroll, "Ein astrologischer Dichterling," *Philologus* 63, 1904, 135–138), Manetho (3, 19-111), Ptolemy (III 10; this is copied in its entirety by Hephaestio [II 10, 1–7]), Firmicus (7, 2), and Hephaestio (II 10). All of these authors give yogas similar to Sphujidhvaja's; and Hephaestio cites Critodemus, Apollinarius, and Antiochus as having done likewise. Rhetorius (54 in *CCAG* 8, 4; 120, 11–20) gives only a few yogas; and "Palchus" (89) is based on an entirely different principle, which has its parallel in Kalyāṇavarman (10, 111–114) and pseudo-Pṛthuyaśas (5, 46–47, which equal Mantreśvara [13, 11 and 10]).

The Indians who follow Sphujidhvaja's lead are more numerous; I can cite Satya (mentioned by Kalyāṇavarman [10, 36 and 38]), Mīnarāja (5, 7–11), Bādarāyaṇa (cited by Utpala and Rudra [on *Bṛhajjātaka* 6, 2]), Gārgya alias

Gārgī (cited by Utpala and Rudra [on *Bṛhajjātaka* 6, 2]; and by Utpala [on *Bṛhajjātaka* 6, 4], which equals the verse cited by Rudra [on *Bṛhajjātaka* 6, 5 (6)]), Māṇḍavya (cited by Utpala and Rudra [on *Bṛhajjātaka* 6, 6 (7)]; this verse equals Vaidyanātha [4, 75]), Varāhamihira (*Bṛhajjātaka* 6 and *Laghujātaka* 5–6), Kalyāṇavarman (10–12), Guṇākara (6), pseudo-Pṛthuyaśas (5, 20–52), and Vaidyanātha (4). Most of these authors give not only the ariṣṭayogas, but also the conditions necessary for their ineffectiveness.

1. This yoga as given by the Greek sources normally has the Moon in the seventh place, not in the sixth or eighth; see Dorotheus, Critodemus (cited by Hephaestio [II 10, 41–46], Manetho (3, 19–24), Ptolemy (III 10, 2), and Firmicus (7, 2, 16; cf. 7, 2, 2). I quote Firmicus (7, 2, 16): si Luna in occasu fuerit inventa, et Mars aut cum ipsa in isdem partibus fuerit inventus, aut in horoscopo partiliter constitutus, et sit diurna genitura, is qui natus fuerit exponetur. sed et si Iuppiter hos sic collocatos in alio cardine positus respexerit, aut si Venus hoc idem fecerit, exposito vitae praesidia per alium conferuntur, scilicet ut ab his collectus nutriatur. But perhaps this yoga is closer to that in verse 9.

The Indian astrologers who followed Sphujidhvaja include Mīnarāja (5, 10), Varāhamihira (*Bṛhajjātaka* 6, 6, which equals Vaidyanātha [4, 35]; and *Laghujātaka* 5, 1), Kalyāṇavarman (10, 21–22), and Guṇākara (6, 20); cf. pseudo-Pṛthuyaśas (5, 39). A bhaṅga of this yoga is given by Māṇḍavya (cited by Utpala and Rudra [on *Bṛhajjātaka* 6, 6 (7)]; this verse equals Vaidyanātha [4, 75]).

2–4. These ariṣṭayogas centering about Jupiter were certainly not popular in the West; I find no examples in the surviving literature. Nor is the situation much improved in Sanskrit; I find only the faithful Kalyāṇavarman (10, 4) echoing Sphujidhvaja; cf. also *Sārāvalī* (10, 83–85; 88; and 92).

Scorpio and Capricorn, of course, are the feminine houses of Mars and Saturn; see also verse 10.

5. Lagnābhimukha ("facing the ascendent") is said by Utpala (on *Bṛhajjātaka* 6, 2) to signify, "being in the twelfth place"; the yoga then is that the malefic planets be all strong in the twelfth place, and the benefic planets all weak in the second place, and that both the twelfth and the second places be houses of malefic planets. The only Western yoga involving the second and twelfth places only (see the additional yogas at the end of the commentary to this chapter) is found in Firmicus (7, 2, 19): si dominus eius signi in quo est horoscopus constitutus, in anafora horoscopi fuerit inventus, et dominus anaforae in XII sit ab horoscopo loco constitutus, in diurna genitura cum Sole, in nocturna vero cum Luna, is qui natus fuerit, exponetur. But cf. also Apollinarius and the Egyptians cited by Hephaestio (II 10, 14–16).

The closest parallel to Sphujidhvaja in Sanskrit texts appears to be a yoga which Bādarāyaṇa (cited by Utpala and Rudra [on *Bṛhajjātaka* 6, 2]) ascribes to the Greeks:

> pūrvāparabhāgagataiḥ śubhāśubhair alini karkaṭe lagne /
> jātasya śiśor maraṇaṃ sadyaḥ kathayanti yavanendrāḥ //

It is repeated by Varāhamihira (*Bṛhajjātaka* 6, 2 and *Laghujātaka* 5, 4), Kalyāṇavarman (10, 31; cf. 10, 106), and Guṇākara (6, 9). The difference, and it is a great one, is that Sphujidhvaja posits the benefics and malefics below and above the horizon respectively, Yavanendra in the opposite way.

6. The first yoga mentioned in this verse, which employs the lord of the ascendent (cf. verse 7), is not found in the extant Greek sources; but the lord of the ascendent is used in other ariṣṭayogas by Critodemus (cited by Hephaestio [II 10, 44]). Sphujidhvaja is followed (with modifications) by Varāhamihira (*Bṛhajjātaka* 6, 6, which equals Vaidyanātha [4, 35]; and *Laghujātaka* 5, 2, which is cited by Utpala [on *Bṛhajjātaka* 6, 6]), Kalyāṇavarman (10, 26), and Guṇākara (6, 28); cf. pseudo-Pṛthuyaśas (5, 42).

The second yoga is, of course, virtually equal to that in verse 9; see the commentaries on verses 1 and 9 for some Greek and Indian parallels.

7. These two yogas are not elsewhere combined. But a verse of Kalyāṇavarman (10, 42) is clearly based on the first half of Sphujidhvaja's:

> lagne candre ʾrke vā pāpā balinas trikoṇanidhaneṣu /
> saumyair adṛṣṭayuktāḥ sadyo maraṇāya kīrtitā yavanaiḥ //

See also Varāhamihira (*Bṛhajjātaka* 6, 9 which equals Vaidyanātha [4, 36]) and Guṇākara (6, 15). This first yoga, moreover, is given by Ptolemy (III 10, 4): *ἐὰν δὲ δύο τυγχάνωσι διαμετρήσεις ἐπικέντρων ὄντων τῶν φώτων καὶ τῶν κακοποιῶν κατʼ ἰσοσκελίαν, τότε καὶ νεκρὰ ἢ ἡμιθανῆ τίκτεται τὰ βρέφη.*

The trine aspect of malefic planets on the Moon is also mentioned by Varāhamihira (*Bṛhajjātaka* 6, 8). For the Moon in the twelfth place, see Firmicus (7, 2, 11); sed et si Luna et Sol in XII ab horoscopo loco constituti pariter fuerint inventi, et benivolae stellae nec hos nec horam prospera radiatione respexerint, is qui natus fuerit exponetur. The Indians normally give a far more complicated yoga, beginning with Gārgi (cited by Utpala [on *Bṛhajjātaka* 6, 4] and by Rudra [on *Bṛhajjātaka* 6, 5 (6)]); Gārgi is followed by Varāhamihira (*Bṛhajjātaka* 6, 4, which equals Vaidyanātha [4, 33]; and *Laghujātaka* 5, 7) and Guṇākara (6, 14).

8. This verse, as noted in the apparatus criticus, was incorporated by Rudra into his version of the *Bṛhajjātaka*; his reading of the third pāda leads to a quite different interpretation from mine. Sphujidhvaja's yoga bears much the same relationship to a yoga in which the second malefic is in the descendent as the yoga of verse 1 bears to that of verse 9. This hypothetical yoga is found in Dorotheus and in Manetho (3, 25–28):

> *ὣς δʼαὔτως ἀτροφεῖς καὶ ὅσοις ἔπι γεινομένοισιν*
> *ὡρονόμον διέπει Φαίνων, δῦνον δέ τε κέντρον*
> *Ἄρης, μήθʼ ὥρης ζῶον μήτʼ οὖν φάος ἁγνὸν*
> *Μήνης δερκομένου Ζηνὸς φυσιζόῳ αἴγλῃ.*

A similar yoga occurs in Varāhamihira (*Bṛhajjātaka* 6, 3, which equals Vaidyanātha [4, 32]), Kalyāṇavarman (10, 39), and Guṇākara (6, 13).

With the second part of Sphujidhvaja's verse one can compare a yoga ascribed by Kalyāṇavarman (10, 36) to Satya.

9. See the commentary on verse 1.

10. A somewhat similar yoga is given by Manetho (3, 29–34); and Firmicus (7, 2, 6), after listing several more, gives the following general rule: sed et semper (quod et generaliter servare convenit) si Solem et Lunam in quibuscumque cardinibus constitutos ambos Mars et Saturnus diametra radiatione respiciant, aut unum de diametro alium de quadrato, aut exponentur nati, aut statim peribunt, aut cum ipsis matres misero perimuntur exitio. Similar to Firmicus' rule is one given by Varāhamihira (*Bṛhajjātaka* 6, 7); see also Kalyāṇavarman (10, 32) and Guṇākara (6, 7).

There are given in Sanskrit sources a number of other ariṣṭayogas not mentioned by Sphujidhvaja which have Greek parallels. These presumably reached India through the second Sanskrit translation of a Greek astrological work; or, perhaps, some verses of Sphujidhvaja's chapter are missing.

Several of these additional yogas are given by Gārgya (cited by Utpala and Rudra [on *Bṛhajjātaka* 6, 2]):

> ripuvyayagataiḥ pāpair yadi vā dhanamṛtyugaiḥ /
> lagne vā pāpamadhyasthe dyūne vā mṛtyum āpnuyāt //

With the first set compare Firmicus (7, 2, 9): si dominus geniturae aut dominus signi in quo Fortunae locus fuerit inventus in XII ab horoscopo aut in VI loco fuerint inventi aut in II ab horoscopo aut in VIII, nec eos aliqua benivolarum stellarum prospera radiatione respiciat, nec dominus geniturae in suis sit finibus constitutus, is qui natus fuerit statim exponetur; and (7, 2, 14): si omnes stellae cum Sole et Luna in VI aut in XII ab horoscopo loco fuerint collocatae, is qui natus fuerit exponetur.

Gārgya's second pair of yogas is also given by Mīnarāja (5, 7) and Varāhamihira (*Bṛhajjātaka* 6, 2). Though this yoga itself is not given by any surviving Western source, a related one in which the Moon in the ascendent (and some other places) is surrounded by malefics is; see Dorotheus, Manetho (3, 35–42), and Firmicus (7, 2, 8 and 17). The Indians who give this yoga are Varāhamihira (*Bṛhajjātaka* 6, 7), Kalyāṇavarman (10, 35), and Guṇākara (6, 11).

Other Indian ariṣṭayogas with an Hellenistic background include the following. One in which the Moon is supposed to be at the end of a sign is given by Varāhamihira (*Bṛhajjātaka* 6, 8); with this compare Critodemus (cited by Hephaestio [II 10, 42]): *οἱ φωστῆρες ἐν ταῖς ἐσχάταις μοίραις τῶν ζῳδίων ὄντες ἀχρόνους ποιοῦσιν*; see also Firmicus (7, 2, 11). Another yoga involves an eclipse; it is given by Varāhamihira (*Bṛhajjātaka* 6, 9, which equals Vaidyanātha [4, 36]; and *Laghujātaka* 5, 8, which equals Kalyāṇavarman [10, 37]) and Guṇākara (6, 17) (cf. also pseudo-Pṛthuyaśas [5, 34]). Eclipses are also used in ariṣṭayogas by Critodemus (cited by Hephaestio [II 10, 44–45]).

CHAPTER 39

In this chapter Sphujidhvaja treats two subjects: the naisargikāyurdāya and the order and character of the daśās.

2–5. The naisargikāyurdāya or "natural periods of life" involves a division of the total life-span of the individual into seven equal parts, each of which is ruled by a planet, and characterized by a peculiar feature. The history of such ideas in the West has been treated at length by F. Boll ("Die Lebensalter," *N. Jahrb. f. d. Kl. Alterum* 31, 1913, 89–146, reprinted in his *Kleine Schriften zur Sternkunde des Altertums*, ed. V. Stegemann, Leipzig 1950, pp. 156–224 and 423–424; see esp. 112 ff. = 183 ff.). Though his arguments—especially those relating to the interpretation of the *Epitome Parisina's* report of Thrasyllus' borrowing from Nechepso and Petosiris and to that of the passage in Valens—are not always convincing, he has gathered the material and it is unnecessary to repeat it here.

Though the seven (or rather ten) ages of man, each containing seven years, is traced by Boll back to Solon (fr. 19 in E. Diehl, *Anthologia Lyrica Graeca*, fasc. 1, 3d ed., Leipzig 1949, pp. 38–39), it is only Ptolemy (IV 10, 6–12) in antiquity who gives a planetary naisargikāyurdāya; Ptolemy's is followed by Abū Maᶜshar (*De revolutionibus nativitatum* 1, 7). Ptolemy's ages are clearly influenced by the normal Greek version of the piṇḍāyurdāya (see my commentary on chapter 37); the order of the planets is obvious.

	Ptolemy	Greek piṇḍāyurdāya		Sphujidhvaja
Moon	4	Moon	25	Moon
Mercury	10	Mercury	20	Mars
Venus	8	Venus	8	Mercury
Sun	19	Sun	19	Venus
Mars	15	Mars	15	Jupiter
Jupiter	12	Jupiter	12	Sun
Saturn	till death ⟨30⟩	Saturn	30	Saturn
	98		129	

Sphujidhvaja's order is followed by Satya (cited by Utpala [on *Bṛhajjātaka* 8, 9]), though he assigns an age to the end of each vayas:

Moon	1	(1 year)
Mars	3	(2 years)
Mercury	12	(9 years)
Venus	32	(20 years)
Jupiter	50	(18 years)
Sun	70	(20 years)
Saturn	120	(50 years)

The same order and the same lengths of the vayasas are given by Varāhamihira (*Bṛhajjātaka* 8, 9, which equals Mantreśvara [22, 17]) and Guṇākara (9, 13). Kalyāṇavarman (40, 21) and pseudo-Pṛthuyaśas (8, 9), like Sphujidhvaja, give

only the planets in the order of their naisargikadaśās, while Vaidyanātha (5, 2) lists the lengths of the vayasas in the normal Indian order of the planets.

Varāhamihira (*Bṛhajjātaka* 8, 9) further states that the Yavanas hold that, after the end of Saturn's age (i.e., when the native is 120 years old), there is an age of the ascendent, and it is auspicious. The Yavana here referred to must be the author of the second translation of a Greek astrological text into Sanskrit—that which Satya and Mīnarāja used along with Sphujidhvaja. Varāhamihira further reports that some astrologers protested against this theory of the Yavanas; Utpala (on *Bṛhajjātaka* 8, 9) cites a verse of Śrutakīrti which does just that.

4–5. The attempt to correlate the seven "natural" ages with a "normal" development of a human life goes back, of course, to the poem of Solon cited above. It is also followed by Ptolemy, and is naturally expected in Sphujidhvaja. No Indian authors, however, have imitated the *Yavanajātaka* in this respect.

6–7. These verses give the rules for determining the order of the piṇḍāyurdāya daśās; see the commentary on 1, 94–95. The normal Greek method of discovering the order of the daśās was to begin with the Sun by day, the Moon by night, and distribute the rest in the order of their increasing longitudes from that of the starter (*ἀφέτης*); see Firmicus (2, 26). Others, however, would substitute Saturn for the Sun or Moon as the starter; see "some of the ancient Egyptians" cited by Hephaestio (II 29). Besides the other Sanskrit authorities cited in the commentary on *Yavanajātaka* 1, 94–95, see also Mīnarāja (6, 22–24), Gārgi (quoted by Utpala and Rudra [on *Bṛhajjātaka* 8, 2]) and Mantreśvara (22, 27).

8–9. These verses give a three-fold classification of the daśās: śreṣṭhā, madhyā, and paridhvastavivarṇarūkṣā. Gārgi (cited by Utpala and Rudra [on *Bṛhajjātaka* 8, 5]) gives a related four-fold division:

sampūrṇā—when the planet is in its paramocca at full strength
pūrṇā—when the planet is in its sign of exaltation and has some strength
riktā—when the planet is in its sign of dejection and is without all its strength
aniṣṭaphalā—when the planet is in its paramanīca and in a navāṃśa of an enemy

The second of Gārgi's categories is omitted by Varāhamihira (*Bṛhajjātaka* 8, 5; but cf. 8, 7. In *Laghujātaka* 8, 2 he divides the daśās into only śobhanā and aśubhā), but restored by Guṇākara (10, 8–12). Agreeing with Varāhamihira in the *Laghujātaka* in giving only two categories is Kalyāṇavarman (40, 6–7); see *Yavanajātaka* 1, 98.

There are two other classification-systems known in the texts here referred to. Gārgi (cited by Utpala [on *Bṛhajjātaka* 8, 6]) says that, when a planet is proceeding from its exaltation to its dejection, its daśā is avarohiṇī ("descending"); but, if it is in a firend's navāṃśa, its own navāṃśa, or its exaltation's navāṃśa, its daśā is madhyā ("middling"). These two categories are repeated by

Varāhamihira (*Bṛhajjātaka* 8, 6) together with the ārohiṇī ("ascending"), when the planet is progressing from its dejection to its exaltation, and the adhamā ("lowest"), when it is in its dejection or an enemy's house or navāṃśa. All four are mentioned also by Kalyāṇavarman (40, 8) and Guṇākara (10, 11); the avarohiṇī and ārohiṇī, and a miśraphalā, which combines the madhyā and the adhamā, by pseudo-Pṛthuyaśas (8, 6–7). Compare the commentary on chapter 37.

The other division is given by Satya (cited by Utpala [on *Bṛhajjātaka* 8, 19]). According to this, if the lord of the daśā is in an upacaya place at the time of the nativity, its influence is good; if in an apacaya, bad. See also Varāhamihira (*Bṛhajjātaka* 8, 10, which equals Vaidyanātha [18, 14]), Kalyāṇavarman (40, 16), and Guṇākara (10, 9); cf. pseudo-Pṛthuyaśas (8, 4).

The only vague parallel to the last yoga in verse 9 seems to occur in reverse in pseudo-Pṛthuyaśas (8, 3); but cf. also Gārgi (cited by Utpala [on *Bṛhajjātaka* 8, 10]).

10. The closest parallel to this yoga that I find is in Mīnarāja (6, 36).

CHAPTER 40

This chapter describes the events—good and bad (depending on the character of the daśā as determined in chapter 39)—which occur in the native's life during the period (χρονοκρατορία or daśā) of each of the planets. The planets are listed in the order of their naisargikāyurdāya vayasas; the predictions are concerned mainly with wealth and disease.

The three Western authors whose chapters on this subject—and on that of the antardaśās (παραδόσεις or ἐπιμερισμοί)—have survived from antiquity (we know that Critodemus also dealt with daśās and antardaśās; *CCAG* 8, 3; 102) are Valens (4, 17–25), Firmicus (6, 33–39), and Hephaestio (II 30–36); Valens and Hephaestio are especially close to Sphujidhvaja. See also Abū Maʿshar (*De revolutionibus nativitatum* 4). In Sanskrit Mīnarāja (6, 3–16) is closely based on the *Yavanajātaka*, and Varāhamihira (*Bṛhajjātaka* 8, 12–18) in general follows Sphujidhvaja; most later Indian astrologers fall within this same tradition, though some expand the system by taking into consideration also the specific effects of certain positions of the planets—as is also done, for instance, by Hephaestio; see Parāśara (*Pūrvakhaṇḍa* 36, 6–89), Kalyāṇavarman (40, 25–51), Guṇākara (10, 14–27), pseudo-Pṛthuyaśas (9–15), Vaidyanātha (18, 60–169), Mantreśvara (19, 5–26), and Puñjarāja (10, 36–187). Mantreśvara has taken several verses from Vaidyanātha:

Mantreśvara		Vaidyanātha
19, 9	=	18, 84
19, 16	=	18, 107
19, 18	=	18, 60
19, 19	=	18, 73
19, 23	=	18, 123.

Vaidyanātha (18, 121) is directly inspired by *Yavanajātaka* (40, 32c–33b).

1–5. The Moon. For this planet, our three Western authorities agree neither among themselves nor with Sphujidhvaja. Valens (4, 18) has: *Σελήνη ἑαυτῇ ἐπιμερίσασα ἀηδής· ἐπάγει γὰρ ἔχθρας καὶ ἀντιδικίας ἀπὸ μειζόνων προσώπων καὶ βίου αὔξο⟨μειώσεις?⟩, οἰκείων τε ἢ γυναικὸς ἀντικαταστάσεις.* Firmicus (6, 39, 1) and Hephaestio (II 36, 1–10) only speak of the effects of the Moon's daśā under certain conditions; Sphujidhvaja does something similar in dividing each of these sections into two parts whose applicability depends on the situation of the lord of the daśā. Though many of the conditions utilized by the Western authors appear in Parāśara and later writers, I shall only cite here the general predictions as given by Valens.

6–10. Mars. Valens (4, 22) has: *Ἄρης ἑαυτῷ ἐπιμερίζων ἡμερινὸς ἀηδὴς καὶ ἐπιτάραχος γενήσεται· ἐπάγει γὰρ ἔχθρας καὶ βλάβας καὶ δημοσίων πραγμάτων ἐπηρείας ἢ εἰς δημόσια ἀναλίσκοντας· τινὲς μὲν οὖν καὶ ἀπὸ στρατηγικῶν ἢ ἐξουσιαστικῶν προσώπων ἐπηρεάζονται ἢ συνέχονται. νυκτὸς δὲ οὐ κακός, ἀλλὰ κατορθωτικὸς καὶ ἐπωφελὴς καὶ μάλιστα . . . τοῖς τὰς Ἀρεϊκὰς πράξεις μετερχομένοις ἢ δημοσίας καὶ στρατιωτικάς.* See also Firmicus (6, 35, 1) and Hephaestio (II 32, 1–9).

11–15. Mercury. Valens (4, 24) has: *Ἑρμῆς ἑαυτῷ ἐπιμερίσας πρακτικὸς καὶ ἐπωφελὴς περί τε τὰς ἐπιχειρήσεις καὶ πίστεις καὶ εὐεπηβόλους ἀποτελεῖ καὶ ἐχθρῶν ὑπερτέρους ὑποκριτικῶς καὶ μυστικῶς διαπρασσομένους πραγμάτων τε κατορθωτὰς καὶ τὰς ἀπὸ λόγων ἢ ψήφων εὐημερίας ἀναδεχομένους.* See also Firmicus (6, 38, 1) and Hephaestio (II 35, 1–8).

16–20. Venus. Valens (4, 23) has: *Ἀφροδίτη ἑαυτῇ ἐπιμερίζουσα καλῶς κειμένη ἐπάγει φιλίας καὶ συστάσεις ἀρρενικῶν καὶ θηλυκῶν συμπαθείας καὶ δωρεὰς καὶ συνηθείας ἐπιτερπεῖς καὶ γάμους καὶ οἰκείων εὐνοίας καὶ ἡδονὰς καὶ ὠφελείας. . . . (κακῶς κειμένη) ψόγους καὶ δειγματισμοὺς καὶ μοιχείας ἐπάγει, ζημίας τε καὶ ἀθετήσεις καὶ δόλους γυναικῶν, κρίσεις τε καὶ ἀκαταστασίας.* See also Firmicus (6, 37, 1) and Hephaestio (II 34, 1–9).

21–25. Jupiter. Valens (4, 21) has: *Ζεὺς ἑαυτῷ ἐπιμερίσας ἀγαθὸν καὶ πρακτικὸν τὸν χρόνον ἀποτελεῖ καὶ ὠφελείας ἀπὸ φίλων καὶ δωρεὰς καὶ πραγμάτων κατορθώσεις, πίστεις τε καὶ οἰκονομίας καὶ συστάσεις μειζόνων καὶ τέκνων σποράς.* See also Firmicus (6, 34, 1–3) and Hephaestio (II 31, 1–8).

26–30. The Sun. Valens (4, 17) has: *Ἥλιος ἑαυτῷ ἐπιμερίσας καὶ καλῶς σχηματισθεὶς λαμπρὰς ἐπισημασίας καὶ πράξεις ἀποτελεῖ πρός τε ὑπερέχοντας καὶ μείζονας συστάσεις καὶ ἀπροσδοκήτους ὠφελείας. . . . (κακῶς σχηματισθεὶς) μείωσιν βίου ἢ καθαίρεσιν δόξης ἐπάγει, ξενίας τε ἐπισφαλεῖς καὶ πατρὸς ἔχθραν ἢ κίνδυνον καὶ πραγμάτων ταραχάς.* See also Firmicus (6, 36, 1) and Hephaestio (II 33, 1–9).

31–35. Saturn. Valens (4, 20) has: *Κρόνος ἑαυτῷ ἐπιμερίσας σκυλμοὺς καὶ ἀπραξίας σημαίνει καὶ ἀπὸ μειζόνων ἢ πρεσβυτέρων ἔχθρας καὶ ἀτιμίας· πρός τε τὰς ἐπιβολὰς ἐγκοπτικὸς γενήσεται ἢ καὶ ἐάν τι πράξῃ ἀβέβαιον ἔσται.* See also Firmicus (6, 33, 2–3) and Hephaestio (II 30, 1–10).

CHAPTER 41

In this chapter on antardaśās Sphujidhvaja gives the detailed predictions of none of the three Western authors cited in the commentary on the preceding

chapter nor his numerous Indian successors; the latter must depend on the second translation made from the Greek which was utilized by Satya and Mīnarāja.

1. Compare *Yavanajātaka* 39, 8–10 and the commentary thereon; see especially Varāhamihira (*Bṛhajjātaka* 8, 10, which equals Vaidyanātha [18, 14]).

2–4. In these verses Sphujidhvaja tells how to determine the lengths of the various planets' antardaśās and the order of their occurrences. Among the surviving Greek and Latin authors who mention the ἐπιμερισμοί, their lengths are proportioned to those of their χρονοκρατορίαι and their order is the descending order of the planets beginning with the lord of the χρονοκρατορία. Sphujidhvaja, on the other hand, says that the lengths of the antardaśās depend on the position of the planet relative to the lord of the daśā:

in the first place: $\frac{1}{2}$
in the fourth place: $\frac{1}{4}$
in the fifth place: $\frac{1}{3}$
in the eighth place: $\frac{1}{7}$
in the ninth place: $\frac{1}{6}$

Apparently planets in other positions are ignored; and one must understand that these fractions are fractions of the antardaśā of the lord of the daśā. In other words, the daśā of any planet is divided into antardaśās in such a way that the antardaśā of the lord of the daśā is twice as large as that of a planet in the same place with it, four times as large as that of a planet in the fourth place from it, and so on.

A slightly different set of rules is given by Satya (cited by Utpala [on *Bṛhajjātaka* 8, 3]):

in the first place: $\frac{1}{2}$
in the fifth or ninth place: $\frac{1}{3}$
in the fourth or eighth place: $\frac{1}{4}$
in the seventh place: $\frac{1}{7}$.

Satya is followed by Mīnarāja (6, 24–25), Gārgi (cited by Utpala [on *Bṛhajjātaka* 8, 3]), Varāhamihira (*Bṛhajjātaka* 8, 3–4 and *Laghujātaka* 8, 5–6), Kalyāṇavarman (41, 1 and 5), Guṇākara (10, 4–7), and pseudo-Pṛthuyaśas (18, 2). Parāśara (*Pūrvakhaṇḍa* 37) gives quite different rules.

Sphujidhvaja proclaims that the order of the antardaśās is that which has already been determined for the daśās; this is called the daśākrama. Others hold that the order should be that in which the antardaśā-fractions happen to be mentioned; this is called pāṭhakrama. The two views are summarized by Kalyāṇavarman (41, 3–4):

kendrādividhinā cānye kecit pākakrameṇa tu //
satyoktaṃ tūcyate kaścid dadāti balavān grahaḥ /
nityaṃ pāṭhakramāt kāryaḥ śeṣās tu paripākadāḥ //

5. Cf. Kalyāṇavarman (41, 3 and 56; and 42, 1, which is cited by Utpala [on *Bṛhajjātaka* 7, 8]).

7. For the lord of the daśā of the ascendent, see, e.g., Varāhamihira (*Bṛhajjātaka* 8, 19).

7–8. The theory of the antara expounded in these verses is as follows. The last daśā of the native's life is that of the ascendent, and its lord is the lord of the ascendent; the death of the native must occur, then, when an enemy of that lord has its antardaśā in this daśā. This view was repeated by Satya; see Kalyāṇavarman (42, 4, which is cited by Utpala [on *Bṛhajjātaka* 7, 8]):

> vilagnādhipateḥ śatrur lagnasyāntardaśāṃ gataḥ /
> karoty akasmān maraṇaṃ satyācāryaḥ prabhāṣate //

9–10. Cf. Kalyāṇavarman (43, 1–3, which are cited by Utpala and Rudra [on *Bṛhajjātaka* 8, 19]). Kalyāṇavarman's source is probably still Satya, as these verses refer back to chapter 42. For the aṣṭavarga, see *Yavanajātaka* (44–51).

CHAPTER 42

In this chapter Sphujidhvaja instructs the reader on the method of determining the native's manner of death. For this purpose he utilizes the planet in the eighth place or lord of the Decan in the eighth place (the 22nd Decan), the type of sign in the eighth place, and the aspects of the eighth place by the malefic planets. Much the same elements are employed by Western authors; but they generally divide the types of death into natural and violent (*βιαιοθανασίαι*); see Bouché-Leclercq, pp. 422–425. The latter were much more popular than the former.

Of those who dealt with natural deaths we can only cite Dorotheus (IV), Ptolemy (IV 9, which equals Hephaestio [II 25, 2–14]), and Hephaestio (II 25, 15–16), who quotes from Dorotheus (fr. 47a Stegemann). Violent deaths, on the other hand, were treated by Petosiris (cited by Valens [2, 41]), Critodemus (cited by Rhetorius [77]; see also his 57 in *CCAG* 8, 4; 162), Manetho (4, 613–618; and 6, 189–201 and 217–221), Valens (2, 41), Firmicus (7, 23), Rhetorius (77 in *CCAG* 8, 4; 199–202), and the *Liber Hermetis* (36). It is suggested by "Rhetorius" (22 in *CCAG* 8, 1; 247): *εἶτα τὴν τοῦ θανάτου ποιότητα κατὰ τὸν Πτολεμαῖον καὶ τὸν Δωρόθεον καὶ ⟨τὸν⟩ Οὐάλεντα καὶ τοὺς ἄλλους.*

Indians who wrote of niryāṇaphala after Sphujidhvaja include Varāhamihira (*Bṛhajjātaka* 25, 1–12 and *Laghujātaka* 13, 1–2), Kalyāṇavarman (46), Guṇākara (29, 1–15), pseudo-Pṛthuyaśas (26, 1–48), Vaidyanātha (5, 72–117), and Mantreśvara (14, 12–21). Kalyāṇavarman (46, 16) further cites Siddhasena as an authority on this subject.

1. Though some Western authors prefer to use the planet in the descendent, others refer the nature of death to that planet which is lord of the eighth place or which aspects it; see Dorotheus:

> الآن ابين لك امر الموت . فانه قد قال على الموت رجال كبير من العلماء منهم من كان
> ينظر الى اصل البرج الثامن من الحيوة . . . وينظر الى رب البرج الثامن ما هو ومن ينظر
> الى البرج الثامن من السبعة .

This is cited by Hephaestio (II 25, 15): *ἄλλοι δὲ σκοποῦσι περὶ θανάτου ποιότητος ἐκ τοῦ κατὰ τὸν η′ τόπον ζῳδίου τὸ εἶδος καὶ τὴν φύσιν αὐτοῦ, ὁρῶντες τὸν τούτου δεσπότην, ἔτι δὲ καὶ τοὺς συσχηματιζομένους ἀστέρας· καὶ ἐκ τούτων ἀποφαίνονται καὶ τὰ εἴδη τοῦ θανάτου ὁμοίως ταῖς προκατειλεγμέναις φύσεσιν ἄστρων τε καὶ ζῳδίων.*

Sphujidhvaja's verse, with its reference to either the lord of the eighth place or that of the 22nd Decan, is imitated by Varāhamihira (*Bṛhajjātaka* 25, 11), Kalyāṇavarman (46, 22, which equals Vaidyanātha [5, 72]), and Guṇākara (29, 13). Kalyāṇavarman (46, 23–45) further indicates the type of death which befalls the native when each of the Decans is the 22nd and is aspected by a malefic planet.

2–3. Cf. verses 6–9; the commentary to these gives the Greek parallels. Sphujidhvaja's present list of planetary causes of death has influenced that given by Varāhamihira (*Bṛhajjātaka* 25, 1 and *Laghujātaka* 13, 1), though he speaks only of a planet occupying the eighth place; Varāhamihira is followed by Kalyāṇavarman (46, 1; a verse of pseudo-Pṛthuyaśas [26, 2] is modelled on this), Guṇākara (29, 2), Vaidyanātha (5, 74), and Mantreśvara (14, 14).

4. This, of course, is the Greek distinction between natural and violent deaths, which has been mentioned previously. Cf. Critodemus (cited by Rhetorius [77 in *CCAG* 8, 4; 201, 2–7]), and Vaidyanātha (5, 76).

6–9. There are two traditions to be considered in the Western texts: that of Critodemus (cited by Rhetorius [77 in *CCAG* 8, 4; 200]), which is largely repeated in Dorotheus (IV), involves the lord of the eighth place; and that of Ptolemy (IV 9, 3–7 which equal Hephaestio [II 25, 4–8]) involves *ὁ τὴν κυρίαν τοῦ θανάτου λαβών* (only the five star-planets).

The Sun. Critodemus has: *ὁ δὲ Ἥλιος οἰκοδεσποτῶν τὸν ὄγδοον τόπον καὶ ἐν ἀλλοτρίοις τόποις ἑστώς, τοῦ Ἡλίου καὶ τοῦ ὀγδόου τόπου κεκακωμένων, ἀπὸ ὕψους τὸν θάνατον ποιεῖ.*

The Moon: Omitted by both Critodemus and Ptolemy.

Jupiter: Critodemus has: *Ζεὺς οἰκοδεσποτῶν τὸν ὄγδοον τόπον καὶ κακούμενος σὺν τῷ τόπῳ ἀπὸ βασιλέων ἢ ἡγεμόνων ἀναιρεῖ*; Ptolemy, however: *ὁ δὲ τοῦ Διὸς ποιεῖ τοὺς θανάτους ἀπὸ συνάγχης καὶ περιπνευμονίας καὶ ἀποπληξίας καὶ σπασμῶν καὶ κεφαλαλγίας καὶ τῶν καρδιακῶν διαθέσεων, καὶ ὅσαι κατὰ πνεύματος ἀμετρίαν ἢ δυσωδίαν ἐπισυμπίπτουσιν.*

Venus: Critodemus has: *ἐὰν ἡ Ἀφροδίτη οἰκοδεσποτήσῃ τὸν ὄγδοον τόπον καὶ κακωθῇ καὶ αὐτὴ καὶ ὁ ὄγδοος τόπος δίχα Διός, ἀπὸ γυναικὸς ἢ οἴνου πολλοῦ ἀναιρεῖ ἢ φαρμάκῳ*; and Ptolemy: *ὁ δὲ τῆς Ἀφροδίτης διὰ στομαχικῶν καὶ ἡπατικῶν καὶ λειχήνων καὶ δυσεντερικῶν διαθέσεων ποιεῖ τοὺς θανάτους, ἔτι δὲ καὶ διὰ νομῶν καὶ συρίγγων καὶ φαρμάκων δόσεων, καὶ ὅσα τοῦ ὑγροῦ πλεονάσαντος ἢ φθαρέντος ἀποτελεῖται συμπτώματα.*

Mars: Critodemus has: *ἐὰν δὲ ὁ Ἄρης οἰκοδεσποτήσῃ τὸν ὄγδοον τόπον καὶ κακωθῇ ὁ τόπος δίχα Διὸς καὶ Ἀφροδίτης, ὑπὸ λῃστῶν ἢ θηρίων ἢ ἐχθρῶν τὸν θάνατον ποιεῖ*; and Ptolemy: *ὁ δὲ τοῦ Ἄρεως ἀπὸ πυρετῶν συνεχῶν καὶ ἡμιτριταϊκῶν καὶ αἰφνιδίων πληγῶν καὶ νεφριτικῶν καὶ αἱμοπτυϊκῶν διαθέσεων καὶ αἱμορραγιῶν καὶ ἐκτρωσμῶν καὶ τοκετῶν καὶ ἐρυσιπελάτων καὶ ὀλέθρων, καὶ ὅσα τῶν νοσημάτων κατ᾽ ἐκπύρωσιν καὶ ἀμετρίαν τοῦ θερμοῦ τοὺς θανάτους ἐπιφέρει.*

Mercury: Critodemus has: *Ἑρμῆς οἰκοδεσποτῶν τὸν ὄγδοον τόπον καὶ κακούμενος καὶ αὐτὸς καὶ ὁ ὄγδοος τόπος ἀπὸ δούλων ἢ γραμμάτων ἀναιρεῖ*; but Ptolemy: *ὁ δὲ τοῦ Ἑρμοῦ διὰ μανιῶν καὶ ἐκστάσεων καὶ μελαγχολιῶν καὶ πτωματισμῶν καὶ ἐπιλήψεων καὶ βηχικῶν καὶ ἀναφορικῶν νοσημάτων, καὶ ὅσα τοῦ ξηροῦ πλεονάσαντος ἢ φθαρέντος συνίσταται.*

Saturn: Critodemus has: *Κρόνος οἰκοδεσποτῶν τὸν ὄγδοον τόπον καὶ μαρτυρῶν αὐτὸν δίχα τῶν ἀγαθοποιῶν ἐξ ὑγρῶν ἀναιρεῖ*; but Ptolemy: *ὁ . . . τοῦ Κρόνου . . . διὰ νόσων πολυχρονίων καὶ φθίσεων καὶ ῥευματισμῶν καὶ συντήξεων καὶ ῥιγοπυρέτων καὶ σπληνικῶν καὶ ὑδροπικῶν καὶ κοιλιακῶν καὶ ὑστερικῶν διαθέσεων, καὶ ὅσαι κατὰ πλεονασμὸν τοῦ ψυχροῦ συνίστανται.*

Clearly, though Ptolemy's is the closer, both Greek traditions bear many affinities with the *Yavanajātaka.*

10. There are many yogas of *βιαιοθανασίαι* both in Sanskrit and in Greek and Latin texts in which the malefic planets are in the cardines as well as in the ascendent and eighth place; see the texts referred to at the beginning of the commentary on this chapter.

11–17. These seven corrupt verses describe yogas producing various sorts of death depending on the nature of the sign in the eighth place, and its aspect by one of the malefic planets and/or its occupancy by the Moon. The classifications of the signs have been given in the first chapter of the *Yavanajātaka* (see esp. 1, 46). Predictions are also given from the types of sign in the eighth place in the Critodemus–Dorotheus tradition. But the clearest Western exposition of this idea is found in Firmicus (7, 23, 3–4): et sicut frequenter diximus, secundum differentiam signorum exitus decernitur mortis. in humanis enim signis gladio mors inferetur aut a latronibus aut in pugna aut aliqua licentia potestatis. in terrestribus vero signis in locis desertis similiter faciet interire, aut certe variis calamitatibus inplicatos. in aquosis signis tempestatibus naufragiis turbinibus fluviisque submergit, ita ut ex aqua semper acerbum inferatur exitium. in solidis per praecipitia proiectos aut ex altis deiectos locis faciet interire. in igneis flagrantibus tradit incendiis, aut casu † expositis, aut potestatis alicuius iussione conceptis. in humidis aut cruditate aut pthisi aut nigro felle aut sanguinis reiectione aut suppurata aegritudine faciet interire. For the power of aspects of the eighth place, see Varāhamihira (*Bṛhajjātaka* 25, 1 and *Laghujātaka* 13, 2), Kalyāṇavarman (46, 2), Guṇākara (29, 1), Vaidyanātha (5, 74–75), and Mantreśvara (14, 12–13).

18. The type of place in which the death occurs is indicated by the type of sign to which the navāṃśa belongs which is occupied by a strong planet in the ascendent. This theory is ascribed to the Yavanendrāḥ by Kalyāṇavarman (46, 20); it is also found in Varāhamihira (*Bṛhajjātaka* 25, 12). Pseudo-Pṛthuyaśas (26, 43) predicts the place from the sign owning the navāṃśa occupied by the lord of the eighth place.

CHAPTER 43

Verses 1–9 carry out the promise of 42, 22, and tell how to predict the world to which the native's soul will travel after his body's death; verses 10–17

introduce the topic of aṣṭa(ka)varga or the revolution of the years of the nativity (ἀντιγένησις). On the future of the soul after the native's death Greek astrologers generally have little to say. But we do find a theory of the tetartemoria in Paulus Alexandrinus (24) and Porphyrius (52), in which the quarter of the hypogee indicates death and thereafter; in a refinement of this preserved in "Serapion" (*CCAG* 8, 4; 231, 24–33) and Porphyrius (52) it is the fifth place that indicates the time after death. Augustine (*De civitate Dei* 22, 28) quotes from Varro an amusing bit of evidence that some early Greek astrologers also had toyed with the idea of reincarnation, if not metempsychosis: mirabilius autem quiddam Marcus Varro ponit in libris, quos conscripsit de gente populi Romani, cuius putavi verba ipsa ponenda. "Genethliaci quidam scripserunt," inquit, "esse in renascendis hominibus quam appellant παλιγγενεσίαν Graeci; hac scripserunt confici in annis numero quadringentis quadraginta, ut idem corpus et eadem anima, quae fuerint coniuncta in homine aliquando, eadem rursus redeant in coniunctionem."

Sphujidhvaja's verses, however, seem to have no connection with these vague statements; rather, like the references to the caste-system and the Śaiva interpretation of the illustrations of the Drekāṇas and Horās, they reflect his and Yavaneśvara's attempt to Hinduize the Greek original. The idea of predicting future, as well as past, incarnations from the horoscope of the native's current nativity did indeed prove appealing to Indian scholars; among the authors being utilized in this study one may refer to Varāhamihira (*Bṛhajjātaka* 25, 14–15 and *Laghujātaka* 13, 3–5), Guṇākara (29, 17–18), pseudo-Pṛthuyaśas (26, 49–54), Vaidyanātha (5, 118–123), and Mantreśvara (14, 22–29). The theories became progressively more and more elaborate.

1. Varāhamihira (*Bṛhajjātaka* 25, 15) refers the destination of the dead man's soul to the lords of the Decans in the sixth (16th) and eighth (22nd) places and to the planets in the eighth place. See also the commentary on the next two verses.

2–3. The four paths are: up (to heaven), down (to hell), and horizontally in two ways (to the world of men and to the world of animals). For the first path see verses 4–5; for the second, verse 5; for the third, verses 6–8; and for the fourth, verse 9. Varāhamihira (*Laghujātaka* 13, 3, which is quoted by Utpala [on *Bṛhajjātaka* 25, 15]) speaks of the four possible destinations as gods, pitṛs, animate beings, and hellish beings, and claims the soul proceeds to these destinations as various planets are lords of the (first) Decans of the sixth and eighth places or are in the sixth, seventh, or eighth places. The native's soul has come from one of the same four worlds according to the planet which is lord of the Decan occupied by the stronger of the two luminaries according to Varāhamihira (*Bṛhajjātaka* 25, 14, which is the same as *Laghujātaka* 13, 5); cf. Guṇākara (29, 17–18).

4–5. A similar yoga is given by Varāhamihira (*Bṛhajjātaka* 25, 15 and *Laghujātaka* 13, 4, which is quoted by Utpala [on *Bṛhajjātaka* 25, 15]). The person who dies attains mokṣa if Jupiter is in its exaltation in the sixth or eighth place or in a cardine.

11–17. Here begins Sphujidhvaja's discussion of aṣṭa(ka)varga, which continues through chapters 44–51. As described in the *Yavanajātaka* this system is identical with the Western theory of the revolution of the years of the nativity in which one uses the transits (*ἐπεμβάσεις*) of the planets through the places they occupied and the original *δώδεκα τόποι* of the birth-horoscope. The oldest exposition of this method of prediction is in Dorotheus (IV); his work was used in antiquity by Hephaestio of Thebes (II 27–28) and Rhetorius (*CCAG* 5, 3; 125, 12–16; see also "Rhetorius" [*CCAG* 8, 1; 241–242]), and the original version was paraphrased in Greek by an unknown Byzantine scholar (*CCAG* 2; 195, 15–198, 13). The subject is treated in general terms by Ptolemy (IV 10, 20–26, which equal Hephaestio [II 26, 18–22]), and in more detail by "Orpheus" (*CCAG* 2; 198–202; fr. 286–287 Kern), P. Merton 56 (ed. B. R. Rees, H. I. Bell, J. W. B. Barns, *A Descriptive Catalogue of the Greek Papyri in the Collection of Wilfred Merton, F.S.A.*, vol. 2, Dublin 1959, pp. 18–19), Valens, (passim; but see esp. 4; 5, 5–6; 6, 4; and 9, 2; and *CCAG* 8, 1; 161–171), Anubio(?) (*CCAG* 2; 202–203), Paulus Alexandrinus (34; see the scholia 91–92 on p. 132 Boer), pseudo-Heliodorus (38; cf. *CCAG* 7; 101–102), and pseudo-Ptolemy (*Fructus* 24; 31; 65; and 87). The reader can also be referred to Balbillus(?) (*CCAG* 8, 4; 240–241; cf. Ptolemy [IV 8, 6, which equals Hephaestio (II 24, 9)]) and Firmicus (5, 3, 3: parodicus Saturnus).

The basic idea of *ἀντιγέννησις* is to cast a new horoscope at the end of each year, month, day, or other appropriate time-interval of the native's life, and to compare it with the horoscope cast at his birth; predictions for the next year, month, day, or other time-interval can then be made from the positions of the planets, signs, and places in the new horoscope relative to their positions in the birth-horoscope. Transit or *ἐπέμβασις* is the entry of a planet into a sign occupied by a particular planet in the birth-horoscope. Further elaborations will be found in my editions of Dorotheus and of Abū Maʿshar's *De revolutionibus nativitatum.*

Sphujidhvaja's only deviation from standard Western practice is to give predictions not only for the transit of each planet's base-sign, but for the transit of each of the eleven signs following the base-sign. This elaboration, which is most likely due to his Greek source, serves only to increase the labors of the astrologer; it does not affect the basic theory.

Though Sphujidhvaja's aṣṭavarga was followed by Bādarāyaṇa and, in part, by Varāhamihira (*Bṛhatsaṃhitā* 103), other Indian astrologers seem to have found a system which allowed such a multiplicity of predictions (of which some must necessarily be contradictory) to be unsatisfactory; but Utpala (on *Bṛhajjātaka* 9, 8) claims that both really intended to follow the "true" aṣṭakavarga:

bādarāyaṇayavaneśvarādibhir aṣṭakavarge ʾbhihitam / asya grahasya sthānād ayaṃ grahas tasmin sthāne tiṣṭhamāna imāni śubhāny aśubhāni phalāni prayacchatīti / tatrāsadṛśāny api yadi tāni phalāni bhavanti tathāpi teṣāṃ śubhāśubhavirodhād eva nāśaṃ vaded viśeṣād adhikaphalavipākaṃ janmabhāt tan na dadyur iti / yathā kaścid grahaḥ kenacit kāraṇena suvarṇado bhavaty apareṇa rūpyāpahārī ca tathāpy asadṛśayor api phalayor virodhe dānaharaṇātmakena

śubho nāpy aśubha iti kalpanīyaḥ / evaṃ sthānāṣṭakād yatra sthāne bahubhiḥ śubho bhavaty alpenāśubhas tatra śubhāśubhaphalaviśeṣaṃ kṛtvā śubham ekaṃ kalpanīyam / anenaiva prakāreṇa sthānasaṃjñāmātreṇa sthānaśubhāśubhatvam evoktam / na pṛthakphalanirdeśo yavaneśvarādiyāvat / yady evaṃ cāṣṭakavargaṃ pradhānaṃ tatsaṃhitāyāṃ gocaraphale* candrasthānāt kim iti / pṛthakphalanirdeśo varāhamihireṇa kṛtaḥ /

janmany āyāsado ᵓrka ity† evam ādi /

atrocyate / tasmād aṣṭakavargaphalaviśeṣād yad atiricyate tad eva vaktavyam iti / tad eva pūrvapratyayanārtham atiprasiddhatvād gocarasyānyamatam evāṅgīkṛtvoktam / tathā ca yātrāyāṃ tenaivoktam /

yasya gocaraphalapramāṇatā tasya vedhaphalam iṣyate na vā /
prāyaśo bahuṣu saṃmataṃ tv idaṃ sthūlamārgaphalado hi gocara iti‡ //

yavaneśvareṇāpi pṛthak pṛthak phalanirdeśaṃ kṛtvaitad evāṣṭakavargam aṅgīkṛtam / tathā ca tadvākyam /

phalāṣṭavarge śubhapāpalakṣe samānakalpāv aphalau pradiṣṭau /
jyāyāṃs tu yas tasya phalaṃ vidhāryaṃ yātrāvidhāne ca samudbhave ca‖ //

pṛthakphalanirdeśaṃ kṛtvā bādarāyaṇo ᵓpy aṣṭakavargam evāha /
It should be noted that Bādarāyaṇa is also cited by Viṣṇuśarman (on *Vidyāmādhavīya* 4, 28).

The classical Indian aṣṭakavarga, which Satya (quoted by Utpala [on *Bṛhajjātaka* 9, 1–7]) seems to have introduced as a substitute for the *Yavanajātaka's*, still depends on the transits of the planets; but, in place of Sphujidhvaja's specific predictions, there is now accumulated in each place that a planet will transit during the course of the native's life a collection of dots (bindu) for benefic influences and of lines (rekhā) for malefic ones. If, in any one place, the dots outnumber the lines, the planet's influence is good while it transits that sign; if the lines are more numerous, it is bad; and if there are four of each, it is neutral. Thus is avoided the problem of contradictory predictions when any one planet transits any one place. Satya's aṣṭakavarga is repeated by numerous astrologers; see Mīnarāja (8, which is edited by C. S. Patel and C. A. Subramania Aiyar, *Aṣṭakavarga*, Bombay 1957, chapter 17), Varāhamihira (*Bṛhajjātaka* 9, of which verse 8 is cited by Viṣṇuśarman [on *Vidyāmādhavīya* 4, 28] and equals Mantreśvara [23, 10]; and *Laghujātaka* 9, of which verses 1–14 are quoted by Utpala [on *Bṛhajjātaka* 9, 1–7]), Parāśara (*Pūrvakhaṇḍa* 20 and *Uttarakhaṇḍa* 1), Kalyāṇavarman (52), Guṇākara (12), pseudo-Pṛthuyaśas (17, of which verses 94c–96b are quoted as from the *Horāsāra* by Viṣṇuśarman [on *Vidyāmādhavīya* 4, 28]), Vaidyanātha (10), and Mantreśvara (23–24, of which 24 is based on *Horāsāra* [17]). Kalyāṇavarman (52, 1) refers to Yavanavṛddhāḥ;

* *Bṛhatsaṃhitā* 103.
† *Bṛhatsaṃhitā* 103, 5.
‡ *Bṛhadyātrā* 7, 5.
‖ *Yavanajātaka* 51, 4.

from Utpala (on *Bṛhajjātaka* 9, 8) we know that Devakīrti wrote on aṣṭakavarga (see also Viṣṇuśarman [on *Vidyāmādhavīya* 4, 28]); and manuscripts survive of a work entitled *Aṣṭakavargaphala* and attributed to Siddhasena, who is noted as an authority by pseudo-Pṛthuyaśas (17, 98). A modern work on the subject is Patel and Subramania Aiyar, *Aṣṭakavarga*, Bombay 1957; chapter 16 of this book is taken from the *Jātakatilaka* of Kamalākara. Kamalākara's work is based largely on the *Yavanajātaka* (44–50), though with a few modifications necessary to obtain agreement with Satya's bindus and rekhās.

Utpala apparently has already compared Sphujidhvaja and Satya, and found differences only in the aṣṭakavargas of Jupiter (on *Bṛhajjātaka* 9, 5) and Saturn (on *Bṛhajjātaka* 9, 7); in all but one case he found that Varāhamihira followed Sphujidhvaja rather than Satya. I have repeated Utpala's comparison, and found that his conclusions are in general correct. Satya's system of dots and dashes is undoubtedly derived from the goodness or badness of the predictions in the *Yavanajātaka*, and, in almost all of the cases wherein Satya disagrees with his source, Varāhamihira has corrected him by reference to Sphujidhvaja. Varāhamihira has also used these chapters of the *Yavanajātaka* in writing his *Bṛhatsaṃhitā* (103, 5–45); and this section of the *Bṛhatsaṃhitā* has been utilized by Mantreśvara (26, 9–23; 9–11 and 15 equal *Bṛhatsaṃhitā* 103, 5–7 and 16).

CHAPTER 44

The order in which the planets are covered in chapters 44–50 is: the Sun, Saturn, Jupiter, Venus, Mars, Mercury, and the Moon; the same order is followed within the chapters in general. There seems to be no particular significance in this.

1. Sun transits it own place. The Greek tradition makes this unfortunate; see "Orpheus" (*CCAG* 2; 200, 37–201, 2): *ὁ Ἥλιος εἰς ἑαυτὸν ἢ τὴν Σελήνην, νόσους καὶ ἀχρημοσύνας ποιεῖ καὶ ἐκ τῶν ἰδίων τόπων κινεῖ· πολλάκις δὲ καὶ ἐκ τῶν θλίψεων πλοῦτον φέρει*; and Valens (*CCAG* 8, 1; 167, 28–30): *ἐπὶ δὲ τὸν ἴδιον τόπον ἀφικόμενος ποιεῖ μερίμνας καὶ κακοπαθείας ψυχῆς, ταραχάς, φόβους ματαίους καὶ κινήσεις ἐξ οἰκείων.*

4. Sun transits Saturn's place. Here there is more agreement. See "Orpheus" (*CCAG* 2; 200, 32–33): *ὁ Ἥλιος εἰς Κρόνον ἀρχαίων μνήμας ἐπάγει καὶ τῷ βίῳ τε πλοῦτον καὶ χαράν*. But Valens has the opposite (*CCAG* 8, 1; 167, 30–168, 2): *ἐπὶ δὲ τὸν Κρόνον ἐλθὼν ἀπὸ ὑγρῶν κινδύνους καὶ πάθη ἢ ῥευμάτων ἐργάζεται ἐπιφοράς· πρὸς δὲ τὰς πράξεις ἀνυστικός.*

7. Sun transits Jupiter's place. Here it is "Orpheus" who opposes Sphujidhvaja (*CCAG* 2; 200, 33–34): *ὁ Ἥλιος εἰς Δία μέγα κῦδος ὀπάζει καὶ φήμας καλὰς καὶ εὐφροσύνας καὶ ἐξ ἀφανῶν ἐμφανεῖς ποιεῖ*, while Valens agrees (*CCAG* 8, 1; 168, 2–4): *ἐπὶ δὲ τὸν Δία ἀφικόμενος ἀηδής ἐστιν καὶ πρὸς ὄχλον καὶ πρὸς ὑπερέχοντας· καὶ φίλους * * * καὶ διαβολὰς καὶ μέμψεις, τὰς δὲ τοῦ βίου πράξεις εἰσανύειν.*

10. Sun transits Venus' place. Both Greek authors are in general agreement with the *Yavanajātaka*. See "Orpheus" (*CCAG* 2; 201, 2–4): *ὁ Ἥλιος εἰς Ἀφροδίτην ἀκαταστασίας αἴτιος, ταράσσει τὸν οἶκον χάριν γυναικῶν, εἰς δὲ τὰς δόσεις κέρδη*

παρέχει; and Valens (*CCAG* 8, 1; 168, 9–11): *ἐπὶ δὲ τὴν Ἀφροδίτην γενόμενος τοῖς μὲν ἔχουσι γυναῖκας περὶ γυναικῶν κινδύνους ποιεῖ καὶ διὰ γυναῖκας ἀηδίας καὶ μέμψεις· πρὸς δὲ τὴν τοῦ βίου πρᾶξίν ἐστιν ἀνυστικός.*

13. Sun transits Mars' place. Both Greek authorities take this to be a bad transit. See "Orpheus" (*CCAG* 2; 200, 34–37): *ὁ Ἥλιος εἰς Ἄρην νόσῳ κατακλίνει ἢ τῆς πατρίδος μεταvιστᾷ, χρήματα φθείρει καὶ ἀκουσίους ζημίας ποιεῖ καὶ τοῖς φίλοις ἐχθρὸν καὶ ἐξ ἰδίων ταραχὰς ἐπεγείρει, εἰ μὴ καὶ ὁ Ζεὺς κατ' ἐπέμβασιν ἐκεῖ γένηται*; and Valens (*CCAG* 8, 1; 168, 4–9): *ἐπὶ δὲ τὸν Ἄρεα ἐλθὼν ἀηδίας ποιεῖ καὶ λῃστείας, ὄχλων ἐφόδους, κινδύνους, ἐμπρησμούς, αἱμαγμοὺς καὶ χειρισμούς, περιπνιγὰς ἀπὸ κλιμακτήρων καὶ μάλιστα αἰφνιδίους κινδύνους ἀπὸ ὕψους ἢ τετραπόδων πτώσεως καὶ φόβους οἰκείων καὶ μεταστάσεις, ἀποδημίας τε αἰφνιδίους καὶ ὁρκίσεως κινδύνους.*

16. Sun transits Mercury's place. Here again there is similarity between Greek and Sanskrit texts. "Orpheus" (*CCAG* 2; 201, 4–5) has: *ὁ Ἥλιος εἰς τὸν Ἑρμῆν πλανᾷ τὸν νοῦν καὶ τὴν ψυχὴν λυπεῖ ἀπατῶν καὶ δαπάνας ματαίας ποιῶν*; Valens (*CCAG* 8, 1; 168, 11–14): *ἐπὶ δὲ τὸν Ἑρμῆν ἀφικόμενος τὰ κρυπτὰ φανερὰ ποιεῖ καὶ οἰκιακῶν ταραχὴν καὶ μάχας πρὸς οἰκείους διοικητάς· εἰς δὲ τὰς πράξεις οὐ φαῦλος, μετὰ νωχελείας μέντοι.*

19–24. Sun transits Moon's place and so on. Valens calls the Moon's place *τὸ γενέθλιον* (cf. janmarāśi), and thus discusses the Sun's transit of it and the various places in geometric relation with it (*CCAG* 8, 1; 168, 15–23): *περὶ γενεθλίου.*

ἐὰν δὲ ἔλθῃ εἰς τὸ γενέθλιον μετεωριστικός ἐστιν καὶ μεριμνοποιός, ἔτι δὲ καὶ ἀσθενείας ἐργάζεται· τὰς δὲ πράξεις τοῦ βίου πρὸ πολλοῦ ἀτελεῖς διοικονομεῖ πρὸ ἐξόδου. (Cf. verse 19).

ἐὰν δὲ εἰς τὸ τετράγωνον ἔλθῃ τῆς γενέσεως, ὁρατικῶν πόνους καὶ ἀπὸ ὑγρῶν κινδύνους· πρὸς δὲ τὰς πράξεις οὐ φαῦλος, ἀλλὰ εὐλυτώτερος. (Cf. verse 20; verse 23 is different).

ἐὰν δὲ εἰς τρίγωνον ἔλθῃ, ἔμπρακτόν τε καὶ εὐλυτώτερον ἕξει τὸν χρόνον (Verses 21 and 23 are different).

εἰς δὲ τὸ διάμετρον ἐλθὼν λίαν ἐστὶν ἀηδής· μετεωρίζει γὰρ καὶ λύπας ψυχικὰς ἐμπλεῖ καὶ ψόγον καὶ κρυβὰς καὶ ἀσθενείας καὶ οἰκείων ἀλλοτρίωσιν. (Cf. verse 22).

25–30. Sun transits the twelve places. "Orpheus" (*CCAG* 2; 201, 5–8) is only interested in the cardines: *ὁ Ἥλιος εἰς τὰ κέντρα ἀπὸ τῶν οἴκων εἰς ἄλλους τόπους μεταvιστᾷ καὶ νόσους ποιεῖ καὶ τὸ σῶμα χαλεπαίνει* (cf. verse 28; verses 25 and 26 disagree), *ἐν δὲ μεσουρανήματι πρῆξιν καὶ κῦδος ὀπάζει* (cf. verse 29). Of Valens' treatment of the Sun's transit of the cardines only that relating to the ascendent has survived (*CCAG* 8, 1; 167, 26–28): *ὁ Ἥλιος γενόμενος ἐν τῷ ὡροσκόπῳ ποιεῖ ἀσθενείας, μετεωρισμούς, κινδύνους, κινήσεις· τοὺς δὲ ἤδη προπεπονθότας πρὶν ἐλθεῖν αὐτὸν εἰς τόπον ῥώννυσιν.* (Verse 25 is different).

CHAPTER 45

1. Saturn transits its own place. "Orpheus" and Valens agree with Sphujidhvaja. The former has (*CCAG* 2; 198, 38–199, 2): *ὁ Κρόνος εἰς ἑαυτὸν μετα-ναστάσεις, ἐπὶ ξένων τόπων τε πλάνας σημαίνει, ταραχάς τε καὶ εἱρκτὴν καὶ δεσμά,*

γονέων θανάτους, οἴκου καὶ χρημάτων ἀφανισμόν; the latter (*CCAG* 8, 1; 164, 4–12): *ἐὰν δὲ ὁ Κρόνος ἐφ' ἑαυτὸν ἔλθῃ, ἀποδημίας ἐστὶ κινητικὸς ἀνωφελοῦς, πολλάκις δὲ <κακῷ> περιβάλλει· ἔστι δὲ πραγμάτων κινητικὸς καὶ ἀγωνίας ἐμποιῶν, <ἔσθ'> ὅτε δὲ καὶ εἱρκταῖς καὶ δεσμοῖς περιβάλλει, ἔσθ' ὅτε καὶ θανάτους γονέων καὶ φίλων περιποιεῖ, ἀλλὰ καὶ ἀναλωμάτων ἐστὶ περιποιητικός, ἐπὶ ἰδίων καὶ ἀλλοτρίων ἀκαταστασίας, φίλων δὲ προδοσίας, ἀθυμίας, ταραχάς, διὰ γυναικὸς ζημίας καὶ ταραχὰς καὶ λύπας καὶ ὑπ' ἐνίων ἀχαριστίας καὶ δειγματισμοὺς καὶ ῥευμάτων ἐπιφοράς.*

4. Saturn transits the Sun's place. The Greek tradition is the opposite of the *Yavanajātaka*. See Dorotheus (*CCAG* 2; 195, 20–21): *ὁ Κρόνος εἰς Ἥλιον κινδύνους καὶ κρίσεις ἐπιφέρει διὰ ἀρχῆς, καὶ μᾶλλον στηρίζων*; "Orpheus" (*CCAG* 2; 198, 29–31): *ὁ Κρόνος εἰς Ἥλιον μετὰ κόπου τὰς πράξεις τελεῖ· φευκτέον δὲ τὸν πλοῦν καὶ τὰς ὁδοιπορίας διὰ φόβον λῃστῶν*; and Valens (*CCAG* 8, 1; 164, 15–18): *ἐὰν δὲ ἐπὶ τὸν Ἥλιον ἀφίκηται, ποιεῖ τόπων μετακινήσεις ἀκαίρους καὶ κινδύνων ἐπαγωγὰς καὶ ζημίας καὶ ἀπραξίας· καὶ ὅσα δ' ἂν διαπράξηται, μετὰ βίας τελεῖ· καὶ ῥευμάτων καὶ ἐκζεμάτων ἐπιφορὰς καὶ ὀφθαλμῶν ἀμαυρώσεις.*

7. Saturn transits Jupiter's place. Here Sphujidhvaja and all the surviving Greek texts agree. See Dorotheus (*CCAG* 2; 195, 16–18): *Κρόνος γὰρ ἐπὶ Δία ἐρχόμενος, ὅσα παρέχει ὁ Ζεὺς βλάπτει καὶ πᾶσαν πρᾶξιν καὶ ὁρμὴν σβέννυσιν*; "Orpheus" (*CCAG* 2; 198, 25–27): *ὁ Κρόνος ἐπεμβὰς Διῒ σφάλματα βίου ποιεῖ καὶ κτημάτων ἐστὶ φθορεὺς καὶ γάμον σκεδάζει γυναικὸς καὶ εἰς πᾶν ἔργον βλάπτεται*; Valens (*CCAG* 8, 1; 163, 15–164, 1): *ἐὰν δὲ ἔλθῃ ἐπὶ τὸν τοῦ Διὸς ποιεῖ συκοφαντίας, ζημίας ἢ παλαιῶν πραγμάτων ἀνάλωσιν καὶ ἀναγκαίων θανάτους καὶ εἰς ἀλλοτρίους δαπάνας καὶ πρὸς ὑπερεχόντων δυσωπείας καὶ ἐπιθέσεις*; and Anubio(?) (*CCAG* 2; 202, 26–27): *ὁ Κρόνος ἐπεμβὰς εἰς τὸν Δία νόσους ἢ καμάτους ποιεῖ αἰφνιδίους ἢ πενίαν ἢ πρὸς συγγενῆ πρόσωπα ταραχὰς καὶ φόνους.*

10. Saturn transiting Venus' place. Again there is general agreement. See Dorotheus (*CCAG* 2; 195, 21–22): *ὁ Κρόνος ἐπὶ Ἀφροδίτην τὰ τῆς Ἀφροδίτης ἀγαθὰ βλάπτει*; "Orpheus" (*CCAG* 2; 198, 31–33): *ὁ Κρόνος εἰς Ἀφροδίτην ἐχθραίνει τοὺς συγγενεῖς καὶ τοὺς φίλους, ἀπάτας καὶ ταραχὰς καὶ ζημίας ἐπάγει, ὁ δὲ ἔχων γυναῖκα αἰσχυνθήσεται διὰ τὴν αὐτῆς μαχλοσύνην*; and Anubio(?) (*CCAG* 2; 203, 2–7): *ὁ Κρόνος εἰς Ἀφροδίτην,*

> *πολλάκις ἀζυγίας ὤλεσεν ἠϊθέους,*

ἢ ζῆλον φέρει εἰς γαμετὰς ἢ βλάβην εἰς οἶκον ἢ δόλον, λύπην, νόσον, θάνατον ἢ φάρμακα ἢ στομάχων ἢ ἄρθρων πόνους ἢ πρότερα τέκνα βλάπτει· εἰ δὲ μηδὲν τούτων γένηται, ἄλλως θυμωθέντα εἰς κόπον ἐνέβαλε τὸν ἄνθρωπον.

13. Saturn transits Mars' place. Again there is universal agreement. See Dorotheus (*CCAG* 2; 195, 19): *ὁ Κρόνος ἐπὶ τὸν τόπον Ἄρεως ἀθαρσεῖς καὶ ἀπροθύμους ποιεῖ*; "Orpheus" (*CCAG* 2; 198, 27–29): *ὁ Κρόνος εἰς Ἄρην αἴτιος συνοχῶν δεσμῶν νόσων, λυπεῖ δὲ ἕνεκεν τέκνων, ὄλεθρον σημαίνει κτημάτων, τινὰς φυγοπάτριδας ποιεῖ ἢ θητεύοντας καὶ πενητεύοντας*; Valens (*CCAG* 8, 1; 164, 2–4): *ἐν δὲ τῷ τοῦ Ἄρεως ἐλθὼν ποιεῖ σωματικοὺς κινδύνους, ἀλλοτριώσεις, ἰδίων ζημίας, ἁρπαγὰς καὶ ἀθυμίας, ἔχθρας πρὸς ἰδίους καὶ ἀλλοτρίους, δικασίας καὶ ἐπιθέσεις*; and Anubio(?) (*CCAG* 2; 202, 28–203, 1): *ὁ Κρόνος εἰς Ἄρεα ἔχθρας καὶ κακοφροσύνην ποιεῖ καὶ ἀπραξίας καὶ κόπους ἀνωφελεῖς.*

16. Saturn transits Mercury's place. Once again Sphujidhvaja is seen to belong to a unanimous Western tradition. For Dorotheus (*CCAG* 2; 195, 22) has: *ὁ Κρόνος ἐπὶ Ἑρμῆν τὰ ὑπὸ Ἑρμοῦ διδόμενα βλάπτει*; "Orpheus" (*CCAG* 2; 198, 33–36): *ὁ Κρόνος εἰς Ἑρμῆν φιλονεικίας καὶ κρίσεις σημαίνει καὶ ζημίας καὶ ταραχὰς καὶ θανάτους ἀδίκους συγγενῶν· φευκτέον δὲ τάς τε ἀγορὰς καὶ τὸ ἀνακοινοῦσθαι ἑτέροις τὰς πράξεις*; Valens (*CCAG* 8, 1; 164, 12–15): *ἐπὶ δὲ* <*τὸν*> *τοῦ Ἑρμοῦ ἀφικόμενος ἀπὸ γραμμάτων τελεῖ καὶ πραγμάτων καὶ λόγων καὶ κοινωνιῶν καὶ δούλων καὶ τέκνων ζημίας καὶ λύπας· τελεῖ δὲ καὶ ὑπὸ ἐνίων βλάβας, ἐπιορκίας, ἀθυμίας, ἀποβολάς*; and Anubio(?) (*CCAG* 2; 203, 9–10): *ὁ Κρόνος εἰς Ἑρμῆν ἢ νόσον ἢ θάνατον σημαίνει.*

19. Saturn transits the Moon's place. Here also one hears no dissenting voices. See Dorotheus (*CCAG* 2; 195, 22–23): *ὁ Κρόνος εἰς Σελήνην ὁμοίως κακός· ψόγους γὰρ καὶ ὀνείδη ἐπιφέρει*; "Orpheus" (*CCAG* 2; 198, 36–38): *ὁ Κρόνος εἰς Σελήνην ἐπαναστάσεις τόπων ποιεῖ ἢ χρονίας νόσους ἢ κτημάτων ὄλεθρον καὶ ζημίαν*; and Valens (*CCAG* 8, 1; 164, 19): *ἐπὶ δὲ τὴν Σελήνην ἐλθὼν νόσων ποιεῖ ζημίας.*

19–24. Saturn transits the twelve places beginning with that of the Moon. Here again we have only a passage in Valens to compare (*CCAG* 8, 1; 164, 22–165, 1): *καὶ περὶ γενεθλίου.*

ἐὰν δὲ ἔλθῃ ἐπὶ τὸ τετράγωνον τῆς γενέσεως, τὰς μὲν πράξεις εὐλυτωτέρας ποιεῖ καὶ ἀρχαίων πραγμάτων διοικήσεις, ἐκδημίας δὲ ἀνωφελεῖς. (Verses 20 and 23 are rather different).

ἐὰν δὲ ἔλθῃ εἰς τὸ τρίγωνον, ὅσα μὲν πρὸς πρᾶξιν καὶ ζημίαν εὐχερῶς τὰ πράγματα διοικονομεῖ, ὅσα δὲ πρὸς φίλους ἀπροκόπως σημαίνει. (Verses 21 and 23 differ).

ἐὰν δὲ εἰς τὸ διάμετρον τῆς γενέσεως ἔλθῃ, κατὰ πάντα ἕξει ζημίας, ἀναγκαίων ἐπιβουλάς, ψυχικὰς ἀθυμίας, ἀχαριστίας, ἰδίων χωρισμούς, ἀθεσίας φίλων, ἀναγκαίων ἔχθρας καὶ νόσους ἐπικινδύνους. (Cf. verse 22). Cf. also Dorotheus (*CCAG* 2; 195, 24–26).

25–30. Saturn transits the twelve places beginning with the ascendent. "Orpheus" (*CCAG* 2; 199, 2–7) and Valens (*CCAG* 8, 1; 163, 4–14) deal with Saturn's transits of the cardines.

Ascendent. "Orpheus" has: *ὁ Κρόνος εἰς τὸν ὡροσκόπον εἰς ἄλλην χώραν μεθιστᾷ· ποιεῖ δὲ καὶ ἀπάτας, ζημίας, κινδύνους*; Valens: *ὁ Κρόνος ἐλθὼν εἰς τὸν ὡροσκόπον τὰς μὲν ἀρχὰς ἔχει καλάς· ποιεῖ γὰρ συστάσεις καὶ ὠφελείας καὶ περικτήσεις. τὰ δὲ ἔσχατα διερχόμενος λύπας καὶ βλάβας καὶ κινδύνους ἐπιφέρει τοῖς τόποις τούτοις.* Only the first part of Valens agrees with Sphujidhvaja (verse 25).

Hypogee. "Orpheus" combines hypogee and descendent: *ὁ Κρόνος εἰς τὸ δῦνον καὶ τὸ ὑπόγειον ἢ τῶν οἰκείων οἴκων καὶ κτημάτων ἀπελαύνει ἢ εἰς ἀλλοδαπὴν ἀπάγει ἢ δορυαλώτους ποιεῖ ἢ τοὺς δούλους θανατοῖ.* This has some relationship to verse 28, none to verse 26. Valens also interprets Saturn's transit of the hypogee differently from Sphujidhvaja: *ἐν δὲ τῷ ὑπὸ γῆν γενόμενος τὰ αὐτὰ* (as in the descendent) *ἀποτελεῖ, πλὴν ἐν τῷ τόπῳ τούτῳ καὶ νόσους ἐπικινδύνους καὶ φόβους.*

Descendent. Valens is similar to "Orpheus" (for whom see above): *ἐν δὲ τῷ δύνοντι ταραχώδης καὶ κινδυνώδης· ποιεῖ γὰρ ἀποβολὰς καὶ δάκρυα καὶ ἀθυμίας ψυχικὰς καὶ δι' ἀλλοτρίων ζημίας καὶ ἀπ' ὑγρῶν κινδύνους καὶ ἰδίων ἀλλοτριώσεις.*

Mid-heaven. "Orpheus" has: *ὁ Κρόνος εἰς τὸ μεσουράνημα εἰς ξένην γῆν ἀπάγει*

καὶ δόξαν δίδωσιν, ἀλλ' ἕνεκα χρέους λυπεῖ; and Valens: *ἐὰν δὲ ἔλθῃ εἰς τὸ μεσουράνημα, ποιεῖ τὰ ὅμοια τῷ ὡροσκόπῳ, ἐν δὲ τοῖς πράγμασι καὶ ταῖς βλάβαις ἠπιώτερος, πρὸς δὲ τὰς τοῦ βίου πράξεις βραδύτερος μὲν καὶ νωχελής, πολύπρακτος δὲ μετὰ βίας.* Only a slight similarity exists between these predictions and those in the *Yavanajātaka* (verse 29).

CHAPTER 46

1. Jupiter transits its own place. There is partial parallelism between Sphujidhvaja and "Orpheus" (*CCAG* 2; 199, 11–13): *ὁ Ζεὺς εἰς ἑαυτὸν ὅσας θλίψεις εὕροι τούτων λυτροῖ καὶ κέρδη παρέχει, φήμας τε κενὰς καὶ θρύλλους ἐπάγει, εἰ μὴ τύχῃ ἐν ἰδίῳ οἴκῳ κατὰ πῆξιν.* Valens (*CCAG* 8, 1; 165, 19–21) is completely opposed: *ἐπὶ δὲ τοῦ ἑαυτοῦ τόπου ἐλθὼν κατὰ πάντα ἔσται ἀσύμφορος, πλὴν ὅτι διαβολὰς καὶ μέμψεις ποιεῖ χάριν οὐδαμινῶν πραγμάτων.*

4. Jupiter transits the Sun's place. The Western texts do not agree with the *Yavanajātaka*. See "Orpheus" (*CCAG* 2; 199, 13–15): *ὁ Ζεὺς εἰς Ἥλιον ἀργίαν ταῖς πράξεσι δίδωσι καὶ φθείρει τοὺς οἴκους ἢ νόσων ἢ κτημάτων ἀπώλειαν καὶ μάταιον τέλος τῶν πόνων καὶ ἐναντίον τελεῖ*; and Valens (*CCAG* 8, 1; 166, 2–5): *ἐπὶ δὲ <τὸν> τοῦ Ἡλίου ἐλθὼν τελεῖ νόσους ἐπισφαλεῖς, ἀπὸ ὑγρῶν κινδύνους καὶ ναυάγια καὶ ῥευμάτων ἐπιφοράς· ἀσυμφόρους ἐξοδιασμοὺς καὶ λύπας τοῖς βιωτικοῖς ἐμποιεῖ.*

7. Jupiter transits Saturn's place. There is much confusion concerning the nature of this transit. Dorotheus (*CCAG* 2; 195, 27–28) says: *ὁ Ζεὺς ἐπὶ Κρόνον προϋπαρχούσῃ λύπῃ κουφισμὸν παρέχει· οἱ τοιοῦτοι δὲ ἀλλοτρίου ἔργου προστήσονται καὶ ἑκόντες δαπανήσουσιν*; and "Orpheus" (*CCAG* 2; 199, 8–11): *ὁ Ζεὺς εἰς Κρόνον ἀνώμαλον τὴν πρᾶξιν τοῦ βίου, ποτὲ μὲν ἀγρῶν καὶ θεμελίων κτῆσιν διδοὺς καὶ οἴκων ἢ ἀλλότριον βίον διέπειν, ποτὲ δὲ τῶν προτέρων ἔργων καὶ πράξεων ἀποσφαλλομένους ποιῶν, ἄλλοις δαπάνας καὶ ζημίας <καὶ> μακρονοσίας ἐπάγων.* Valens is unmitigatedly pessimistic (*CCAG* 8, 1; 165, 17–19): *ἐπὶ δὲ τὸν Κρόνον ἐλθὼν τελεῖ πραγμάτων ἀποκοπὰς ἀσυμφόρους ζημιώδεις· ὅσα γὰρ διοικηθῇ ἐν ἐκείνῳ τῷ χρόνῳ ἔσται τελούμενα ἐπιζήμια ἢ δαπανηρά*; while Anubio(?) is just the opposite (*CCAG* 2; 202, 27–28): *ὁ Ζεὺς εἰς τὸν Κρόνον ἀγαθός.*

10. Jupiter transits Venus' place. The Greeks usually regard this transit as beneficial. See "Orpheus" (*CCAG* 2; 199, 19–22): *ὁ Ζεὺς εἰς Ἀφροδίτην πλοῦτον σημαίνει ἀπροσδόκητον καὶ τῶν ἐχθρῶν ὑπέρτερον δείκνυσι καὶ τοῖς μὲν ἀγάμοις γάμον, τοῖς δὲ γεγαμηκόσι τέκνα παρέχει καὶ ταῖς πράξεσι τέλος ἐπιτίθησιν*; Valens (*CCAG* 8, 1; 165, 23–26): *ἐπὶ δὲ τὴν Ἀφροδίτην ἐλθὼν συναρμογάς τε ἀγάμων καὶ γάμους καὶ συνηθείας ποιεῖ, γεγαμηκόσι δὲ τέκνα, λέσχας δὲ καὶ λύπας, τὰς δὲ τοῦ βίου πράξεις εὐλογωτέρας καὶ ἐπωφελεῖς*; and Anubio(?) (*CCAG* 2; 203, 18–19): *ὁ Ζεὺς εἰς Ἀφροδίτην καὶ μάλα χαίρει· ὄφελος γὰρ τῶν κόπων καὶ κέρδος διδοῖ.*

13. Jupiter transits Mars' place. All except Valens agree with Sphujidhvaja. Dorotheus (*CCAG* 2; 195, 28–30) has: *ὁ Ζεὺς ἐπὶ Ἄρην καὶ πρᾶξιν καὶ χάριν παρέχει καὶ αὔξει πάντα καὶ ἐχθροὺς ὑποχειρίους ποιεῖ*; "Orpheus" (*CCAG* 2; 199, 15–19): *ὁ Ζεὺς εἰς Ἄρην ἀγαθός· εἰ γὰρ εὕροι ἐν κακότητι καὶ συνοχῇ καὶ θλίψει, πάντων ἀπολύει· εἰ δὲ ἐν χαρᾷ εὕρῃ διάγοντα, μείζονα τὴν εὐφροσύνην δίδωσιν, καὶ μειζόνων προσώπων φίλους ποιεῖ καὶ κτήσεις παρέχει καὶ τοὺς ἐχθροὺς λυπεῖ καὶ κέρδη καὶ*

δόξαν δίδωσιν; and Anubio(?) (*CCAG* 2; 203, 15–16): *ὁ Ζεὺς ἐπεμβὰς εἰς Ἄρην ἀγαθός.* But Valens (*CCAG* 8, 1; 165, 21–23) predicts: *ἐπὶ δὲ τὸν Ἄρεα ἐλθὼν ἀσύγκριτος ἔσται ὁ καιρὸς πρὸς εὐποιΐαν καὶ δόξαν, πάσας δὲ τὰς πράξεις καὶ τὰς διοικήσεις μετὰ ἀθυμίας ἀποτελεῖ.*

16. Jupiter transits Mercury's place. Here there is universal accord. See "Orpheus" (*CCAG* 2; 199, 22–26): *ὁ Ζεὺς εἰς Ἑρμῆν φίλους μεγάλων ἀνδρῶν ποιεῖ, ὧν καὶ τὴν παρουσίαν οἰκονομεῖν πιστεύονται, καὶ αὐξάνουσι τὸν ἴδιον οἶκον· καὶ δῶρα ἐκ φίλων παρέχει· καὶ οὗτοι μὲν εὐφραίνονται, λυποῦσι δὲ τοὺς ἐχθρούς· εἰ δὲ δίκην ἔχουσιν, νικῶσιν. δεῖ μέντοι τὸν τοῦ Ἑρμοῦ ἀγαθύνεσθαι*; Valens (*CCAG* 8, 1; 165, 26–166, 2): *ἐπὶ δὲ ‹τὸν› τοῦ Ἑρμοῦ ἐλθὼν τελεῖ ἐργασίας καὶ κινήσεις ἐκ τόπου ἐπωφελεῖς, λήψεις καὶ δόσεις καὶ κοινωνίας ἐπικερδεῖς· εὐλογωτέρας γὰρ ποιεῖ τὰς τοιαύτας πράξεις τοῖς τοιούτοις τόποις*; and Anubio(?) (*CCAG* 2; 203, 20–21: *ὁ Ζεὺς εἰς Ἑρμῆν καὶ ὁ Ἑρμῆς εἰς Δία πάνυ ἐπίδοξα καὶ ἐπικερδῆ, καὶ μάλιστα τοῖς ἑρμαϊκὰ ἔργα μετιοῦσιν.*

19–24. Jupiter transits the twelve places of the Moon. For the first place "Orpheus" (*CCAG* 2; 199, 26–29) is in complete disagreement with the *Yavanajātaka*: *ὁ Ζεὺς εἰς Σελήνην τοῖς μὲν γεγαμηκόσι τεκνογονίαν, τοῖς δὲ δικαζομένοις εὐτυχίαν καί κέρδος· πλὴν ὀλίγον πρότερον βλάψας ὕστερον νίκην καὶ εὐπραγίαν παρέχει· ἐνίοτε δὲ καί τινας χρυσείαις κοσμεῖ σειραῖς.*

Valens (*CCAG* 8, 1; 166, 6–15) has: *καὶ περὶ γενεθλίου.*

ἐπὶ δὲ τὴν γένεσιν ἐλθὼν ποιεῖ νωθρότητα σωμάτων καὶ πράξεων ὁμοῦ, πλὴν ἀγάμων γάμους. εἴωθεν δὲ καὶ τέκνα διδόναι καὶ τῷ βίῳ προσθήκας ποιεῖν. (With the first part cf. verse 19).

ἐπὶ δὲ τὸ τρίγωνον τῆς γενέσεως ἐλθὼν τὰς μὲν ἀρχὰς ταράσσει, ἐν ἐσχάταις δὲ εὐπορείας καὶ πράξεις περιποιεῖ. (Verses 21 and 23 differ).

εἰς δὲ τὸ τετράγωνον ἐλθὼν τελεῖ ὠφελείας πολυπροσώπων πραγμάτων· οἰκονομικὸς γάρ ἐστι καὶ καλὸς πρὸς συστάσεις καὶ δόξας. (Verses 20 and 23 differ).

ἐπὶ δὲ τὸ διάμετρον ἐλθὼν ὠφελείας πολυπροσώπων πραγμάτων δίδωσι καὶ κτῆσιν καὶ γεγαμηκόσι τέκνα· καὶ ἐπ' ἐνίοις λυπεῖ· ψύχει δὲ καὶ ταράσσει τὰς πράξεις καὶ φόβους ἐμποιεῖ. (With the first part cf. verse 22).

25–30. Jupiter transits the twelve places. As usual "Orpheus" (*CCAG* 2; 199, 29–200, 2) and Valens (*CCAG* 8, 1; 165, 5–16) deal with transits of the cardines.

Ascendent. "Orpheus" combines this with the descendent: *ὁ Ζεὺς εἰς τὸν ὡροσκόπον καὶ τὸ δῦνον κοινός ἐστιν εἴς τε ἀγαθὰ καὶ κακά, ποτὲ μὲν κρίσεις ἐπιφέρων καὶ μάχας καὶ ζημίας καὶ ἔχθρας, ποτὲ δὲ τούτων λυτροῖ καὶ κέρδη καὶ κτῆσιν δίδωσιν, ἄλλοτε φιλίαν ἄλλοτε χηρείαν σημαίνει καὶ αἰσχρὰν φήμην γάμων καὶ ταραχὴν διὰ ταῦτα, πολλάκις δὲ καὶ συγγενικὸν φόνον ποιεῖται καὶ κληρονομίαν ἐκ τούτων παρέχει, καὶ τὸν πλανήτην ἐπανάγει εἰς τὴν πατρίδα.* Valens is more consistently optimistic: *ὁ Ζεὺς ἐλθὼν εἰς τὸν ὡροσκόπον ποιεῖ τιμὰς καὶ δόξας, φανερώσεις ἐν ὄχλοις καὶ περικτήσεις καὶ πραγμάτων κατορθώσεις καὶ τοῖς γεγαμηκόσι τέκνα, ἀποβαλὴν δὲ τῶν ἀπὸ τοῦ αἵματος.* With Valens cf. verse 25.

Hypogee. Similarly "Orpheus" combines this with mid-heaven: *εἰς δὲ τὸ μεσουράνημα καὶ τὸ ὑπόγειον θανάτους γονέων καὶ νόσους καὶ κόπους καὶ θλίψεις· ἄλλοις γάμον παρέχει· ἑτέρους τῆς πατρίδος μεθιστᾷ· τὸ δὲ τέλος τῶν πράξεων ἔσται*

ἐπίμοχθον. Valens also does not regard this transit as beneficial: *ἐπὶ δὲ τὸ ὑπόγειον ἐλθὼν ἐν ἀρχαῖς ἀποκρυπτῶν πραγμάτων ἀτελέστων ἢ τετελειωμένων προδιοικήσεις χρονίας σημαίνει, τὴν δὲ ψυχὴν κατάλυπον καὶ πολυμέριμνον*. Verse 26 does not agree.

Descendent. "Orpheus," as we have seen, is undecided, while Valens is pessimistic: *ἐπὶ δὲ τὸ δῦνον ζῴδιον ἐλθὼν ἄγει λύπην ἀκαταστασίαν τε βίου καὶ σώματος, τέκνων καὶ ἀναγκαίων ἀποβολάς*. Sphujidhvaja (verse 28) does not agree.

Mid-heaven. Here "Orpheus" is pessimistic, but Valens the opposite: *ἐπὶ δὲ τοῦ μεσουρανήματος ἐλθὼν ποιεῖ τὰς ἀναστροφὰς ἐνδόξους, πραγμάτων κατορθώσεις, μεταβολὰς ἐπὶ τὸ κρεῖττον καὶ προσόδους καὶ συστάσεις*. With Valens cf. verse 29.

CHAPTER 47

1. Venus transits its own place. "Orpheus" (*CCAG* 2; 201, 19–20) regards this as ambiguous: *ἡ Ἀφροδίτη εἰς ἑαυτὴν κοινή ἐστι καὶ ἐπίμοχθος — πῇ μὲν ἀγαθή, πῇ δὲ φαύλη*. Valens (*CCAG* 8, 1; 169, 21–24) is much further from Sphujidhvaja because he is much more optimistic: *ἐπὶ δὲ τὸν ἴδιον τόπον γινόμενος κατὰ πάντα ἐστὶν εὐφρόσυνος, εὐδιάγωγος· πρὸς δὲ τὰς βιωτικὰς πράξεις ἀποτελεστικὸς καὶ ἀνυστικὸς πρὸς πάντα τὰ ἐπιχειρούμενα*.

4. Venus transits the Sun's place. The Western authors agree with Sphujidhvaja. See Dorotheus (*CCAG* 2; 197, 17–19): *Ἀφροδίτη ἐπὶ Ἥλιον συνεχεῖς γυναικῶν κοινωνίας παρέχει καὶ ψόγον διὰ γυναικῶν, ταράσσει δὲ τὰς ψυχὰς καὶ πρὸς οἰκίας ἀκαταστασίας ποιεῖ*; "Orpheus" (*CCAG* 2; 201, 17–19): *ἡ Ἀφροδίτη εἰς Ἥλιον ἀκαταστασίαν ποιεῖ καὶ τὸν νοῦν πλανᾷ καὶ τὰς πράξεις καὶ ῥαθυμίας ποιεῖ καὶ ψόγους καὶ στάσεις ἐν τοῖς οἰκείοις*; and Valens (*CCAG* 8, 1; 169, 27–30): *ἐπὶ δὲ τὸν Ἥλιον γενόμενος παρέξει μετεωρισμοὺς καὶ βίου καὶ ψυχῆς, πρός τε συγγενεῖς καὶ φίλους ἀκαταστασίας ἢ σωματικὰς ἀσθενίας· ποιεῖ δὲ καὶ ψόγους καὶ φόβους. καθόλου δὲ ὁ ἀστὴρ ταρακτικὸς καὶ βλαβερός, ἕως ἐκβῇ τοὺς τόπους τούτους*.

7. Venus transits Saturn's place. The normal Western reaction to this transit is that it is favorable, though some astrologers regard it as mixed. See Dorotheus (*CCAG* 2; 197, 14–15): *Ἀφροδίτη εἰς Κρόνον καλὴ πρὸς πρᾶξιν καὶ πάντα ὥσπερ καὶ Ἄρης εἰς Κρόνον ἀγαθός*; "Orpheus" (*CCAG* 2; 201, 9–12): *ἡ Ἀφροδίτη εἰς Κρόνον ἐπίκτησιν δηλοῖ καὶ δόξαν ἐν τῷ δήμῳ καὶ ἐκ κρυφίων βοηθεῖ, ἀλλ' εἰς τὸν γάμον κακοεργός· ἀναστατοῖ γὰρ ἢ ἄλλως*

> *λέχος ἀντήλλαξε καὶ ἥττονι φωτὶ συνῆψεν*;

Valens (*CCAG* 8, 1; 169, 14–16): *ἐπὶ δὲ τὸν Κρόνον ἐλθὼν ἀπραγίας ἀποτελεῖ, περικτήσεις, προκοπάς, κινήσεις ὠφελίμους, πλὴν μετὰ ἀκηδίας· πολλάκις γὰρ τὰς ὠφελείας μετὰ δακρύων ποιεῖ*; Anubio(?) (*CCAG* 2; 203, 7–9): *ἡ Ἀφροδίτη εἰς Κρόνον εἰρηνοποιεῖ τὰς γυναῖκας τοῖς ὁμευνέταις καὶ ἐκτὸς δόλου καὶ πόνου καὶ λύπας ποιεῖ καὶ ψόγον καὶ τοῖς μὲν γήμασι σωφροσύνην, τοὺς δὲ ἀζεύκτους ζευγνύει*; and P. Merton 56: *ἢν δ' ὁ τῆς Ἀφροδίτης ἐπέλθῃ τὸν τοῦ Κρόνου ητ. . . ἀγαθὸς ἔσται ὁ χρόνος*.

10. Venus transits Jupiter's place. Here, however, there is general accord with the *Yavanajātaka*. See Dorotheus (*CCAG* 2; 197, 15–17): *Ἀφροδίτη εἰς Δία*

ταράσσει καὶ λυπεῖ διὰ γυναικῶν καὶ τὰς ἐλπίδας ψεύσεται καὶ οὐδὲν ὧν ἄν τις ἐννοήσῃ γενήσεται; "Orpheus" (*CCAG* 2; 201, 13–15): *ἡ Ἀφροδίτη εἰς Δία, πέψεις, κινδύνους, νόσους, ἔχθρας, κρίσεις διὰ τοὺς οἰκείους καὶ ἐν τοῖς οἴκοις καὶ τοῖς οἰκείοις φιλονεικίας· εἰ δὲ ἡ τούτου γυνὴ ἔγκυός ἐστιν, ἐκτιτρώσκει*; Valens (*CCAG* 8, 1; 169, 16–19): *ἐπὶ δὲ τὸν Δία γενόμενος ὁ ἀστὴρ τὸν χρόνον ἐκεῖνον βλαβερὸν ποιεῖ καὶ ἀηδῆ καὶ ταραχώδη καὶ μάλιστα πρὸς οἰκείους· ἢ διὰ γυναῖκας ποιεῖ ἐνέδρας καὶ ἐπιβουλὰς καὶ συκοφαντίας*; and Anubio(?) (*CCAG* 2; 203, 19–20): *ἡ Ἀφροδίτη εἰς Δία οὐ πάνυ χαίρει· ἀχαριστίας γὰρ ποιεῖ καὶ ματαίας ἐλπίδας.*

13. Venus transits Mars' place. Again there is agreement. See "Orpheus" (*CCAG* 2; 201, 15–17): *ἡ Ἀφροδίτη εἰς τὸν Ἄρην στάσεις καὶ δαπάνας ἐκ γυναικῶν καὶ τόπου μετανάστασιν καὶ ταραχὰς εἰς τὸν βίον*; Valens (*CCAG* 8, 1; 169, 19–21): *ἐπὶ δὲ τὸν Ἄρην γενόμενος ὁ ἀστὴρ λεσχώδης, καὶ ταρακτικὸς ὁ χρόνος· ποιεῖ γὰρ ἐκδημίας ἀκαίρους καὶ δαπάνας ματαίους καὶ γυναικῶν ἐπιθέσεις*; Anubio(?) (*CCAG* 2; 203, 24–26): *ὁμοίως καὶ Ἀφροδίτη εἰς Ἄρην πλὴν ἧττων ἡ βλάβη,*

> *Κύπριδι γὰρ χαίρει νικώμενος ὄμβριμος Ἄρης*;

and P. Merton 56: *ἢν δ' ἐπὶ τὸν τοῦ Ἄρεως ἔλθῃ τόπον, ψογισθήσεται καὶ κακοστοματισθήσεται χάριν γυναικὸς ὑπὸ φθονερῶν(?) ἀνθρώπων, καὶ(?) πλανήσεται τόπον ἐκ τόπου.*

16. Venus transits Mercury's place. All the Western authors disagree with Sphujidhvaja. See Dorotheus (*CCAG* 2; 197, 19–20): *Ἀφροδίτη ἐπὶ τὸν Ἑρμῆν αὔξει ἃ ὁ Ἑρμῆς ποιεῖ ἤγουν παρέχει*; "Orpheus" (*CCAG* 2; 201, 20–22): *ἡ Ἀφροδίτη εἰς τὸν Ἑρμῆν κληρονομίας δηλοῖ καὶ κτήματα αὐξάνει καὶ τέλος ἐν ταῖς πράξεσιν ἐπιτίθησιν· καὶ ἐν δίκαις νίκας παρέχει*; Valens (*CCAG* 8, 1; 169, 24–27): *ἐπὶ δὲ* ‹*τὸν*› *τοῦ Ἑρμοῦ ἀφικόμενος ἔσται ἀγαθὸς καὶ πρὸς πάντα τὰ τοῦ βίου ὠφέλιμος, πρὸς τὰς δόσεις καὶ λήψεις καὶ πράξεις καὶ κοινωνίας καὶ χειρισμούς· καὶ πρὸς πάντα ὅσα τίς θέλει ἀγαθός ἐστιν*; and Anubio(?) (*CCAG* 2; 203, 30–31): *ἡ Ἀφροδίτη εἰς Ἑρμῆν εἰς πάσας πράξεις καλή.*

19–24. Venus transits the twelve places of the Moon. Dorotheus (*CCAG* 2; 197, 20–21) gives a mixed prediction for the transit of the first place: *Ἀφροδίτη εἰς Σελήνην ἱλαρὰ καὶ ἔμπρακτος· διὰ μέντοι γυναικεῖον πρόσωπον λύπην ἢ ψόγον ἐπάγει.* "Orpheus" (*CCAG* 2; 201, 22–24) is closer to Sphujidhvaja: *ἡ Ἀφροδίτη εἰς τὴν Σελήνην εὐφροσύνην δηλοῖ καὶ ἐν πράξεσι τέρπει, κέρδος ἄμοχθον διδοῖ καὶ γάμῳ συζεύγνυσι, καὶ τεκνογονίαν ἐν θηλυκῷ ζῳδίῳ οὖσα ποιεῖ.*

Valens (*CCAG* 8, 1; 169, 5–13) has: *καὶ περὶ γενεθλίου.*

ἐὰν δὲ ἔλθῃ εἰς τὴν γένεσιν, ποιεῖ σκυλμοὺς καὶ ταραχὰς καὶ γυναικῶν λύπας καὶ ἀκαίρους δαπάνας καὶ γυναικῶν ἀκαταστασίας ἢ σωματικὰς ἀσθενείας, ἐξ ὑπερεχόντων μέμψιν καὶ στενοχωρίας καὶ ἀπραγίας. (Verse 19 differs).

ἐὰν δὲ ἔλθῃ εἰς τὸ τετράγωνον τῆς γενέσεως, ποιεῖ ἱλαρότητα καὶ ὠφελείας ἐν ἀρχαῖς, ὕστερον δὲ χεῖρον ἀποτελεῖ τὸν ἄνδρα. (With the first part cf. verse 20, with the second verse 23).

ἐὰν δὲ ἔλθῃ εἰς τὸ τῆς γενέσεως τρίγωνον ἢ εἰς τὸν καταγόμενον ἐνιαυτόν, καλός ἐστι πανταχοῦ καὶ ὠφέλιμος καὶ γάμους διδόναι ἢ καὶ γυναικῶν συνηθείας, γεγαμηκόσι δὲ σπορὰς τέκνων. (Cf. verses 21 and 23).

25–30. Venus transits the twelve places. Again "Orpheus" (*CCAG* 2; 201,

24–30) and Valens (*CCAG* 8, 1; 168, 25–169, 4) deal with the transits of the cardines.

Ascendent. "Orpheus" combines this with mid-heaven: *ἡ Ἀφροδίτη εἰς ὡροσκόπον καὶ μεσουράνημα ἱλαρὰ καὶ φαιδρὰ καὶ εὔπρακτος καὶ πλείονα τὴν κτῆσιν καὶ τὰ κέρδη ποιεῖ· εἰ δὲ καὶ στηρίζει, ἔτι πλέον.* Valens is also optimistic: *ὁ τῆς Ἀφροδίτης ἐλθὼν εἰς τὸν ὡροσκόπον ἀποτελεῖ ἱλαρότητα εὐφροσύνης, εἰσοδιασμούς, γνώσεις.* Cf. verse 25.

Hypogee. "Orpheus" predicts unfortunate results: *ἡ Ἀφροδίτη εἰς τὸ ὑπόγειον κρυπτὰ πάθη καὶ λύπας ἐξ ἀλόχων· εἰ δὲ καὶ στηρίζει, καὶ μορίων καὶ ἕδρας πάθη ποιεῖ καὶ τῶν κοσμίων ἀπώλειαν καὶ δάκρυα ἐπιφέρει τοῖς οἴκοις*; Valens agrees: *ἐὰν δὲ εἰς τὸ ὑπόγειον ἔλθῃ, τὰ αὐτὰ ἀποτελεῖ ὅσα καὶ ἐν τῷ δύνοντι* (see for this below). Sphujidhvaja (verse 26) is quite different.

Descendent. "Orpheus" has: *ἡ Ἀφροδίτη εἰς τὸ δῦνον στάσεις ἐκ γυναικός*; Valens: *ἐν δὲ τῷ δύνοντι ζῳδίῳ ἀποτελεῖ πραγμάτων ἀκαταστασίας, λέσχας, μοιχείας, γεγαμηκόσι δὲ καὶ γυναικῶν θορύβους καὶ ἐκτρώσεις. λίαν τέ ἐστι κακὸς ὁ ἀστὴρ οὗτος ἐν τοῖς τόποις τούτοις.* Cf. verse 28.

Mid-heaven. Contrary to "Orpheus'" optimism (see above), Valens has: *ἐν δὲ τῷ μεσουρανήματι γενόμενος ὁ ἀστὴρ ἀποτελεῖ ἀπραγίας, μετεωρισμοὺς ψυχῆς, ἀκαταστασίας, καὶ διὰ γυναῖκας ἀνωφελεῖς μέμψεις.* Cf. verse 29.

CHAPTER 48

1. Mars transits its own place. "Orpheus" (*CCAG* 2; 200, 10–12), in the second part of his prediction, agrees with Sphujidhvaja: *ὁ Ἄρης εἰς ἑαυτὸν ἐκ τόπου μετανιστᾷ ἢ νόσους ποιεῖ ἢ σιδήρῳ αἱμάσσει ἢ πυρὶ φλογίζει, εἰς μέντοι τὸν βίον πρῆξιν καὶ κῦδος ὀπάζει.* Valens (*CCAG* 8, 1; 167, 3–5) echoes only the first part of this: *ἐφ' ἑαυτὸν ἁπλοῦς γενόμενος χείρων ἐστὶ καὶ ἀηδὴς καὶ κινητικός· σημειοῦ δὲ τὸν ἀστέρα ἐν ἐκείνῳ τῷ χρόνῳ λίαν ὄντα πονηρὸν κατὰ πάντα.*

4. Mars transits the Sun's place. Greek tradition looks on this as a disastrous transit. See Dorotheus (*CCAG* 2; 197, 3–8): *ὁ Ἄρης ἐπὶ τὸν Ἥλιον ἐλθὼν εἰ μᾶλλον καὶ ὕπαυγος εὑρεθῇ κατὰ πάροδον ἐκ πυρετοῦ δαμάζει ἢ ἐκ πυρὸς ζημίαν δίδωσιν· εἰ δὲ πατέρα τις ἔχει, καὶ τοῦτον ἀναιρεῖ ἢ γέροντα τὸν ἐν τάξει ὄντα πατρός· καὶ πρὸς μεγάλους δὲ ἄνδρας κακὸς καὶ ἐν παντὶ ἔργῳ χαλεπὸς καὶ μάλιστα ἐν δημοσίοις*; "Orpheus" (*CCAG* 2; 200, 12–16): *ὁ Ἄρης εἰς Ἥλιον ἐλαττοῖ τὰ κτήματα κἂν ταῖς πράξεσι κακός, λύπας ποιεῖ καὶ βλάπτει τὸν νοῦν, τινὰς χάριν κρυφίων ἔργων λυπεῖ· εἰ δὲ καὶ στηρίζῃ, χαλεπωτέρους θορύβους τε καὶ μάχας διὰ πράγματα κινεῖ καὶ ἀρχαίων ἕνεκε πατρώϊον ἔχθος διδοῖ, προδοσίας τε ἐκ τῶν φίλων καὶ ἔχθρας ἐπάγει*; and Valens (*CCAG* 8, 1; 167, 11–14): *ἐπὶ δὲ τὸν Ἥλιον ἐλθὼν ποιεῖ νόσους ἐπισφαλεῖς, οἰκίας μεταβάσεις καὶ κινήσεις, ἀποδημίας αἰφνιδίους, ἀπὸ ὄχλου καὶ πυρὸς καὶ αἵματος καὶ κακούργων φόβους, καὶ πτώσεως καὶ ἀπὸ τετραπόδων κινδύνους.*

7. Mars transits Saturn's place. Here there is general agreement with Sphujidhvaja. See Dorotheus (*CCAG* 2; 197, 1–2): *ὁ Ἄρης ἐπὶ Κρόνον ἐλθὼν ἀόκνους καὶ ἑτοίμους καὶ πρακτικοὺς ποιεῖ καὶ κατ' ἐχθρῶν διεγείρει*; "Orpheus" (*CCAG* 2; 200, 3–5): *ὁ Ἄρης εἰς Κρόνον ὅσα ὁ Κρόνος εἴωθε βλάπτειν, σῴζει οὗτος ταῦτα· πάσας γὰρ νόσους καὶ λύπας καταπαύει καὶ πλοῦτον καὶ νίκην καὶ εὐφροσύνην*

διδοῖ; Valens (*CCAG* 8, 1; 167, 1–2): *ἐπὶ δὲ τὸν τοῦ Κρόνου ἐλθὼν λίαν ἐστὶν ἔμπρακτος καὶ ἱλαρὸς καὶ βιωφελὴς κατὰ πάντα*; and Anubio(?) (*CCAG* 2; 203, 1–2): *ὁ Ἄρης εἰς Κρόνον νίκας παρέχει καὶ πράξεις καὶ ἡδίστην ζωήν.*

10. Mars transits Jupiter's place. The Western sources also regard this transit as boding ill. See Dorotheus (*CCAG* 2; 197, 3–4): *Ἄρης ἐπὶ Δία καὶ Ἀφροδίτην καὶ Ἑρμῆν ἃ παρέχουσιν οὗτοι εἰς τὸ χεῖρον μετατρέπει*; "Orpheus" (*CCAG* 2; 200, 5–10): *ὁ Ἄρης εἰς Δία ὀλέθριος καὶ ἀπηνής, χρημάτων δαπάναι εἰς μάτην ἔσονται· καὶ ἐν δίκαις βλάπτει καὶ ἐχθροὺς ἀνιστᾷ· ταῖς δ' ἐγκύοις τὰ ἔμβρυα φθείρεται ἢ τεχθέντα τάχιστον τελευτᾷ· βλάβας καὶ ὕβρεις σημαίνει καὶ τόπων μεταναστάσεις ποιεῖται· τάς τε πράξεις ἀχρειοῖ καὶ χάριν τέκνων ἢ γυναικὸς λυπεῖ καὶ ἔχθρας ἀφ' ἡγεμόνων διδοῖ καὶ ἐκ τοῦ δήμου χόλον*; and Valens (*CCAG* 8, 1; 167, 2–3): *ἐπὶ δὲ τὸν Δία ἐλθὼν λίαν ἐστὶ ταρακτικὸς καὶ ζημιώδης καὶ δειλοποιός.* Only Anubio(?) tries to mollify this maleficence (*CCAG* 2; 203, 16–18): *ὁ δὲ Ἄρης εἰς Δία φαῦλος· ἀλλ' οὐκ ἀεὶ ὁ Ἄρης ἐπεμβαίνων τῷ Διῒ φαῦλα ἀποτελεῖ, ἀλλ' ὅταν διάμετρός ἐστι τῷ Ἡλίῳ.*

13. Mars transits Venus' place. There is a general accord between the Greeks and the *Yavanajātaka.* See Dorotheus (*CCAG* 2; 197, 10–11): *Ἄρης ἐπὶ Ἀφροδίτην ἀνωμαλίας χάριν ἀφροδισίων ποιεῖ*; "Orpheus" (*CCAG* 2; 200, 16–19): *ὁ Ἄρης εἰς Ἀφροδίτην μάχην ἐκ γυναικὸς καὶ χόλον ὑπόπτευε· ποιεῖ γὰρ χωρισμὸν ἐπιπολὺ καὶ ὑποψίας μοιχικάς· ἐνίοτε καὶ τὰ τῶν ἀνδρῶν πάντα συλῶσιν*; Valens (*CCAG* 8, 1; 167, 5–8): *ἐπὶ δὲ τὴν Ἀφροδίτην ἐλθὼν πρὸς θηλυκὰ πρόσωπα συνάπτει καὶ διὰ θηλυκὰ πράγματα ἀνωφελεῖς ἀκαταστασίας ποιεῖ καὶ καταγνώσεις καὶ διὰ προσχήματα γυναικῶν ἐν πᾶσιν θορυβώδης*; and Anubio(?) (*CCAG* 2; 203, 22–24): *ὁ Ἄρης εἰς Ἀφροδίτην ζήλους γυναικείους καὶ ταραχὰς ποιεῖ καὶ τὰς ἐγκύους βλάπτει ὠμοτοκίας ἐπάγων.*

16. Mars transits Mercury's place. Again there is general accord. See Dorotheus (*CCAG* 2; 197, 11–14): *Ἄρης ἐπὶ Ἑρμῆν δόλους, ὑπονοίας, ἀσχημοσύνας καὶ ἔχθρας εἰς φίλους ποιεῖ, δούλων τε δρασμὸν ἢ κλοπὰς καὶ βίου ἢ πράξεων ἐλάττωσιν· κατ' ἐξοχὴν γὰρ τόν τε βίον μειοῖ καὶ τὰς πράξεις λύει*; "Orpheus" (*CCAG* 2; 200, 19–21): *ὁ Ἄρης εἰς Ἑρμῆν ζημίας καὶ δίκας τὰς πλείους ψευδεῖς καὶ δολίους καὶ ἀποκρύφων ἔργων αἰσχύνας καὶ ἀπάτας καὶ ἐπιορκίας, προδόσεις, φυγάδας τε καὶ δεσμοὺς ποιεῖ*; Valens (*CCAG* 8, 1; 167, 8–11): *ἐπὶ δὲ τὸν Ἑρμῆν ἐλθὼν ποιεῖ δόλους καὶ κεκρυμμένα πράγματα καὶ φόβους καὶ κλοπάς, ἀκαταστασίας φίλων, οἰκιακῶν ἐνέδρας καὶ ἀποστερήσεις καὶ ἐπιορκίας*; and Anubio(?) (*CCAG* 2; 203, 27–28): *ὁ Ἄρης εἰς Ἑρμῆν ἢ βλάβην ἢ νόσον καὶ ἐν πᾶσι τοῖς ἄλλοις κακός,*

οὐδὲ φέρει νίκην ἀνδρὶ δικαζομένῳ.

19–24. Mars transits the places of the Moon. Only the first part of Dorotheus' prediction (*CCAG* 2; 197, 8–10) coincides with Sphujidhvaja's regarding the transit of the first place: *Ἄρης εἰς Σελήνην σωματικὴν νόσον ἢ χρηματικὴν βλάβην καὶ μετὰ καμάτου τὰς εὐεργεσίας παρέχει· ἔχθρους δὲ ἐπόψονται μόνον ἤγουν κράτος κατ' ἐχθρῶν ἕξουσιν.* "Orpheus" (*CCAG* 2; 200, 21–27), on the other hand, is unremittingly pessimistic: *ὁ Ἄρης εἰς Σελήνην, εἰ μὲν θῆλυ τὸ ζῴδιόν ἐστι, περὶ νόσου μόνης φοβοῦ καὶ μάλιστα τῶν ὀφθαλμῶν· εἰ δ' ἄρσεν, τὴν πρᾶξιν τοῦ βίου ταράσσει· εἰ δὲ καὶ στηρίζῃ, ἔτι μᾶλλον· τέκνων γὰρ ἀποστερεῖ καὶ ἀδελφοὺς θανατοῖ, κινδύνους*

καὶ θορύβους ἐπάγει καὶ εἰς ἀλλοδαπὴν ἀπάγει ἢ τὴν οἰκίαν μετήμειψε καὶ ἀπὸ ἄλλου ἔργου ἄλλο ἔργον ἔδωκεν, εἰ μὴ τοῦ Κρόνου τὸ ζῴδιον τύχῃ καὶ ταῦτα κωλύσῃ.

Valens (*CCAG* 8, 1; 167, 15–24) has: *περὶ γενεθλίου.*

ἐὰν δὲ ἔλθῃ ἐπὶ τὸ γενέθλιον, κατὰ πάντα σημειοῦ τὸν ἀστέρα. νοσώδης γὰρ καὶ ζημιώδης ἐστὶ καὶ ἄπρακτος καὶ ἐπικίνδυνος, εἰς ὑποψίας ἄγων ματαίας καὶ ἀγωνίας ψυχῆς καὶ προσγενῶν ἀκαταστασίας. (Cf. verse 19).

ἐὰν δὲ ἔλθῃ εἰς τὸ τῆς γενέσεως τρίγωνον, θορυβώδης οὐδαμινῶν πραγμάτων ἕνεκε καὶ μάλιστα διὰ γυναῖκας· μετεωρισμοὺς γὰρ καὶ μερίμνας ἀκαίρους ποιεῖ. (Cf. verses 21 and 23).

ἐὰν δὲ ἔλθῃ εἰς τὸ τετράγωνον τῆς γενέσεως, ποιεῖ λογομαχίας πρὸς θηλυκὰ πρόσωπα καὶ βιωτικὰς βλάβας καὶ σωματικὰς ἐπιζητήσεις. (Cf. verses 20 and 23).

ἐὰν δὲ ἔλθῃ εἰς τὸ διάμετρον τῆς γενέσεως, ἧττόν ἐστι κάκιστος καὶ πονηρός. (Cf. verse 22).

25–30. Mars transits the twelve places. Again, for the cardines, we can compare "Orpheus" (*CCAG* 2; 200, 27–31) and Valens (*CCAG* 8, 1; 166, 17–29).

Ascendent. "Orpheus" regards Mars' transits of all the cardines as bad: *ἐν δὲ τοῖς κέντροις πᾶσι χαλεπός, ἀστασίας ἐπάγων καὶ ταραχὰς ἐν τοῖς οἴκοις καὶ τῷ βίῳ λύπας.* Valens regards its transit of the ascendent in a similar way: *ὁ τοῦ Ἄρεως ἐλθὼν εἰς τὸν ὡροσκόπον τελεῖ πραγμάτων ἀνανεώσεις ἀπὸ ἐξαίματος· θορυβεῖ γὰρ τὸν βίον καὶ μάλιστα διὰ γυναικῶν· πρὸς δὲ γυναῖκας καὶ φόβους ποιεῖ καὶ νόσους, καὶ κακός ἐστι κατὰ πάντα.* The *Yavanajātaka* (verse 25) differs.

Hypogee. Valens has: *εἰς δὲ τὸ ὑπόγειον ἐλθὼν ποιεῖ ἐξοδιασμοὺς ἀκαίρους καὶ κινήσεις ἀνωφελεῖς καὶ κρυπτῶν πραγμάτων ἕνεκα λέσχας, καὶ κατὰ πάντα κακός ἐστι καὶ πρὸς βίον καὶ πράγματα καὶ συστάσεις.* Cf. verse 26.

Descendent. "Orpheus" continues with the passage quoted under the ascendent: . . . *καὶ μάλιστα διὰ γάμον ἐν τῷ δύνοντι· καὶ γὰρ καὶ ὠμοτοκίας ποιεῖ.* Valens is equally pessimistic: *εἰς δὲ τὸ δῦνον ἐλθὼν λίαν ἐστὶν ἀηδής, καὶ γὰρ τὴν οἰκίαν καὶ τὸν βίον ταράσσει, καὶ μάχας ποιεῖ καὶ ἐπιβουλὰς καὶ ψυχῆς φόβους, μάλιστα δὲ διὰ γυναῖκας, γεγαμηκόσι δὲ καὶ γυναικῶν κλιμακτῆρας.* Cf. verse 28.

Mid-heaven. "Orpheus" predicts: *εἰς δὲ τὸ μεσουράνημα τὴν κοίτην τῶν συζύγων αἰσχύνουσιν ἢ καὶ νόσους ἐν τούτῳ τῷ κέντρῳ παρέχει.* Valens seems to be unduly optimistic: *εἰς δὲ τὸ μεσουράνημα ἐλθὼν* < · · · >, *ὠφέλιμος δὲ εἰς ἀκρωτηρίων κοπὰς καὶ ὀμμάτων κινδύνους· καὶ πτώσεως ἢ ἐμπρησμῶν ἢ ὄχλων ἢ τετραπόδων αἰφνιδίους ἐπιφέρει κινδύνους, πρὸς δὲ τὰς διοικήσεις καὶ ὠφελείας οὐκ ἄχρηστος.* Sphujidhvaja (verse 29) is closer to "Orpheus."

CHAPTER 49

1. Mercury transits its own place. The only parallel that survives in Western literature is found in Valens (*CCAG* 8, 1; 170, 19–22), and it is diametrically opposed to the *Yavanajātaka*: *ἐπὶ δὲ τὸν ἴδιον τόπον ἐλθὼν πονηρὸν τὸν χρόνον ποιεῖ· ἔχθρας γὰρ καὶ ἀπαλλοτριώσεις ἰδίων ποιεῖ καὶ οἰκιακῶν καὶ φίλων ἐνέδρας καὶ κλοπὰς καὶ ἐπιθέσεις.*

4. Mercury transits the Sun's place. "Orpheus" (*CCAG* 2; 201, 35–202, 1)

does not regard this transit as being as disastrous as Sphujidhvaja considers it to be: *ὁ Ἑρμῆς εἰς Ἥλιον ἄστατος εἰς τέχνην καὶ πρᾶξιν, ἕως διέλθοι τὰς μοίρας τοῦ Ἡλίου· μετὰ τοῦτο γὰρ εὔπρακτος.* But Valens (*CCAG* 8, 1; 170, 22–23) is more pessimistic: *ἐπὶ δὲ τὸν Ἥλιον ἐλθὼν ποιεῖ ἀηδίας καὶ μερίμνας καὶ φόβους καὶ ἀσθενείας καὶ ἀποδημίας ματαίας.*

7. Mercury transits Saturn's place. The Greeks here are in agreement with Sphujidhvaja. See "Orpheus" (*CCAG* 2; 201, 31–32): *ὁ Ἑρμῆς εἰς τὸν Κρόνον αὔξει τὰς πράξεις καὶ τὴν κτῆσιν, τοὺς δὲ ἐχθροὺς βλάπτει*; Valens (*CCAG* 8, 1; 170, 12–13): *ἐὰν δὲ ἔλθῃ εἰς τὸν Κρόνον ποιεῖ ἀπὸ παλαιῶν πραγμάτων ὠφελείας καὶ συστάσεις, λήμματα καὶ ἀναλώματα*; and Anubio(?) (*CCAG* 2; 203, 10–12): *ἀπὸ δ'αἰζηῶν ἀγαθῶν τὰ μέγιστα διδοῖ, ἡνίκα τῷ Κρόνῳ ἐπιβῇ, τουτέστιν Ἑρμῆς εἰς τὸν Κρόνον.*

10. Mercury transits Jupiter's place. Here Sphujidhvaja has parted from the otherwise attested Western tradition. See Dorotheus (*CCAG* 2; 197, 22–23): *Ἑρμῆς ἐπὶ τὸν Δία πρὸς πᾶν πρᾶγμα ἄριστος, καὶ μάλιστα τοῖς βουλομένοις ἔρχεσθαι πρὸς δυνάστας*; "Orpheus" (*CCAG* 2; 201, 32–34): *ὁ Ἑρμῆς εἰς Δία πάντῃ ἀγαθός, ἐξ ἐμπορίας κέρδη διδοὺς καὶ φίλους ποιῶν ἐμφανῶν καὶ δόξαν ἐν οἴκοις παρέχων καὶ κράτος*; Valens (*CCAG* 8, 1; 170, 13–15): *ἐπὶ δὲ τὸν Δία ἀφικόμενος ποιεῖ τὸν χρόνον ἱλαρώτερον καὶ εὐφροσυνώτερον· παρέχει δὲ καὶ συστάσεις*; and Anubio(?) (*CCAG* 2; 203, 20–22): *ὁ Ζεὺς εἰς Ἑρμῆν καὶ ὁ Ἑρμῆς εἰς Δία πάνυ ἐπίδοξα καὶ ἐπικερδῆ, καὶ μάλιστα τοῖς ἑρμαϊκὰ ἔργα μετιοῦσα· κἂν γὰρ διάμετροι ἀλλήλοις ὦσιν, οὐδὲν ἧττον ὠφελοῦσιν.*

13. Mercury transits Venus' place. For this transit there is universal concord. See Dorotheus (*CCAG* 2; 197, 24–26): *Ἑρμῆς εἰς Ἀφροδίτην ἐπεγερτικὸς εἰς τὰ ἀφροδίσια, ὠφελεῖ δὲ καὶ περὶ τὰς πράξεις καὶ εἰς τὰ λοιπὰ ἔργα*; "Orpheus" (*CCAG* 2; 202, 1–4): *ὁ Ἑρμῆς εἰς Ἀφροδίτην πλοῦτον καὶ ἀλλότρια χρήματα δωρεῖται καὶ κλῆρον ἐκ τεθνεώτων,*

> *ἐκ δ'ἀλόχων πηῶν τε φιλοφροσύνην κατὰ δῶμα·*

ποιεῖ δὲ φίλους παίδων καὶ δούλων; Valens (*CCAG* 8, 1; 170, 18–19): *ἐπὶ δὲ τὴν Ἀφροδίτην ἐλθὼν λίαν ἐστὶν ἱλαρὸς καὶ ὠφέλιμος καὶ πρὸς γυναῖκας ἐπιτευκτικὸς καὶ ἔμπρακτος*; and Anubio(?) (*CCAG* 2; 203, 31–36): *ὁ Ἑρμῆς δὲ εἰς Ἀφροδίτην κρείττων εἴς τε βίον καὶ τέχνην καὶ γάμον καὶ φιλίαν,*

> *κἂν ἄλλοις ἔργοισιν ὀνήμονες· ἔξοχα δ'αὐτός*
> *θήκατο κερδαλέην ἀνδράσιν ἐμπορίην,*
> *ἐν δὲ δικασπολίῃ μάλα καίριος· ἀνέρι δ'αὐτός*
> *νίκην ἱμερτὴν δῶκε δικαζομένῳ.*

16. Mercury transits Mars' place. Most of our Greek sources agree with Sphujidhvaja that this transit is good, though Anubio(?) indicates it is bad only for merchants. See Dorotheus (*CCAG* 2; 197, 23–24): *Ἑρμῆς εἰς Ἄρεα θαρσαλέους, ἐπινοητικοὺς καὶ πρὸς τὰ πράγματα διεγηγερμένους*; "Orpheus" (*CCAG* 2; 201, 34–35): *ὁ Ἑρμῆς εἰς Ἄρην ἐμπράκτους δηλοῖ καὶ τῶν φόβων ἀπολύει καὶ τέλος τοῖς πόνοις ἐπιτίθησιν*; and Anubio(?) (*CCAG* 2; 203, 29–30): *ὁ Ἑρμῆς εἰς Ἄρην νίκην ἐπάγει τοῖς δικαζομένοις καὶ οὔτε νόσος οὔτε βλάβη ἔσται, ἐν δὲ ταῖς ἐμπορίαις κακός.*

Valens (*CCAG* 8, 1; 170, 15–18) sees only evil: *ἐπὶ δὲ τὸν Ἄρεα ἐλθὼν λίαν ἐστὶ κακός· ἀσθενείας γὰρ ποιεῖ ψυχικὰς καὶ βιωτικάς, πλὴν διακοπὰς πραγμάτων μετὰ συντομίας ἀποτελεῖ καὶ δόξας μετὰ ὀχλήσεως καὶ ζημίας καὶ βλάβης.*

19–24. Mercury transits the places of the Moon. With regard to the transit of the first place, Dorotheus (*CCAG* 2; 197, 26–27) disagrees with Sphujidhvaja: *Ἑρμῆς ἐπὶ Σελήνην ὑγείαν καὶ ῥῶσιν παρέχει καὶ δύναμιν τοῖς μέλεσι δίδωσιν.* But "Orpheus" (*CCAG* 2; 202, 4–7) is closer to the *Yavanajātaka*: *ὁ Ἑρμῆς εἰς Σελήνην τοῖς μὲν οἰκείοις στάσεις καὶ τὸν δῆμον ταράσσει καὶ ἐν ἀγοραῖς ψεύδη καὶ φιλονεικίας καὶ διαβολὰς ἐγείρει, ἐκτὸς εἰ μὴ ἀγαθὸς ἴδοι· πολλάκις γὰρ οὕτως ἐπιθεωρήσας ἀγαθὸς ἐπικερδῆ τὴν τούτου τέχνην πεποίηται.*

Valens (*CCAG* 8, 1; 170,24–171, 2) has: *καὶ περὶ γενεθλίου.*

εἰς δὲ τὴν γένεσιν ἐλθὼν λυπηρός ἐστι κατὰ πάντα ψυχικῶς τε καὶ βιωτικῶς· ποιεῖ γὰρ ἀθετησίας καὶ μέμψεις καὶ ἀχαριστίας καὶ ἀποστερήσεις. (Cf. verse 19).

ἐὰν δὲ εἰς τὸ τετράγωνον τῆς γενέσεως ἔλθῃ, λίαν ἐστὶ λυπηρὸς καὶ παρὰ θηλυκῶν προσώπων· ποιεῖ δὲ καὶ ἐξοδιασμοὺς ματαίους. (Verses 20 and 23 differ).

ἐὰν δὲ ἔλθῃ εἰς τὸ τρίγωνον τῆς γενέσεως, λίαν ἐστὶν ὠφέλιμος καὶ μάλιστα περὶ ἀρχαίων πραγμάτων ἐγχειρεῖν οὐ κακός. (Verses 21 and 23 differ).

εἰς δὲ τὸ διάμετρον τῆς γενέσεως ἐλθὼν ἄθετον καὶ ἐπισφαλῆ ποιεῖ τὸν χρόνον καὶ ψεύστην καὶ ἐπιθέτην πρὸς πάντας ἀνθρώπους (Cf. verse 22).

25–30. Mercury transits the twelve places. Again the transits of the cardines are dealt with by "Orpheus" (*CCAG* 2; 202, 7–11) and Valens (*CCAG* 8, 1; 170, 2–11).

Ascendent: "Orpheus" combines this with mid-heaven: *ὁ Ἑρμῆς εἰς τὸν ὡροσκόπον καὶ τὸ μεσουράνημα φιλίαν μεγιστάνων καὶ πίστιν ἐκ λόγων καὶ ἐν δήμοις τιμάς.* Valens is also optimistic about this transit: *ὁ τοῦ Ἑρμοῦ ἐλθὼν ἐπὶ τὸν ὡροσκόπον ποιεῖ συστάσεις, γνώσεις, ἐπιτυχίας, οἰκονομίας καὶ παλαιῶν πραγμάτων τελείωσιν.* Cf. verse 25.

Hypogee. "Orpheus" has: *εἰς δὲ τὸ ὑπόγειον χεῖρον κινδύνους καὶ βλάβας ἐκ κρυφίων καὶ παλαιῶν,* and Valens: *ἐὰν δὲ εἰς τὸ ὑπόγειον ἔλθῃ ζῴδιον, ποιεῖ ἀπὸ κρυπτῶν ἢ ληστρικῶν πραγμάτων λέσχας καὶ † ὠφέτας μετὰ ἀηδίας, ἔν τε ἀποδημίαις ἐξόδους ἀκαίρους.* Sphujidhvaja (verse 26) differs.

Descendent. "Orpheus" is pessimistic: *εἰς δὲ τὸ δῦνον λύπας καὶ ἔχθρας, φροντίδας, κρίσεις, διὰ δάνεια οἰκτρά;* and so is Valens: *ἐὰν δὲ εἰς τὸ δῦνον ζῴδιον ἔλθῃ ὁ ἀστήρ, λίαν ἐστὶ κακὸς καὶ ζημιώδης· ποιεῖ γὰρ διαβολὰς καὶ μέμψεις βιωτικὰς καὶ μετεωρισμοὺς καὶ ψιθυρισμούς· καὶ κατὰ πάντα δὲ σημειοῦ τὸν χρόνον πονηρόν.* Not so Sphujidhvaja (verse 28).

Mid-heaven. For "Orpheus" see under the ascendent; Valens agrees with him: *ἐὰν δὲ εἰς τὸ μεσουράνημα ἀνέλθῃ, ὁμοίως ποιεῖ παλαιῶν πραγμάτων τελειώσεις καὶ ἀχειρισμοὺς αἰφνιδίους καὶ ὁμιλίας πρὸς ὑπερέχοντας.* Cf. verse 29.

CHAPTER 50

1–6. The Moon transits its own places. With regard to the transit of the first place, the surviving Greek texts disagree with the *Yavanajātaka*. Dorotheus (*CCAG* 2; 197, 33–36) has: *Σελήνη εἰς τὸν ἑαυτῆς τόπον ἐλθοῦσα μετεωρισμὸν*

διανοίας παρέχει· εἰ δὲ ἐν τροπικῷ ζῳδίῳ τύχοι, ἀπὸ πράξεως εἰς ἑτέραν πρᾶξιν μετατίθησιν· εἰ δὲ μετὰ Ἀφροδίτης καὶ Διὸς τύχοι κατὰ πῆξιν, πολλὴν εὐφροσύνην παρέχει; and "Orpheus" (*CCAG* 2; 202, 14–16): *ἡ Σελήνη εἰς τὸν Ἥλιον ἢ εἰς ἑαυτὴν*

νωχελίην θυμοῦ καὶ ἀεργείην ἅμ' ὀπάζει.

Much of the passage in Valens corresponding to these verses of Sphujidhvaja is lost; all that survives is (*CCAG* 8, 1; 171, 23–24): *περὶ γενεθλίου.*
εἰς δὲ τὸ γενέθλιον δεινῶς μετεωρίζει καὶ ἀηδίας ἐμποιεῖ καὶ φόβους ματαίους. (Verse 1 differs).

7. The Moon transits the Sun's place. Dorotheus (*CCAG* 2; 197, 36–37) differs from Sphujidhvaja: *Σελήνη εἰς τὸν Ἥλιον ἐν Λέοντι ἐλθοῦσα καλὴ πρὸς συστάσεις.* But for "Orpheus'" agreement see the commentary on verses 1–6.

10. The Moon transits Saturn's place. Here there is a general accord. See Dorotheus (*CCAG* 2; 198, 6): *Σελήνη ἐπὶ Κρόνον ψυχρά*; "Orpheus" (*CCAG* 2; 202, 12–14): *ἡ Σελήνη εἰς μὲν τὸν Κρόνον καὶ Ἄρην ἀργίαν ὄκνον καὶ ζημίας καὶ κινδύνους ἀφ' ὕψους ἢ ἀφ' αἵματος· τὸ μὲν ἐκ τοῦ Κρόνου, τὸ δὲ ἐκ τοῦ Ἄρεως. ἐν δὲ τοῖς ἄλλοις ἀστράσι καλή*; and Valens (*CCAG* 8, 1; 171, 9–13): *ἐπὶ δὲ τὸν Κρόνον ἐλθὼν νωχελὴς γίνεται καὶ ἀκηδιώδης, περὶ δὲ πραγμάτων ἀρχαίων ποιεῖ τινας ὑπομνήσεις. πρὸς δὲ πρεσβύτερον παρατήρει λέγειν, καὶ πάντας ἀγορασμοὺς ποίει· συμφέρει δὲ καὶ οἰκίας κτᾶσθαι· ὀνείρων δὲ ταρακταὶ φοβερόν.*

13. The Moon transits Jupiter's place. Valens (*CCAG* 8, 1; 170, 13–15) agrees with Sphujidhvaja: *ἐπὶ δὲ τὸν Δία ἀφικόμενος ποιεῖ τὸν χρόνον ἱλαρώτερον καὶ εὐφροσυνώτερον· παρέχει δὲ καὶ συστάσεις.*

16. The Moon transits Venus' place. Western sources look on this transit somewhat ambiguously. Dorotheus (*CCAG* 2; 198, 4–6) has: *Σελήνη εἰς Ἀφροδίτην κακοποιῶν μὴ ὁρώντων καλὸς ὁ χρόνος· εἰ δὲ σύνεστιν ὁ Ἄρης τῇ Σελήνῃ ἢ τῇ Ἀφροδίτῃ, μίξεις γυναικῶν σημαίνει*; and Valens (*CCAG* 8, 1; 171, 16–18): *ἐπὶ δὲ τὴν Ἀφροδίτην ἐλθὼν ἱλαρότητα σημαίνει καὶ πράξεις καὶ ἐπιμιξίας ποιεῖ, πλὴν διὰ θηλυκῶν προσώπων ἀηδίας ἢ παραδειγματισμούς.*

19. The Moon transits Mars' place. The Greeks also forecast disaster. See, besides "Orpheus" cited in the commentary on verse 10, Dorotheus (*CCAG* 2; 197, 37–198, 2): *Σελήνη ἐπὶ τὸν Ἄρην ἐλθοῦσα αἰφνιδίους κινδύνους σημαίνει, εἰ μὴ ἀγαθοποιὸς αὐτὴν ἴδοι· ὁμοίως καὶ εἰς τὸν Ἥλιον ἐλθοῦσα Σελήνη, τοῦ Ἄρεως ὁρῶντος*; and Valens (*CCAG* 8, 1; 171, 14–16): *ἐπὶ δὲ τὸν Ἄρεα ἐλθών, σημειοῦ τὰς ἡμέρας· αἰφνίδια γὰρ συμπτώματα ποιεῖ, ἀκηδίας ἢ πτώσεις ἢ αἱμαγμοὺς ἢ κινήσεις, πλὴν κοπτικὴ καὶ δραστική.*

22. The Moon transits Mercury's place. Again the Greeks prefer ambiguity. See Dorotheus (*CCAG* 2; 198, 7–8): *Σελήνη ἐπὶ Ἑρμῆν ἀγαθοποιούμενον ἀγαθὰ δηλοῖ, κακοποιούμενον δὲ χαλεπά*; and Valens (*CCAG* 8, 1; 171, 18–22): *ἐπὶ δὲ τὸν Ἑρμῆν ἐλθοῦσα τὰς μὲν πράξεις † εὐθηλυτέρας ποιεῖ καὶ μᾶλλον ὅσα διὰ γραμμάτων ἢ κοινωνῶν τελεῖται, πλὴν διὰ οἰκιακῶν προσώπων ἢ δούλων συστάσεις ἢ ἀηδίας· σημειοῦ δὲ τὰς ἡμέρας ἐκείνας.*

25–30. The Moon transits the twelve places. Here we can quote parallels for the transits of the cardines from Dorotheus (*CCAG* 2; 198, 8–14) and Valens (*CCAG* 8, 1; 171, 4–9).

Ascendent. Dorotheus is pessimistic: *Σελήνη ἐπὶ τὸν ὡροσκόπον μετεωρίζει τὴν ψυχήν;* and so is Valens: *ἐὰν ἡ Σελήνη ἔλθῃ ἐπὶ τὸν ὡροσκόπον τὴν πρώτην ἡμέραν τὴν ψυχὴν μετεωρίζει· ποιεῖ γὰρ ἀηδίας καὶ φόβους ματαίους.* Cf. verse 25.

Hypogee. Dorotheus believes this transit fosters secrecy: *καὶ ἐπὶ τὸ ὑπόγειον καλὴ πρὸς δόλους καὶ ἐπιβουλὰς ἐχθρῶν καὶ λαθραῖα πράγματα καὶ ἀπόκρυφα καὶ πρὸς τὴν τῶν τοιούτων κοινωνίαν.* Valens is more straightforward: *εἰς δὲ τὸ ὑπόγειον ἐλθών, ἀηδὴς καὶ ταραχώδης.* With Valens cf. verse 26.

Descendent. Dorotheus says virtually the same thing for this transit as he does for that of the hypogee: *Σελήνη ἐπὶ τὸ δῦνον καλὴ πρὸς ἐχθρῶν ἐπιβουλάς.* Valens is also repetitive: *ἐὰν δὲ εἰς τὸ δῦνον ἔλθῃ, ποιεῖ φόβους, ἀκηδίας· εὐλαβοῦ δὲ καὶ ἀπὸ θηλυκοῦ προσώπου καὶ πάσης πράξεως.* With Valens cf. verse 28.

Mid-heaven. Dorotheus has: *ἐπὶ δὲ τὸ μεσουράνημα ἐν προαγωγαῖς καὶ δόξαις ποιεῖ· αἱ δὲ δόξαι ὁποῖαι ἔσονται, γνώσῃ ἐκ τοῦ ἐπιμαρτυροῦντος ἀστέρος τῇ Σελήνῃ.* But Valens is wholeheartedly optimistic: *ἐὰν δὲ εἰς τὸ μεσουράνημα ἔλθῃ, ἔσται ἔμπρακτος καὶ εἰς πάντα ἀνυστικός.* With Valens cf. verse 29.

32. With the first part of this verse compare Dorotheus (*CCAG* 2; 197, 28–29): *οἱ φωστῆρες ἐν μὲν ἀγαθοποιῶν τόποις ὠφέλιμοί εἰσιν, ἐν δὲ κακοποιῶν βλαπτικοί;* with the second part, Dorotheus again (*CCAG* 2; 195, 24–26): *ὁ Κρόνος διαμετρῶν Σελήνην κακὸς καὶ μᾶλλον ὕπαυγος· νόσους γὰρ παρέχει καὶ αὐτὸς καὶ ὁ Ἄρης οὕτως ὁρῶν τὴν Σελήνην.*

33. Cf. Kalyāṇavarman (11, 6).

CHAPTER 51

The first part of this chapter (verses 1–11) gives rules for calculating the impact of the aṣṭavarga-influences on the native. The latter part (verses 12–20) is devoted to a description of the ideal astrologer, and serves as a conclusion to that part of the *Yavanajātaka* which covers genethlialogy; the remainder will touch on interrogations, military astrology, catarchic astrology, and astronomy.

1–2. Cf., in general, chapter 38, and in particular Varāhamihira (*Bṛhajjātaka* 6, 12), Kalyāṇavarman (10, 99), and Guṇākara (6, 19); cf. also *Yavanajātaka* (39, 10).

3–5. There are parallels in Satya and Devakīrti (quoted by Utpala [on *Bṛhajjātaka* 9, 8]), Varāhamihira (*Bṛhajjātaka* 9, 8, which equals Mantreśvara [23, 10]), Kalyāṇavarman (52, 9), and Guṇākara (12, 11).

6. Probably inspired by the second half of this verse is Kalyāṇavarman (52, 9).

8–11. These verses give rules for determining the amount of any planet's aṣṭavarga influence which is really effective. It is to be compared, of course, to the similar rules regarding the strengths of the daśās (39, 8–9).

9. Compare pseudo-Pṛthuyaśas (17, 17); cf. also Mantreśvara (23, 23).

12–20. This description of the good astrologer is not unlike that given by Firmicus (2, 30). In Sanskrit a similar prescription for the character and behavior of the astrologer can be found in Varāhamihira (*Bṛhatsaṃhitā* 2); cf. also pseudo-Pṛthuyaśas (32).

15. Nimi is a character whose story is often told in the Purāṇas.

CHAPTER 52

Chapters 52–72 deal with the important topic of interrogations (praśnajñāna, ἐρωτήσεις); I will cite the relevant bibliography at the beginning of my commentary on each section of Sphujidhvaja's exposition. The present chapter covers two subjects: the reconstruction of lost horoscopes (naṣṭajātaka) in verses 1–5, and a general statement about queries in verses 6–10. I do not know of any Western treatment of naṣṭajātaka; but Kalyāṇavarman (51, 16) indubitably refers to the *Yavanajātaka*:

> yavanendradarśanādyaiḥ kathitaṃ tad ihātra sarvam eva mayā /
> kiṃ tu sphutaṃ na sarvaṃ spaṣṭaṃ sārasvataṃ cintyam //

1. If, at the time of the query, the first Decan of a sign is in the ascendent, then Jupiter was in that ascendent-sign at the querist's nativity; if the second Decan is in the ascendent, Jupiter was in the fifth sign from it; and if the third Decan, in the ninth sign. Then, since Jupiter spends approximately one year in each sign, the number of years which the querist has lived is equal to the number of signs between that occupied by Jupiter at the nativity and that occupied by it at the time of the query, or that number of signs increased by some multiple of twelve. The multiple of twelve which is to be employed is to be guessed at from the physical appearance of the querist. Compare Varāhamihira (*Bṛhajjātaka* 26, 2), Kalyāṇavarman (51, 4–5), and Guṇākara (31, 2).

2. The determination of the month-number depends on the number of the sign (Aries = 1, Taurus = 2, etc.) which owns the navāṃśa occupied by the Moon at the time of the query. This theory is ascribed to kecid by Varāhamihira (*Bṛhajjātaka* 26, 5).

The day-number corresponds to the number of degrees (from 1 to 30) within the Sun's sign which have been traversed by the Sun at the time of the query. Varāhamihira (*Bṛhajjātaka* 26, 4) correctly states that this rule determines the tithi-number. The rule was also known to Maṇittha (cited by Utpala [on *Bṛhajjātaka* 26, 4]), and is ascribed to kecid by Kalyāṇavarman (51, 4) and Guṇākara (31, 5).

Sphujidhvaja's rule for finding the muhūrta is repeated by Varāhamihira (*Bṛhajjātaka* 26, 4), Kalyāṇavarman (51, 6), and Guṇākara (31, 5).

3. This method of determining the position of the Moon is also given by Varāhamihira (*Bṛhajjātaka* 26, 5), Kalyāṇavarman (51, 6), and Guṇākara (31, 6). Of course, it is derived from the familiar Greek rule that the ascendent-sign of the nativity is the sign occupied by the Moon at conception.

3–4. The 360° from the degree at the ascendent at the time of the query are divided into 36 arcs of equal length (10°); each group of 12 such successive arcs is regarded as a unit, and their junctures (at 0°, 120°, and 240° from the ascendent) are called "cardines." Then the number of 10°-arcs between the preceding "cardine" and the Sun at the time of the query equals the number of signs between the Sun at the time of the query and the ascendent at the nativity. This method is also given by Varāhamihira (*Bṛhajjātaka* 26, 7), Kalyāṇavarman (51, 8–9), and Guṇākara (31, 9).

4–5. These verses tell one how to find the positions of Saturn, Mars, the Sun, Venus, and Mercury. The correct approach would be to compute the positions by standard astronomical procedures for the time of the nativity determined by the rules given in verses 1 and 2; an analogous method of computing backwards from their positions at the time of the query is prescribed for Saturn and the Sun. But Sphujidhvaja's use of alternative methods for the computation of the positions of the other planets is indicative of the low level of his knowledge of planetary theory. The interpretation of his rules is rendered difficult by their lack of any astronomical validity and by the absence of parallel texts.

7–10. These verses give a general introduction to the topic of determining the querist's question before it is asked which is treated at length in chapters 53 to 62. Success in the application of these rules, of course, would do much to implant confidence in the mind of the astrologer's client.

The evidence for the nature of the similar rules in Hellenistic astrology is somewhat confused. There is in Hephaestio of Thebes (III 4, 19–34) a long summary of a method based on the *δωδεκατημόριον* of the ascendent, which is ascribed to *οἱ παλαιοί* (Nechepso and Petosiris?); cf. also "Palchus" (114 in *CCAG* 9, 1; 165, 3–12). Thus it may be that the fragments of Dorotheus which determine the subject of the query on the basis of the *τόπος* occupied by the Lot of Fortune are genuine despite their absence from the Arabic translation and their somewhat dubious nature. "Palchus" (7 in *CCAG* 11, 1; 202–203) refers to Dorotheus, but apparently only with respect to the *πρόσωπα* determined by the planets, not to the subjects of the queries; and elsewhere (114 in *CCAG* 9, 1; 164, 15–165, 2) he quotes for this not only Dorotheus, but also Ptolemy (in *Fructus*?) and Valens—neither of whom mentions the subject. Further, it is obvious from his references to Indian theories, to Māshā'allāh, and so on in this chapter (*CCAG* 9, 1; 165, 13–168, 16) that it has been extensively revised in the late Byzantine period. So his reference to Dorotheus seems rather to be to a chapter in the *Mysteria* of Abū Ma'shar (1, 89 in *CCAG* 11, 1; 169–170); see also the paragraph ascribing a different method to the so-called *Mysteria* of Dorotheus (*CCAG* 5, 3; 115, 21–25). What exactly Dorotheus may have written on the subject beyond the fifth book of his *Pentateuch* remains obscure; certainly one cannot take seriously the assertion that he wrote three books on interrogations (*CCAG* 1; 82, 11–12). Other methods of determining the subjects of queries in use among astrologers in the West in antiquity depend on the lord of the term occupied by the Sun ("Palchus" [8 in my edition]) or on the strongest among the lord of the ascendent, the Moon, and the lord of the Lot of Fortune ("Palchus" [113 in *CCAG* 9, 1; 162–164]); see also "Palchus" (41, 52, 53, and 117 in my edition).

There are many works in Sanskrit on praśnajñāna which deal with this subject. The earliest are:

1) the *Praśnavidyā* of Bādarāyaṇa (my edition of the text with the commentary by Utpala is based on BORI 837 of 1887–91 and Harvard 1104);

2) the *Ṣaṭpañcāśikā* of Pṛthuyaśas (the text was published by Dīnānātha Jhā,

Haridas Sanskrit Series 149, Benares 1947, and, with the commentary of Utpala, by Bāpū Sadāśiva Śeṭ, Bombay 1866);

3) the *Āryāsaptati* of Utpala (published by the Nirṇayasāgara Press, 2nd ed., Bombay 1930; by V. Subrahmanya Sastri and M. Ramakrishna Bhat, Bangalore 1949; and by Sītārāma Jhā, Benares 1957); and

4) the *Vidvajjanavallabha* of Bhojarāja (my edition has appeared as *M.S. University Series* 9, Baroda 1970).

None of these works contains any parallel to 52, 7–10, but the influence of the *Yavanajātaka* upon them will be evident from the commentary on chapters 53 and following.

9. With uditāṃśa compare "Palchus" (114 in *CCAG* 9, 1; 165, 13–19): *χρῶ δὲ καὶ τῷ λεγομένῳ παρὰ τοῖς Ἰνδοῖς νουπὰρχ* (i.e., Persian نهبهر = Sanskrit navāṃśa) *ἤτοι τοῖς ἐννάτοις. ἔστι δὲ τὸ τοιοῦτο οὕτως· λάβε ἀπὸ τοῦ Κριοῦ μέχρι τῆς ὡροσκοπούσης μοίρας ὑπὲρ ἑκάστου ζῳδίου θ′ νουπάρχας καὶ τὰ ἐπισυναγόμενα νουπὰρχ ἀνάλυε ἐπὶ τὰ δώδεκα καὶ τὸ μὴ πληροῦν τὰ δώδεκα ἀπόλυσον ἀπὸ Κριοῦ καί, ἔνθα ἂν καταντήσῃ, ἴδε τὸν τόπον ἐκεῖνον, ποῖός ἐστιν ἀπὸ τοῦ ὡροσκόπου τῆς ἐρωτήσεως, καὶ πρὸς τὴν φύσιν ἐκείνου ἀπόκρινε.* The navāṃśa is also used, in a different way, to determine the subject of the query by Pṛthuyaśas (1, 6).

CHAPTER 53

13–19. These seven verses list the possible subjects of which the querist may be thinking when he approaches the astrologer, depending on what planet is in the ascendent. There is a close similarity between these lists and those in 4, 28–34; cf. also 20, 1–8. The next chapter (54) gives similar lists for each of the planets when it is in each of the other three cardines. The closest parallel I find to this in Sanskrit is in the *Praśnaśiromaṇi* of Rudramaṇi Tripāthin (published by the Veṅkaṭeśvara Press, Bombay 1962; see pp. 110–113, verses 86–104). Rudramaṇi wrote his *Ramalenduprakāśa* in Śaka 1604 (A.D. 1682) at the age of 25, and his works are undoubtedly influenced by Arabic and/or Persian texts; therefore he need not be quoted here. Cf. also *Saṅketanidhi* (8, 12).

CHAPTER 54

1–12. Compare chapter 25.

16. Cf. Pṛthuyaśas (1, 4) and Utpala (*Praśnajñāna* 17).

18. Chapter 55 deals with anyonyavarga, 56 with anyonyasaṃyoga, and 57 with anyonyanirīkṣaṇa.

CHAPTER 55

This chapter lists in detail the subjects of the querist's thoughts when each of the planets is in each other planet's varga: house, horā, decan, term, saptāṃśa, navāṃśa, or dvādaśāṃśa. For this there is no direct parallel in Greek. But, a text ascribed to Hermes (*CCAG* 8, 1; 175, 16–177, 8) does distinguish the

type of querist on the basis of each planet's being in the house or term of each other planet; and "Palchus" (8), as noted before, describes the querist from the lord of the term occupied by the Sun, and the object of his query from the place in the δωδεκάτοπος which is occupied by the lord of that term.

Previously Sphujidhvaja had given predictions for the native depending on the presence of each planet in each other planet's navāṃśa (chapters 32–33). And, in Greek similar predictions for the native are given using the houses and terms; see Dorotheus (II, 28–33), who is largely followed by Manetho (1, 150–396), and Firmicus (5, 5–6; fragmentary) and the *Liber Hermetis* (32; incomplete). The *Yavanajātaka* simply applies this technique of combining planetary influences at the nativity to the subject of the thought of the querist.

CHAPTER 56

For conjunctions of two planets in nativities see chapter 21.

CHAPTER 57

Compare chapters 20 and 25, but especially 20, 9–21. In this chapter the complete absence of the word cintā (it must be understood in verses 11a and 17b as the noun modified by the adjectives ending in °sthā, and in verse 38d as the noun upon which the genitive plural of dhana depends) emphasizes the close dependence of this whole section on determining the querist's thoughts on the parallel passages dealing with nativities. In this connection note also verse 45.

CHAPTER 58

The contents of this chapter are very close to those of 4, 2–25; see also chapters 69 and 78, 4–9.

CHAPTER 59

1–4. These verses, which list the objects of the querists' thoughts on the basis of the navāṃśa or Decan in the ascendent, are closely related to chapter 58. Cf. also chapters 29 and 31.

5–7. These verses may be compared with a passage from οἱ παλαιοὶ preserved by Hephaestio (III 4, 19–34), where the thought of the querist is also determined by the δωδεκατημόριον in the ascendent; but that system is further complicated by taking into consideration throughout the passage the sign in which the significant δωδεκατημόριον is, as Sphujidhvaja hints should be done in verse 8. There is also again a close relationship to chapter 58. Cf. chapter 34.

CHAPTER 60

With this chapter one must compare, in part, chapters 53, 13–19, and 56, and, in part, chapters 20, 1–8, and 21; cf. also chapter 70.

CHAPTER 61

In this chapter the thoughts of the querist are determined on the basis of the transits of the natal horoscope at the time of the query. As noted in verse 12, there is a close connection between this chapter and those on aṣṭavarga (43, 11–51).

1. A planet is called dīpta when it is in its exaltation; see Kalyāṇavarman (5, 2). Rahita corresponds to vikala, and a planet is vikala when in conjunction with the Sun; see Kalyāṇavarman (5, 3). The second part of verse 1 was used by Pṛthuyaśas (1, 3).

5–6. The latter half of verse 5 and the first of verse 6 have a parallel in Pṛthuyaśas (1, 3).

CHAPTER 62

For the purpose of further delimiting the nature of the question about to be put by the querist, Sphujidhvaja now divides the material universe into the three classical categories of mineral (dhātu), vegetal (mūla), and "animal" (jīva); in this he is very like "Palchus" (chapter 53 in my edition). But Sphujidhvaja claims that he is primarily concerned with those substances which have a medicinal value; this claim seems to be true only with respect to some of the minerals and plants he catalogues.

The distinction of material objects into inanimate matter (ἄψυχα), plants (φυτά), and "animals" (ζῷα) is found frequently in Aristotle's works; it arises naturally from his discussion of the nature of the soul. But the classification of the materia medica into mineral, vegetal, and "animal" products is a cardinal assumption of classical Indian Āyurveda. One finds it, e.g., in the *Carakasaṃhitā* (1, 1, 67–74):

> kiṃcid doṣapraśamanaṃ kiṃcid dhātupradūṣaṇam /
> svasthavṛttau hitaṃ kiṃcid dravyaṃ trividham ucyate //
> tat punas trividhaṃ jñeyaṃ jāṅgamaudbhidapārthivam /
> madhūni gorasāḥ pittaṃ vasā majjāsṛgāmiṣam //
> viṅmutraṃ carma reto 'sthi snāyu śṛṅgaṃ khurā nakhāḥ /
> jaṅgamebhyaḥ prayujyante keśā lomāni rocanāḥ //
> suvarṇaṃ samalāḥ pañca lohāḥ sasikatāḥ sudhā /
> manaḥśilāle maṇayo lavaṇaṃ gaurikāñjane //
> bhaumam auṣadham uddiṣṭam audbhidaṃ tu caturvidham /
> vanaspatir vīrudhaś ca vānaspatyas tatauṣadhiḥ //
> phalair vanaspatiḥ puṣpair vānaspatyaḥ phalair api /
> oṣadhyaḥ phalāpākāntāḥ pratānair vīrudhaḥ smṛtāḥ //

mūlatvaksāraniryāsanāḍasvarasapallavāḥ /
kṣārāḥ kṣīraṃ phalaṃ puṣpaṃ bhasma tailāni kaṇṭakāḥ //
patrāṇi śuṅgāḥ kandāś ca prarohāś caudbhido gaṇaḥ /

One may also quote a passage from Suśruta (1, 1, 36–41):

prāṇināṃ punar mūlam āhāro balavarṇaujasāṃ ca sa ṣaṭsu raseṣv āyattaḥ / rasāḥ punar dravyāśrayāḥ / dravyāṇi punar oṣadhayaḥ / tās tu dvividhāḥ sthāvarā jaṅgamāś ca /

tāsāṃ sthāvarāś caturvidhā vanaspatayo vṛkṣā vīrudha oṣadhaya iti / tāsv apuṣpāḥ phalavanto vanaspatayaḥ / puṣpaphalavanto vṛkṣāḥ / pratānavatyaḥ stambinyaś ca vīrudhaḥ / phalapākaniṣṭhā oṣadhaya iti /

jaṅgamāḥ khalv api caturvidhā jarāyujāṇḍajasvedajodbhijjāḥ / tatra paśumanuṣyavyālādayo jarāyujāḥ / khagasarpasarīsṛpaprabhṛtayo 'ṇḍajāḥ / kṛmikīṭapipīlikāprabhṛtayaḥ svedajāḥ / indragopamaṇḍukaprabhṛtaya udbhijjāḥ /

tatra sthāvarebhyas tvakpatrapuṣpaphalamūlakandaniryāsasvarasādayaḥ prayojanavantaḥ / jaṅgamebhyaś carmanakharomarudhirādayaḥ /

pārthivāḥ suvarṇarajatamaṇimuktāmanaḥśilāmṛtkapālādayaḥ /

It is apparent that it is to this Indian medical tradition that Sphujidhvaja owes his classification and some of his lists, not to any Greek prototype.

3. This verse is used by Utpala (*Praśnajñāna* 52–53) and, with a slight modification, by Bhojarāja (*Vidvajjanavallabha* 18, 2). Quite different is the rule given by Pṛthuyaśas (1, 6) and in the two anonymous verses cited by Utpala (on *Ṣaṭpañcāśikā* 1, 6).

5. The second half of this verse is used by Bhojarāja (*Vidvajjanavallabha* 18, 3). Pṛthuyaśas (1, 7) takes it to refer to the navāṃśa in the ascendent; the navāṃśas of an odd sign indicate in order mineral, vegetal, and "animal" repeated three times; those of an even sign "animal," vegetal, and mineral. Others, according to Utpala (on *Ṣaṭpañcāśikā* 1, 7) use Decans instead of navāṃśas; cf. verse 4.

6. Cf. Bhojarāja (*Vidvajjanavallabha* 18, 3).

7–15. These verses deal with mineral substances.

8–9. The list of (dhāmya) minerals given by Padmaprabha sūri in his *Bhuvanadīpaka* is quite different:

	Sphujidhvaja	Padmaprabha sūri
Saturn	(steel) blade (śastra)	iron (loha)
Jupiter		gold set with gems (ratnayutaṃ hema)
Mars		tin (trapu)
Sun		pearl (mauktika)
Venus	pearl (mauktika)	silver (raupya)
Mercury	alloy (yukta)	gold (svarṇa)
Moon		silver (raupya)
Rāhu		bone (asthi)

Cf. also the commentary on 4, 28–34.

11. For surāṣṭraja see *Amarakośa* (2, 4, 131). Bālikā is, I assume, a variant of bālukā.

12. With ciṅgida compare jiṅgida in verse 15. Ciṅgaṭa is a shrimp, and jiṅginī is a kind of tree; but I know of no mineral with a similar name.

16–25. These verses describe the vegetal substances. On the normal Indian classifications of plants, see (besides the āyurvedic passages cited above) D. R. Patil, *Cultural History from the Vāyu Purāṇa, Deccan College Dissertation Series* 2, Poona 1946, pp. 107–113 and 230–236, and S. G. Kantawala, *Cultural History from the Matsyapurāṇa*, Baroda 1964, pp. 414–438; the relevant sources are cited therein, and long lists of plants provided.

19–21. Compare the list given by Varāhamihira (*Bṛhajjātaka* 3, 7):

Saturn	unsightly (durbhaga)
Jupiter	bearing fruit (saphala)
Mars	thorny (kaṇṭakāḍhya) and having strong-scented boughs (kaṭukaviṭapa)
Sun	juicy within (antaḥsāra)
Venus	flowering trees (puṣpavṛkṣa)
Mercury	fruitless (viphala)
Moon	sappy (kṣīropeta) and oily (snigdha)

Varāhamihira is imitated by Guṇākara (3, 7). Kalyāṇavarman (53, 20–21) gives a similar list, presumably received through the intermediate work (*c.* 750) of Kanakācārya (cf. 53, 1). Perhaps also derived from an Indian source (through Sasanian Iran?) is a passage from one of the works of Theophilus of Edessa (ed. Ludwich, *Maximi et Ammonis . . . reliquiae*, Leipzig 1877, pp. 120–121):

Κρόνου κρόμμυα καὶ σκόρδα καὶ νᾶπυ καὶ σησάμη καὶ πέπερι καὶ τὰ ὅμοια, ἐριά τε καὶ αἴγεια.

Διὸς σῖτος, κριθή, ὄρυζα, ὄλυρα καὶ τὰ στύφοντα τῆς ὀπώρας.

Ἄρεως πάντα τὰ δριμέα καὶ στυφώδη τῶν βοτανῶν, καὶ ῥοιαί.

Ἡλίου οἶνος καὶ σίκερα καὶ τὰ τοιαῦτα, καὶ πᾶν τράγημα.

Ἀφροδίτης πᾶν ὄσπρεον καὶ ὀπώρα γλυκεῖα καὶ τὰ ἐαρινὰ ἄνθη καὶ ἀρώματα καὶ μύρα.

Ἑρμοῦ ἐλελίσφακος καὶ κύαμος καὶ ὀπὸς καὶ εὔοσμοι βοτάναι χλωραί.

Σελήνης βόμβυξ καὶ λίνον καὶ κάναβις καὶ μιτάξιν καὶ ἐλαία καὶ πάπυρος καὶ βούτομον.

21. The dravyāṇi śaudrāṇi are perhaps to be identified with śūdrapriyāḥ ("onions").

23–25. In listing clothing made from plant-products Sphujidhvaja has obviously erred; he includes wool, hides, and silk. For the various types of clothing as determined astrologically see also "Palchus" (chapter 52 in my edition).

26–75. The rest of the chapter deals with the category of the jīvāḥ. The classical Indian classifications will be found in Patil, *Cultural History from the Vāyu Purāṇa*, pp. 114–120 and 237–240; in Kantawala, *Cultural History from*

the Matsyapurāṇa, pp. 413 and 438–445; and in B. Seal, *The Positive Sciences of the Ancient Hindus*, Delhi–Varanasi–Patna 1958, pp. 177–201. Compare, for the Greeks, Ptolemy (III 9, which equals Hephaestio [II 9]), Valens (9, 7), Firmicus (7, 7), and Hephaestio (III 3); cf. also Theophilus' list of the animals associated with each planet—perhaps also from an Indian source (ed. Ludwich, pp. 121–122).

26. It is clear that the motions (gatayaḥ) which distinguish the types of ensouled beings have nothing to do with the Aristotelian *κινήσεις* of the souls.

27. The footless are presumably snakes, worms, and fish; those having many feet, insects; and those having several feet, bipeds and quadrupeds.

31. Cf. 43, 5.

32–33. Cf. 1, 116 and the commentary thereon.

34–36. Cf. Kalyāṇavarman (53, 51–53).

38. Varāhamihira (*Bṛhajjātaka* 3, 1) says that the form of the animal (or plant) is determined by the dvādaśāṃśa occupied by the Moon (cf. verse 74); this is repeated by Kalyāṇavarman (53, 5) and Guṇākara (3, 1). But in another verse (*Bṛhajjātaka* 3, 5) Varāhamihira says that birds are born if a bird Decan is in the ascendent; see also Kalyāṇavarman (53, 17, which is quoted by Utpala and Rudra [on *Bṛhajjātaka* 3, 5]), and Guṇākara (3, 5). The color of the object is to be determined from (among other things) the strongest planet according to Varāhamihira (*Bṛhajjātaka* 3, 4), especially Kalyāṇavarman (53, 12–13), and Guṇākara (3, 4).

40–69. These verses list the types of "animals" of which the querist will be thinking as each sign or the navāṃśa of each sign is in the ascendent, and as it is occupied by each of the seven planets or by none. The derivation of these lists from the preceding chapters on interrogations and from chapter 4 is obvious. Parallel to the basic list (with no planets involved) is a passage in Kalyāṇavarman (53, 29–34), apparently derived from Kanaka, which enumerates the animals born when a dvādaśāṃśa of each sign is in the ascendent.

	Sphujidhvaja	Kalyāṇavarman
Aries	flocks of sheep	goats
Taurus	herds of cows and bulls	cows and buffaloes
Gemini	man and woman	humans
Cancer	aquatic creatures	aquatic creatures, such as tortoises
Leo	wolves	tigers
Virgo	youths and maidens	humans
Libra	merchants	humans
Scorpio	swarms of scorpions and snakes	snakes
Sagittarius	horses, men, and gods	gods and horses
Capricorn	deer, crocodiles, and Brāhmaṇas	deer and Brāhmaṇas
Aquarius	slaves and idiots	humans
Pisces	fish, whales, tortoises, and conches	various sorts of aquatic creatures

41. Kalyāṇavarman (53, 50) says that Aries in the ascendent aspected by Mars produces goats and sheep.

44. Kalyāṇavarman (53, 50) says that Taurus in the ascendent aspected by Venus produces cows and buffaloes.

44–49. These cows are sometimes distinguished by marks of ownership cut into their ears; see Jupiter (45), Venus (46), and Mars (46). This practice of marking the cow's ears goes back to Vedic times; see V. S. Agrawala, *India as Known to Pāṇini*, Lucknow 1953, pp. 226–228, and R. Gopal, *India of Vedic Kalpasūtras*, Delhi 1959, p. 342.

54. Kalyāṇavarman (53, 55) says that a dvādaśāṃśa of Leo in the ascendent aspected by the Sun produces wild cocks, peacocks, partridges, and turtle-doves. For Leo and Jupiter, cf. *Sārāvalī* (53, 44–46).

59. For Libra and Venus, cf. Kalyāṇavarman (53, 54).

60. For Scorpio, cf. *Sārāvalī* (53, 42–43).

62. For Sagittarius, cf. *Sārāvalī* (53, 44–46).

64. For Capricorn, cf. *Sārāvalī* (53, 47–48).

68. For Pisces and Jupiter Kalyāṇavarman (53, 49) has something quite different.

CHAPTER 63

This chapter gives, in a rather incomplete fashion, rules for determining whether or not what the querist is thinking of will occur. In interpreting and emending its rather obscure verses I have relied on comparisons with a passage in Bādarāyaṇa (*Praśnavidyā* 23–28), from which are derived ones in Utpala (*Praśnajñāna* 60–65) and Bhojarāja (*Vidvajjanavallabha* 17, 16–21), though the exact meaning of much of Sphujidhvaja remains obscure. Bādarāyaṇa's verses are:

> pūrvavilagno rāśis tatkālacchāyayā samabhyastaḥ /
> saptoddhṛtāvaśeṣo grahaguṇakāreṇa guṇanīyaḥ //
> pañcaikaviṃśamanavo navāṣṭadahanāḥ śivākhyāḥ syuḥ /
> sūryādīnāṃ kramaśo guṇakārāḥ sarvapṛcchāsu //
> punar api saptavibhaktā yadi saumyasyopajāyate 'bhyudayaḥ /
> praṣṭuḥ kāryaprāptiṃ brūyāt krūragraheṇaivam //
> vargasamudayabhaktaṃ tadvargaviśodhitaṃ punas tasmin /
> tatra tu yasya ca vargo na viśuddhas tadvaśāt kālaḥ //
> āradivākaraśeṣe divasāḥ pakṣāś ca śukrendvoḥ /
> māsā gurvavaśeṣe saumye hy ṛtavaḥ śanaiścare 'bdāḥ syuḥ //
> ādhāne sampattau gamanāgamane parājaye vijaye /
> śatrūṇāṃ ca vināśe kālaṃ brūyād yathā gataṃ vidhivat //

"Convert the number of degrees between the beginning of the ascendent-sign and the ascendent point into minutes and multiply these minutes by the length of the gnomon-shadow at the time of the query. Divide the product (a) by 7; the remainder indicates the number of the planet (1 = the Sun, 2 = the Moon,

etc.) whose multiplier is to be multiplied by the product (a) to give a product (b). The multipliers of the planets are: for the Sun 5, for the Moon 21, for Mars 14, for Mercury 9, for Jupiter 8, for Venus 3, and for Saturn 11. The product (b) is now divided by 7. If the remainder indicates a benefic planet, the querist obtains his desire; if a malefic, he does not. To discover the time at which the querist will attain his desire, divide the product (b) by the sum of all the multipliers of the planets (71). From the remainder subtract in order the multipliers of the planets beginning with that of the Sun; when the remainder becomes so small that the next multiplier cannot be subtracted, that remainder indicates the number of time-units (pertaining to the planet whose multiplier cannot be subtracted) which will elapse before the querist attains his desire. The time-units pertaining to the planets are: days to the Sun and Mars, fortnights (pakṣas) to Venus and the Moon, months to Jupiter, seasons (ṛtus) to Mercury, and years to Saturn." (This translation follows the interpretation in Utpala's commentary).

3. I have emended this verse so that the multipliers equal those given by Bādarāyaṇa.

4–5. Apparently these verses give rules for modifying the multipliers according to the positions of their planets. It is likely that part of the text is missing.

CHAPTER 64

This chapter deals with questions concerning lost (verses 1–6) and stolen (verses 7–15) articles. This subject—along with that of runaway slaves, whose discovery is accomplished similarly to that of thieves—attracted much attention among astrologers in the West. The earliest author known to have written on runaway slaves is Serapion of Alexandria, who is quoted by "Palchus" (38 in *CCAG* 1; 101); he claims that the recovery of the slave depends on the type of signs occupied by the Moon and the ascendent and on the kind of planets which aspect them. There is also a chapter on runaway slaves and thieves ascribed to Timaeus by "Palchus" (18 in *CCAG* 1; 97–99); but that this is not preserved in its original form is indicated by the reference to εἰκονίσματα ἁγίων. Of unknown date are the texts of Protagoras of Nicaea on runaway slaves quoted by Hephaestio (III 47, 52–56), of "Erasistratus" on lost or stolen objects quoted by "Palchus" (17 in *CCAG* 1; 94–97), and of Demetrius on runaway slaves quoted also by "Palchus" (60 in *CCAG* 1; 104–106); the text of Demetrius was evidently chapter 5 of his ἀστρολογούμενα (see *CCAG* 8, 3; 98, 6–7).

But by far the most important work on the subject is found in the *Pentateuch* of Dorotheus of Sidon; V, 36 (from which are derived a part of Hephaestio [III 47, 1–51] and Maximus [8; this consists of lines 320–438 or, in the prose version, pp. 90–92 Ludwich]) deals with runaway slaves, and V, 35 (from which are derived Hephaestio [III 42–46] and Maximus [12; this consists of lines 567–610 or, in the prose version, pp. 95–96 Ludwich] and the passages relating to the appearance of the thief [for the planets, see the commentary on 1, 123–136; for the signs, see fr. 24 Stegemann]) with what is lost or stolen. This last chapter—V, 35—is also referred to by "Palchus" (58 in *CCAG* 1; 103, 19–20).

The relevant section in Hephaestio (III 47) is, as has already been indicated, largely derived from Protagoras and Dorotheus. The lost astrological work of Julian of Laodicea may be the source of another text (*CCAG* 1; 138–139); and, in addition to the several excerpts from previous writers preserved in "Palchus," one may refer to chapter 25 (*CCAG* 12; 192) on finding lost or stolen objects, and chapter 26 (*CCAG* 12; 192–195) on runaway slaves. In later Byzantine astrology there are many more treatises on these subjects derived from Arabic sources; see, e.g., Theophilus, "Achmat," and Abū Maᶜshar, as well as the anonymous text (*CCAG* 4; 88–90).

Indians after Sphujidhvaja did not neglect the subject of astrologically retrieving what had been lost or stolen and apprehending the thieves. See Pṛthuyaśas (1, 5 and chapter 6), Utpala (*Praśnajñāna* 54–59), and Bhojarāja (*Vidvajjanavallabha* 16).

5. Compare "Erasistratus" (*CCAG* 1; 94, 5–9): *ὁμοίως καὶ ἡ Σελήνη δηλοῖ ποῦ κεῖται τὸ ἀπολλύμενον· ἐὰν δὲ μεσουρανῇ, ἐν μετεώρῳ τόπῳ κεῖται· ἐὰν δέ ἐστιν ἐν τῷ ὑπογείῳ, ἐν κοίλῳ τόπῳ ἢ φρέατι κεῖται· Σελήνη ἐν τῷ δύνοντι, ἐν τόπῳ ἰδιάζοντι καὶ ἀνακεχωρημένῳ κεῖται.*

6. This is essentially the idea expressed by Protagoras of Nicaea (*CCAG* 4; 150, 18–19): *ἐκ τῆς τῶν ζῳδίων δὲ φύσεως καταστοχαστέον τὸν τόπον εἰς ὃν ἀπελεύσεται ὁ φυγών.*

7. For the indications from the Decans see chapter 29; for those from the planets see 1, 123–136. Dorotheus also (V, 35; cf. fr. 1 and 25 Stegemann) determined the appearance and character of the thief on the basis of the planet in the descendent; other planets were utilized by "Erasistratus" (*CCAG* 1; 96, 18–25). Sphujidhvaja's rule is repeated by Utpala (*Praśnajñāna* 56); see also Pṛthuyaśas (7, 13) and Bhojarāja (*Vidvajjanavallabha* 16, 7).

8. "Erasistratus" (*CCAG* 1; 96, 14–18) makes a similar prediction on the basis of the luminaries' aspecting the ascendent. Cf. Bhojarāja (*Vidvajjanavallabha* 16, 2).

9. Different rules for determining the sex of the thief are given by "Erasistratus" (*CCAG* 1; 96, 27–97, 1), Dorotheus (V, 35), and Hephaestio (III 47, 81–82).

10. With the first half of this verse compare Serapion in "Palchus" (38 in *CCAG* 1; 101) and, especially, Dorotheus (V, 36); but according to Hephaestio (III 47, 63) the Moon *εὑρεθεῖσα . . . ἐν τροπικῷ βραχεῖαν τὴν ὁδὸν τῆς φυγῆς, καὶ βραδέως ὁδεύσαντα καὶ οὐ μακρὰν ἀπὸ τοῦ τόπου οὗ ἀπέδρα ἐσόμενον σημαίνει.* Agreeing with Sphujidhvaja are Pṛthuyaśas (6, 1) and Utpala (*Praśnajñāna* 55–56).

As for the second half, Dorotheus (V, 36) determines the direction in which the runaway slave has fled from the cardine occupied by the Moon; Protagoras (*CCAG* 4; 151, 15–19) does likewise, except that he confuses the directions of mid-heaven and hypogee. Pṛthuyaśas (6, 4) and Utpala (*Praśnajñāna* 59) say that the direction is that which belongs to any planet in a cardine at the time of the query; cf. Bhojarāja (*Vidvajjanavallabha* 16, 6–7).

11. Grahadṛkpramāṇa perhaps refers to the number of signs separating two

planets aspecting each other; then the largest theft is indicated by opposition, the next by trine, the next by quartile, and the smallest by sextile.

With regard to the door one may cite Protagoras (*CCAG* 4; 150, 10–11): *ὁ γὰρ ὡροσκόπος ἀντὶ τῶν πυλῶν τῆς οἰκίας νοεῖται*; Hephaestio (III 47, 62) connects the door with the cardine occupied by the Moon.

12. Cf. verse 6.

13. Compare Pṛthuyaśas (6, 2) and Bhojarāja (*Vidvajjanavallabha* 16, 3).

14–15. Compare Pṛthuyaśas (1, 5 and 6, 3), Utpala (*Praśnajñāna* 57–58), and Bhojarāja (*Vidvajjanavallabha* 16, 4–5; cf. 16, 1).

CHAPTER 65

This chapter deals with questions concerning sickness and death—both for ordinary cases (verses 1–10) and for the case of travelers (verses 11–14). The problem of iatromathematics was of great interest to Western astrologers; besides such trivia as the simpler texts based on the lunar calendar and the more complex ones dealing with specific medical situations, the more important Greek treatments of the subject are as follows:

1) The *Ἰατρομαθηματικά* ascribed to Hermes Trismegistus (ed. I. L. Ideler, *Physici et medici graeci minores*, Berlin 1841, repr. Amsterdam 1963, vol. 1, pp. 387–396; repeated on pp. 430–440. A Latin translation was published by T. Boderius, *De ratione & usu dierum criticorum*, Paris 1555, pp. 52–57).

2) The *Περὶ συνοχῶν ἢ κατακλίσεων* of Serapion, quoted by "Palchus" (39 in *CCAG* 1; 101–102).

3) Six chapters in Dorotheus' *Pentateuch* (V, 29; V, 31; and V, 38–41; cf. fr. 83 Stegemann. V, 41 is summarized in *CCAG* 1; 122–124).

4) A passage in Manetho (3, 548–629).

5) An epitome of Pancharius (*CCAG* 1; 118–122).

6) Two largely missing chapters in Hephaestio (III 31–32).

7) A chapter in Maximus (6; this consists of lines 141–275, which correspond, in the prose version, to pp. 87–89 Ludwich).

8) Two chapters of "Palchus" (30 and 69 in my edition), and

9) An anonymous text quoting from Hermes Trismegistus, Petosiris, Dorotheus, Protagoras, and Julian (*CCAG* 1; 124–128).

Naturally, this topic was also considered extremely important by Indian astrologers. One finds that it has been dealt with by, inter alios, Bādarāyaṇa (*Praśnavidyā* 30; 48; 50; and 55), Pṛthuyaśas (4, 5), Utpala (*Praśnajñāna* 27–28), and Bhojarāja (*Vidvajjanavallabha* 10).

The foundation of all iatromathematical theory is the Moon; see Hermes (2, 6–8 in vol. 1, p. 388, 17–24, and p. 431, 15–22 Ideler): *χρὴ οὖν τὸν ἰατρὸν τὴν κατάκλισιν ἀκριβοῦν, ποίᾳ ὥρᾳ γέγονεν. εἰ δὲ μὴ δύναιτο λαβεῖν ἀκριβῶς τὴν ὥραν, ἐν ᾗ ἡ νόσος προσηγγέλθη, λαμβάνειν καὶ ἱστᾶν θεμάτιον, καὶ σκοπεῖν ὅπως τε ὁ κόσμος διάκειται καὶ πρὸς τίνα τῶν ἀστέρων ἡ Σελήνη λόγον ἔχει, ἤτοι διάμετρον ἢ τετράγωνον, ἢ τίσι σύνεστιν. τοῖς μὲν γὰρ κακοποιοῖς συσχηματιζομένη, ἐπιβλαβῆ τὴν νόσον*

ποιεῖ· τοῖς δὲ ἀγαθοποιοῖς, μεγίστην βοήθειαν ἐπάγει. (With the last sentence compare Maximus [260–269]). It is clear that the *Yavanajātaka* belongs to this tradition.

1. Cf., e.g., "Palchus" (69): *ἐάν τις ἀρρωστήσει τῆς Σελήνης οὔσης μετὰ Κρόνου, ἀποθανεῖται.* For the use of the *δωδεκατημόρια* see Dorotheus (V, 41).

2. With the first half of this verse compare Dorotheus (V, 41; I quote the Byzantine paraphrase in *CCAG* 1; 123, 4–9): *γνώσῃ δὲ καὶ δυσφορίαν τοῦ κάμνοντος κατὰ τὰς περιόδους καὶ εὐφορίαν ἐκ τοῦ τῆς Σελήνης περιπάτου καὶ τῶν ἐφημερίδων· ὅταν γὰρ κακοποιῷ συνάπτῃ, δυσφορία ἔσται καὶ τῶν πόνων ἐπίτασις καὶ μάλιστα ἐὰν ἐν ὁρίοις κακοποιοῦ τοῦτο συμβῇ· ὅταν δὲ ἀγαθοποιῷ συνάπτῃ, εὐφορία γίνεται καὶ τῶν πόνων ἄνεσις καὶ μάλιστα ἐὰν ἐν ὁρίοις ἀγαθοποιοῦ.*

With regard to the bed, see Varāhamihira (*Bṛhajjātaka* 5, 21); cf. also 68, 1–6.

3. Cf. Dorotheus (V, 41; I quote the paraphrase in *CCAG* 1; 122–123): *ἐὰν δὲ Κρόνος ἢ Ἄρης ἤτοι ὡροσκοπῶσιν ἢ τὸν ὡροσκόπον διαμετρῶσιν [ἢ τὴν Σελήνην διαμετρῶσιν], μεγάλου κινδύνου καὶ χαλεποῦ τοῦτο τὸ σημεῖον.* Cf. also Manetho (3, 554–557); and compare Bādarāyaṇa (*Praśnavidyā* 55) and Bhojarāja (*Vidvajjanavallabha* 10, 4).

4. Somewhat similar is a yoga in Manetho (3, 574–577):

ὁππότε δ' ὡρονομῇ μὲν Ἄρης, δύνῃ δὲ Σελήνη
ἀμφί τε κυρτωθεῖσα φανῇ Φαίνοντος ὅροισιν,
τῆμος ἄρ' αἴσχιστοι φύντες θνητοὶ περὶ μορφήν
ὀξέα δινωτοὺς στέρνους φορέουσιν ἐπ' ὤμους.

Cf. Manetho (3, 561–562). The evils of the Moon and the ascendent's being injured by the malefic planets are also emphasized by Dorotheus (V, 41) and in a scholium on "Palchus'" excerpt from Serapion (*CCAG* 1; 101, fn.). One may again compare a verse of Bādarāyaṇa (*Praśnavidyā* 50).

5. Cf. the commentary on verses 3 and 4, and Manetho (3, 622–629).

6. Cf., besides the commentary on verse 4, Manetho (3, 578–582). Compare also Bādarāyaṇa (*Praśnavidyā* 30, which equals Bhojarāja [*Vidvajjanavallabha* 10, 6]).

8–9. Cf. Pṛthuyaśas (4, 5), Utpala (*Praśnajñāna* 27), and Bhojarāja (*Vidvajjanavallabha* 10, 1–2).

11–14. These final verses in this chapter enable the astrologer to answer queries about the health of a traveler. The subject of journeys was one of the most popular topics for Greek astrologers; though Valens (2, 28) could find little relevant material in Nechepso and Petosiris, we know that the following authors wrote on it:

1) Balbillus (*CCAG* 8, 3; 104, 22–23; cf. *CCAG* 8, 4; 240–241).

2) Dorotheus (V, 21 and V, 22; fr. 90 Stegemann).

3) Ptolemy (IV 8, which equals Hephaestio [II 24, 1–9]).

4) Valens (2, 28 and 2, 29, using Abraham; the reference to Hermippus is probably a scribal error.

5) Maximus (chapter 4, which consists of lines 1–58; this corresponds to pp. 82–84 Ludwich in the prose paraphrase).

6) Hephaestio (II 24, which is based on Dorotheus and Ptolemy; and III 30, which is based on Dorotheus and Protagoras of Nicaea).

7) Julian of Laodicea (*CCAG* 8, 4; 247–248; this is used by "Palchus" [77 in *CCAG* 5, 1; 187–193]), and

8) "Palchus" (chapters 34–36 in my edition; chapter 37 in *CCAG* 9, 1; 172; chapters 49, 50, 116, and 118 in my edition; chapter 120 in *CCAG* 8, 1; 250–251; chapter 121 in *CCAG* 8, 1;251–252; and chapter 127 in my edition).

There is also a vast literature on this subject in later Byzantine texts which I need not survey here.

Nor have Indian astrologers neglected this field. See Bādarāyaṇa (*Praśnavidyā* 44–46), Pṛthuyaśas (2, 1–2; 5, 1–5; and 7, 9 and 11), Utpala (*Praśnajñāna* 14–20; 15–16 are quoted by Utpala himself [on *Ṣaṭpañcāśikā* 2, 2] and by Rudra [on *Bṛhajjātaka* 1, 11]), and Bhojarāja (*Vidvajjanavallabha* 3).

12. Pṛthuyaśas (7, 11) is rather different.

13. Compare Dorotheus (V, 21, cited by Hephaestio [III 30, 8]).

> *παρὼν δ' ἐν τῷδε* (scil. *δύνοντι*) *πυραυγής*
> *Ἄρης ἢ Φαίνων κρυόεις ὅτε μέν γε βαρείας*
> *νούσους, ἄλλοτε δ' αὖτε μάχας, ὅτε δ' ὕβριας αἰνάς.*

This has also been copied by "Palchus" (127) and, through the Arabic version, by Abraham ben Ezra in his *Liber electionum* (fr. 90d Stegemann). See also Utpala (*Praśnajñāna* 14).

14. This verse was used by Pṛthuyaśas (1, 4).

CHAPTER 66

This short chapter tells one how to answer queries regarding the sex of unborn children or of children born in the absence of the querist; see 5, 6 and 20–28 and the commentary thereon for the treatment of this subject in Western works and by other Indian authors. To the list of the latter may here be appropriately added Pṛthuyaśas (7, 1 and 5), Utpala (*Praśnajñāna* 32–34), and Bhojarāja (*Vidvajjanavallabha* 13).

2. Cf. 5, 20–21 together with Utpala (*Praśnajñāna* 32–33) and Bhojarāja (*Vidvajjanavallabha* 13, 3).

3. For the first half of this verse see Varāhamihira (*Bṛhajjātaka* 4, 12), Pṛthuyaśas (7, 1), Kalyāṇavarman (8, 17), Utpala (*Praśnajñāna* 33), Bhojarāja (*Vidvajjanavallabha* 13, 1, where Garga is cited as an authority), and Guṇākara (4, 20); for the second see Pṛthuyaśas (7, 5).

CHAPTER 67

This chapter deals with queries about dinner. This was a subject which evidently did not have much attraction for the older Greek astrologers. For

though there are some Byzantine texts on the subject—e.g., the one in *CCAG* 4; 94–95—the only ancient treatment of it seems to be a chapter of Hephaestio (III 36). Among the Indians one may quote Utpala (*Praśnajñāna* 35–37).

1. See Utpala (*Praśnajñāna* 37).

4–5. Teucer of Babylon, as cited by Valens (1, 1) and "Rhetorius" (*CCAG* 7; 213–224), gives a slightly different list; Teucer is repeated by Varāhamihira (*Bṛhajjātaka* 2, 14):

	Teucer	Sphujidhvaja	Varāhamihira
Saturn	στυφός	stale and stinking	astringent
Jupiter	γλυκύς	good, superior	sweet
Mars	πικρός	lowest of meats and flavors	bitter
Sun	δριμύς	dry meat	pungent
Venus	ἐλλιπωτάτη	soft, varied, sweet	sour
Mercury	ὄξινος	peppery	mixed
Moon	ἁλμυρά	oily, wet, sugary	salty

The tradition of Varāhamihira is followed by Parāśara (*Pūrvakhaṇḍa* 2, 24), Kalyāṇavarman (4, 15), Utpala (*Praśnajñāna* 35), Guṇākara (2, 17), and Mantreśvara (2, 31). Cf. also two texts largely based on Arabic sources: "Palchus" (54 in *CCAG* 5, 1; 180–183) and *CCAG* 7; 95–99.

CHAPTER 68

This chapter is devoted to the appealing topic of sleep: the type of bed one sleeps in (verses 1–6), whether the light is on or off (verses 7–8), the type of woman one sleeps with (verses 9–11), and whether or not one dreams (verses 12–13). Only the third of these questions is dealt with by some Byzantine astrologers.

4. Compare the list of clothes related to the planets given by Varāhamihira (*Bṛhajjātaka* 2, 12); this is copied by Kalyāṇavarman (4, 16), Kṛṣṇa (quoted by Rudra [on *Bṛhajjātaka* 2, 12]), and Vaidyanātha (2, 22). Parāśara (*Pūrvakhaṇḍa* 2, 33–34), who seems to have been familiar with the *Yavanajātaka*, speaks mainly of colors; Mantreśvara (2, 30) has combined the two traditions.

For the Greeks, one may refer to the chapter on dyeing garments in Porphyrius (46); cf. also *CCAG* 10; 97 and George of Antioch (*CCAG* 12; 223–228).

6. Cf. the passages relating to the bed on which the parturient mother gives birth in Varāhamihira (*Bṛhajjātaka* 5, 21), Kalyāṇavarman (9, 19–20), and Guṇākara (5, 25).

7–8. Cf. 6, 12 and the commentary thereon.

9–11. The position of Venus naturally determines the kind of woman the querist will sleep with. The first Western astrologer known to have dealt with queries concerning marriage and intercourse is Serapion (quoted by "Palchus"

[33 in *CCAG* 5, 1; 179–180]). But the most influential work on this subject was that of Dorotheus (V, 16); this is imitated by Maximus (chapter 5; this consists of lines 59–140, which correspond, in the prose version, to pp. 84–86 Ludwich. See also *CCAG* 11, 1; 166, 30–167, 35; cf. Michael Italicus in J. A. Cramer, *Anecdota Graeca e codd. manuscriptis Bibliothecarum Oxoniensium* vol. 3, Oxford 1836, repr. Amsterdam 1963, pp. 185–186), Hephaestio (III 9–10), and pseudo-Theon (in *CCAG* 5, 3; 128, 15–18). In addition, aside from the later Byzantine authors (see, e.g., *CCAG* 5, 3; 83), one may cite Demetrius' lost chapter on the subject (4, mentioned in *CCAG* 8, 3; 98, 6) and "Palchus" (67 in *CCAG* 9, 1; 183–184; and 80 in my edition).

Though Dorotheus and his followers determine the kind of woman involved from Venus and the descendent, it is "Palchus" (80) who preserves the passage most similar to that in the *Yavanajātaka*: *Ἀφροδίτη· ἐν Διὸς τόπῳ ἐπαναφερομένη ἢ κεκεντρωμένη χωρὶς κακοποιῶν θεωρίας ἢ κατὰ τετράγωνον ἢ διάμετρον εὐτυχίαν ἐκ γυναικὸς σημαίνει. Ἀφροδίτη ἐν Ἄρεως τόποις χωρὶς τῆς πρὸς Δία μαρτυρίας δυσνοίας εἰς γάμον καὶ κακὰ ἀπὸ γυναικὸς ποιεῖ καὶ οὐχ ὁμόνοιαν. Ἀφροδίτη ἐν Ἑρμοῦ <τόπῳ> κακοδαιμονοῦσα ἢ κακοτυχοῦσα καὶ ὑπὸ κακοποιῶν θεωρουμένη κρίσεις διὰ γαμβρῶν καὶ μάχας ποιεῖ. ... Ἀφροδίτη καὶ Κρόνος μεσουρανοῦντες ἐν ζῳδίοις καθύγροις ἢ κατωφερέσι γάλλους εὐνούχους ποιοῦσι. ... Ἀφροδίτη Σελήνῃ τετράγωνος ἢ ἡ Σελήνη οὖσα ἐν τόπῳ Ἀφροδίτης καὶ μάλιστα ὑπὸ κακῶν θεωρουμένη ἀθεμιτογαμίαν ποιεῖ.* Pṛthuyaśas (7, 6) does not follow Sphujidhvaja in designating the type of woman indicated by each planet.

12–13. These verses establish the necessary precondition for making chapters 69–70 useful: the occurrence of a dream. Verse 13 is imitated by Utpala (*Praśnajñāna* 42, which is cited by Nīlakaṇṭha [*Praśnatantra*, *Viśeṣapraśnādhyāya* 148 on p. 410]).

CHAPTER 69

This chapter and the next tell what the querist dreams about. The prediction of future events on the basis of dreams (oneiromancy) is, of course, an ancient art; I will have something to say of its history in India and in the West in my commentary on Mīnarāja (66). The use of astrology to determine the object of a dream, however, is much less common. It is known from Hephaestio (III 24) that Nechepso and Petosiris (*οἱ παλαιοὶ Αἰγύπτιοι*) determined on which days of a synodic month a dream must be seen to be significant; cf. also Hephaestio (III 23). But the closest parallel to Sphujidhvaja's text is a chapter in the important collectaneum Vat. gr. 1056 (*CCAG* 5, 3; 88–90); its origin is unknown, but it does excerpt a passage from Hephaestio (Ep.^{2} II 92). In this chapter the subject of a past dream of the querist is determined by the planet in the ninth place and its lordship over other places.

Indian astrologers also were not fond of this topic; one can only cite a few verses of Utpala (*Praśnajñāna* 38–41), where the predictions concerning dreams

depend on the planet in the ascendent; cf. chapter 70. With the present chapter of the *Yavanajātaka* compare 4, 2–25; 58; and 78, 4–9.

CHAPTER 70

Compare chapter 60. Utpala (*Praśnajñāna* 38–40) predicts dreams on the basis of the planet in the ascendent; he is imitated by Nīlakaṇṭha (*Praśnatantra, Viśeṣapraśnādhyāya* 144–146; p. 409).

CHAPTER 71

This chapter and the next enable the astrologer to reconstruct the name of the object or person the querist will ask about. Though both Islamic and Byzantine astrologers developed similar methods (under Indian influence?), this section of the *Yavanajātaka* is undoubtedly of Indian origin; one need only note the use of the ancient phonetic classification of the Sanskrit alphabet familiar since Pāṇini.

The connections between letters and various objects in the material world are described in great detail in an ancient Prākṛt text entitled *Jayapāyaḍa Nimittaśāstra* (ed. Jinavijaya Muni, *Singhi Jain Series* 43, Bombay 1958); but this has no relation to the *Yavanajātaka*. An entirely different system of correlating letters and astronomical phenomena is given in the *Brahmayāmalatantra* as summarized by Narapati (*Narapatijayacaryā* 2 and 3); cf. the *Pañcasvarāḥ* of Prajāpatidāsa. However, it is clear that chapter 71 of the *Yavanajātaka* was known to Varāhamihira (*Bṛhatsaṃhitā* 95, 14–15); and both chapters 71 and 72 have been quoted in their entireties by Utpala—a circumstance which has been of invaluable assistance in restoring and understanding this strange text.

3. The order of the star-planets is that of their lordships of the signs. Compare Varāhamihira (*Bṛhatsaṃhitā* 95, 15).

5–6. These verses also are used by Varāhamihira (*Bṛhatsaṃhitā* 95, 14).

CHAPTER 72

The basis of this distribution of the letters of the Sanskrit alphabet (not all the vowels are represented) among the 108 navāṃśas is the system of their planetary lords; with this is combined a principle which demands that the sequence of surd non-aspirate, surd aspirate, sonant non-aspirate, sonant aspirate, and nasals should be observed both with regard to the navāṃśas and with regard to the triplicities. If these five categories are designated respectively 1, 2, 3, 4, and 5, it can be shown in the following table how this principle operates with respect to the first, second, fourth, fifth, seventh, and eighth navāṃśas, whose lords are Mars (gutturals), Venus (palatals), and Saturn (labials); the Sun (vowels) and the Moon (semivowels, sibilants, and aspirate) are also lords, but their classes do not fall within the present scheme.

Navāṃśas	*Triplicities*			
	First	Second	Third	Fourth
First	1, 2, 3	2, 3, 1	3, 1, 2	[1, 2, 3]
Second	2, 3, 4	3, 4, 2	4, 2, 3	[2, 3, 4]
Fourth	[3, 4, 5]	4, 5, 3	5, 3, 4	3, 4, 5
Fifth	[4, 5, 1]	5, 1, 4	1, 4, 5	4, 5, 1
Seventh	5, 1, 2	[1, 2, 5]	2, 5, 1	5, 1, 2
Eighth	1, 2, 3	[2, 3, 1]	3, 1, 2	1, 2, 3

The third, sixth, and ninth navāṃśas, however, whose lords are Mercury (reflexives) and Jupiter (dentals), do not fit into this neat order. Their arrangement will be obvious from the following tables.

First triplicity

	Aries	Leo	Sagittarius
1. Mars	ka	kha	ga
2. Venus	cha	ja	jha
3. Mercury	ṭa	ṭha	ḍa
4. Moon	ra	śa	ha
5. Sun	ā	u	ai
6. Mercury	ḍha	ṇa	ṭa
7. Venus	ña	ca	cha
8. Mars	ka	kha	ga
9. Jupiter	na	ta	tha

Second triplicity

	Taurus	Virgo	Capricorn
1. Saturn	pha	ba	pa
2. Saturn	ba	bha	pha
3. Jupiter	tha	dha	tha
4. Mars	gha	ṅa	ga
5. Venus	ña	ca	jha
6. Mercury	ḍha	ṇa	ḍha
7. Moon	ṣa	ya	la
8. Sun	ū	o	i
9. Mercury	ṭa	ḍa	ṭa

Third triplicity

	Gemini	Libra	Aquarius
1. Venus	ja	ca	cha
2. Mars	gha	kha	ga
3. Jupiter	da	ta	da
4. Saturn	ma	ba	bha
5. Saturn	pa	bha	ma

	Third triplicity (cont.)		
	Gemini	Libra	Aquarius
6. Jupiter	na	dha	na
7. Mars	kha	ṅa	ka
8. Venus	ja	ca	cha
9. Mercury	ṭha	ṇa	ṭha

	Fourth triplicity		
	Cancer	Scorpio	Pisces
1. Moon	ya	va	sa
2. Sun	a	ī	e
3. Mercury	ṭha	ḍa	ḍha
4. Venus	ja	jha	ña
5. Mars	gha	ṅa	ka
6. Jupiter	da	dha	ta
7. Saturn	ma	pa	pha
8. Saturn	pa	pha	ba
9. Jupiter	ta	tha	da

CHAPTER 73

This chapter and the three succeeding ones are devoted to the important topic of military astrology. The earliest Western author to write on this subject seems to have been pseudo-Zoroaster, whose relevant chapter is preserved by "Palchus" (43) and Theophilus (*De bello* 30) (edited in *CCAG* 5, 3; 87 and as fr. 0 81 Bidez–Cumont); he is interested only in the question of when the war will begin. Of Dorotheus of Sidon the pertinent passages are not preserved in the Arabic version by ʿUmar ibn al-Farrukhān; but his verses concerning the Lot of Military Service, used to determine whether or not the native will serve in the army, are quoted by Hephaestio (II 19, 22–24); Julian of Laodicea (*CCAG* 5, 1; 186, 13–21) preserves a fragment on determining whether the aggressor or his victim will prevail. The later Arabic tradition of Dorothean military astrology (e.g., fr. 85 Stegemann) is not legitimate.

There are three chapters on this subject preserved by "Palchus" and ascribed to Julian (chapter 61 in A. Mai, *Scriptorum veterum nova collectio*, vol. 2, Romae 1827, pp. 675–677 and *CCAG* 5, 1; 183–184; variant readings are given in *CCAG* 8, 4; 249; cf. also chapter 131 in my edition. Chapters 62 and 63 in *CCAG* 5, 1; 184–186; variant readings in *CCAG* 8, 4; 249–250). "Palchus" himself has a number of additional chapters on war: 64 (in my edition), 93 (in *CCAG* 8, 1; 248), 107 (in my edition), 142–143 (in my edition), 144 (in my edition and *CCAG* 11, 1; 214–216), 145 (in my edition and in *CCAG* 11, 1; 216–217), and 146 (this is ascribed to Zoroaster in the index to Theophilus' *De bello* [29]; it is edited in *CCAG* 11, 1; 213–214 and, as apocryphal, as fr. 0 87 Bidez–Cumont).

The *De bello* of Theophilus of Edessa consists of two parts; the first 24 chapters (edited in *CCAG* 5, 1; 233–234 and 11, 1; 204–209, 230–261, and 265) form a first edition, and chapters 25–42 a supplement published at a later time. This supplement is almost entirely copied by "Palchus":

Theophilus, *De bello*		"Palchus"
25	=	142
26	=	143
27	=	144 (in *CCAG* 11, 1; 214–216)
28	=	145 (in *CCAG* 11, 1; 216–217)
29	=	146 (in *CCAG* 11, 1; 213–214)
30	=	43
31	=	44
32	=	45
33	=	46
34	=	61 (from Julian)
35	=	62 (from Julian)
36	=	63 (from Julian)
37	=	3
38	=	72

Several of these chapter are also found in the compendium ascribed to Achmat the Persian. Finally, of the last two chapters in Theophilus' work, 41 is edited in *CCAG* 11, 1; 108–109 and 42 in *CCAG* 11, 1; 262–263.

But it is clear that much of Sphujidhvaja's material is derived not from Greek sources, but from an ancient Sanskrit tradition of military astrology. The representatives of this tradition are formidably numerous. Already in the *Arthaśāstra* of Kauṭilya (9, 1, 34–41) one finds that the time of the commencement of a military expedition served to determine its character; but this is not astrological. I list a number of authorities below in a very vaguely chronological order.

1. Garga. Each of the three versions of the *Gargasaṃhitā* contains a chapter on yātrā: for the first, see BORI 542 of 1895–1902, ff. 154v–156v; for the second, BORI 210 of 1883–84, ff. 37v–38v, and ff. 67–69 of my copy of Baroda 9277; and for the third, p. 16 of my copy of VVRI 2348. The relationship to any of these of the *Gargayātrā* in, e.g., Anup 5018 and Sanskrit College, Benares (1906), 1586, remains obscure. Garga is also referred to by Varāhamihira (*Bṛhadyātrā* 4, 6, which is cited by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 4], and 6, 5, which equals *Ṭikaṇikayātrā* [3, 5] and is cited by Utpala [on *Yogayātrā* 5, 10]), and by Ṛṣiputra and Bhārgava (cited by Utpala [on *Yogayātrā* 1, 14]). Further, Garga's verses are quoted by:

a) Utpala (on *Yogayātrā* 1, 15);
b) Viṣṇuśarman (on *Vidyāmādhavīya* 12, 4; 12, 11; 12, 14; and 12, 15);
c) Śivarāja (pp. 183–186; 189; 191; 196; 206–208; 210–211; and 214);

d) Nārāyaṇa (on *Muhūrtamārtaṇḍa* 7, 13 and 7, 14); and
e) Govinda (on *Muhūrtacintāmaṇi* 11, 10; 11, 81; 11, 82; 11, 93; 11, 95; 11, 97; and 11, 98).

2. Devala. He is cited by Ṛṣiputra and Bhārgava (quoted by Utpala [on *Yogayātrā* 1, 14]) and by Varāhamihira (*Yogayātrā* 9, 10; and *Bṛhadyātrā* 12, 15, which is cited by Utpala [on *Bṛhatsaṃhitā* 103, 60] and by Govinda [on *Muhūrtacintāmaṇi* 11, 7]). Devala's verses are quoted by Viṣṇuśarman (on *Vidyāmādhavīya* 12, 6 and 12, 9) and by Govinda (on *Muhūrtacintāmaṇi* 11, 8).

3. Parāśara. He is referred to by Bhārgava (quoted by Utpala [on *Yogayātrā* 1, 14]). His verses are cited by Utpala (on *Yogayātrā* 1, 15 and 4, 5) and by Govinda (on *Muhūrtacintāmaṇi* 11, 10; 11, 39; 11, 42; and 11, 57). There is nothing on the subject of yātrā in the three published texts ascribed to Parāśara —the *Bṛhatpārāśarahorāśāstra*, the *Madhyapārāśarī*, and the *Laghupārāśarī*.

4. Gautama. He is quoted by Utpala (on *Yogayātrā* 1, 14).

5. Ṛṣiputra. He is quoted by Utpala (on *Yogayātrā* 1, 14), by Viṣṇuśarman (on *Vidyāmādhavīya* 12, 5), and by Govinda (on *Muhūrtacintāmaṇi* 11, 79).

6. Bhṛgu (alias Bhārgava or Uśanas). He is referred to by Varāhamihira (*Bṛhadyātrā* 4, 30, which is cited by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 6]; *Bṛhadyātrā* 23, 39; and *Yogayātrā* 20, 1). Further, Bhṛgu is quoted by:
a) Utpala (on *Yogayātrā* 1, 14 and 5, 3);
b) Viṣṇuśarman (on *Vidyāmādhavīya* 12, 1);
c) Śivarāja (pp. 183; 185; 204; 207; and 209);
d) Nārāyaṇa (on *Muhūrtamārtaṇḍa* 7, 14); and
e) Govinda (on *Muhūrtacintāmaṇi* 11, 10; 11, 80; and 11, 93).

7. Vasiṣṭha. He is referred to by Varāhamihira (*Bṛhadyātrā* 2, 3; 8, 6; 9, 1; and 11, 10, which is cited by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 31–37]). His verses are quoted by Utpala (on *Yogayātrā* 1, 18), by Viṣṇuśarman (on *Vidyāmādhavīya* 12, 6 and 12, 13), and (as of Laghuvasiṣṭha) by Govinda (on *Muhūrtacintāmaṇi* 11, 41): other verses attributed to Vasiṣṭha can be found in chapter 37 of the published *Vṛddhavasiṣṭhasaṃhitā*. The manuscript VVRI 3805 (of which VVRI 6810 is a copy) breaks off before the chapter on yātrā.

8. Bādarāyaṇa. Military astrology is dealt with in his *Praśnavidyā* (62–75); but another work of Bādarāyaṇa (perhaps the *Bādarāyaṇī Yātrā* in AS Bengal G 6412) is quoted by Utpala (on every verse of chapter 4 of the *Yogayātrā* save 13; 15; 21; 35; 39; 42; 46–48; and 55–58), by Viṣṇuśarman (on *Vidyāmādhavīya* 12, 1; 12, 12; 12, 20; and 12, 22–23), by Śivarāja (pp. 184; 186; 190; 204; and 209), and by Govinda (on *Muhūrtacintāmaṇi* 11, 56; 11, 59; 11, 60; and 11, 73).

9. Maya. He is quoted by Utpala (on *Yogayātrā* 4, 13).

10. Manu. He is referred to by Varāhamihira (*Yogayātrā* 19, 9), and cited by Utpala (on *Yogayātrā* 5, 16).

11. Atri. He is quoted by Viṣṇuśarman (on *Vidyāmādhavīya* 12, 4; 12, 5; 12, 11; 12, 15; and 12, 17) and by Govinda (on *Muhūrtacintāmaṇi* 11, 36 and 11, 40).

12. Guru (alias Bṛhaspati). He is quoted by Viṣṇuśarman (on virtually every verse of *Vidyāmādhavīya* 12), by Śivarāja (pp. 185; 187; 188; 191; 194; 198; 201;

202; 205; 207; and 208), by Nārāyaṇa (on *Muhūrtamārtaṇḍa* 7, 13), and by Govinda (on *Muhūrtacintāmaṇi* 11, 9; 11, 10; 11, 37; 11, 38; 11, 52–53; 11, 56; 11, 65; 11, 69; 11, 70; 11, 73; 11, 84–85; 11, 87; 11, 88; 11, 89; and 11, 109).

13. Vyāsa (alias Dvaipāyana). He is referred to by Varāhamihira (*Yogayātrā* 19, 9), and quoted by Śivarāja (p. 185).

14. Nārada. The *Bṛhannāradīya* or *Vṛddhanāradīya* is quoted by Śivarāja (pp. 188 and 191) and by Govinda (on *Muhūrtacintāmaṇi* 11, 44); all other verses attributed to Nārada can be found in chapter 33 of the published *Nāradasaṃhitā*.

15. Yavana. He is quoted by Śivarāja (p. 190) and by Nārāyaṇa (on *Muhūrtamārtaṇḍa* 7, 10).

16. Pitāmaha. The first chapter of the *Paitāmahasiddhānta* (which equals *Viṣṇudharmottarapurāṇa* 2, 166) is largely devoted to the subject of yātrā. Verses of Pitāmaha on the same topic are quoted by Śivarāja (p. 203).

17. Cyavana. He is quoted by Śivarāja (p. 204) and by Govinda (on *Muhūrtacintāmaṇi* 11, 95 and 11, 96).

18. Bhāradvāja. He is quoted by Śivarāja (p. 212), by Nārāyaṇa (on *Muhūrtamārtaṇḍa* 7, 16), and by Govinda (on *Muhūrtacintāmaṇi* 11, 12 and 11, 41).

19. Kaśyapa. He is referred to by Varāhamihira (*Bṛhadyātrā* 19, 1), and is cited by Śivarāja (pp. 184 and 208), by Nārāyaṇa (on *Muhūrtamārtaṇḍa* 7, 13), and by Govinda (on *Muhūrtacintāmaṇi* 11, 36; 11, 77; 11, 78; 11, 79; 11, 84–85; 11, 98; 11, 100–101; 11, 102–103; and 11, 108).

20. Māṇḍavya. He is quoted by Śivarāja (pp. 183, 189, and 213) and by Govinda (on *Muhūrtacintāmaṇi* 11, 99).

21. Satya. He is referred to by Varāhamihira (*Bṛhadyātrā* 8, 6 and 11, 36), and is quoted by Viṣṇuśarman (on *Vidyāmādhavīya* 12, 12 and 12, 13).

22. Maṇittha. He is referred to by Varāhamihira (*Bṛhadyātrā* 11, 10, which is quoted by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 31–37]).

23. Jīvaśarman. He is referred to by Varāhamihira (*Bṛhadyātrā* 9, 1), and quoted by Viṣṇuśarman (on *Vidyāmādhavīya* 12, 14).

24. Viṣṇugupta. He is referred to by Varāhamihira (*Bṛhadyātrā* 22, 4), and quoted by Utpala (on *Yogayātrā* 4, 46).

25. Varāhamihira. He wrote three works on the subject: the *Yogayātrā*, the *Bṛhadyātrā* or *Mahāyātrā*, and the *Ṭikaṇikayātrā* or *Samāsayātrā*. For the first two of these and for Utpala's commentary on the first I have used my own editions.

26. Pṛthuyaśas. He touches on military astrology in *Ṣaṭpañcāśikā* 2 and 3.

27. Lalla. Verses of his are quoted by Viṣṇuśarman (on *Vidyāmādhavīya* 12, 1; 12, 5; 12, 12; 12, 20; and 12, 27), by Śivarāja (pp. 185; 186; 191; 196; 198; 200; 201; 204; 205; 207; 208; 209; and 211), by Nārāyaṇa (on *Muhūrtamārtaṇḍa* 7, 5; 7, 12; 7, 13; and 7, 14), and by Govinda (on *Muhūrtacintāmaṇi* 11, 8; 11, 39; 11, 51; 11, 57; 11, 91; 11, 95; 11, 97; and 11, 100–101). There is also some material on yātrā on p. 67 of my transcript of VVRI 1203, a manuscript of the *Jyotiṣaratnakośa*; but I suspect that this work may be different from Lalla's.

28. Bhadrabāhu. The relevant chapter is *Bhadrabāhusaṃhitā* 13.

29. Vīradatta. He is quoted by Utpala (on *Yogayātrā* 4, 17).

30. Viṣṇucandra. He is quoted by Utpala (on *Yogayātrā* 4, 45; 4, 47; and 4, 48).

31. Nandin. He is cited by Utpala (on *Yogayātrā* 5, 19), and by Viṣṇuśarman (on *Vidyāmādhavīya* 12, 9).

32. Utpala. Besides his commentary on the *Yogayātrā* he wrote on military astrology in *Praśnajñāna* 21–26; 25 he quotes himself in his ṭīkā on *Ṣaṭpañcāśikā* 3, 2. He also wrote a commentary on Varāhamihira's *Bṛhadyātrā*, of which fragments survive.

33. The *Brahmayāmala*. I have referred to the citations by Narapati (*Narapatijayacaryā* passim), by Viṣṇuśarman (on *Vidyāmādhavīya* 12, 9; 12, 10; and 12, 19), and by Śivarāja (p. 204).

34. Bhojarāja. Various aspects of military astrology are covered in chapters 2–9 of the *Vidvajjanavallabha*. There are also numerous quotations from the *Rājamārtaṇḍa* in Śivarāja (pp. 200 and 201) and in Govinda (on *Muhūrtacintāmaṇi* 11, 9; 11, 10; 11, 79; 11, 92; 11, 93; 11, 94; 11, 95; 11, 98; and 11, 109).

35. Śrīpati. He dealt with this subject in chapter 16 (15 according to Poucha's manuscript) of the *Jyotiṣaratnamālā*. The *Daivajñavallabha*, which is also ascribed to Śrīpati, deals with yātrā in chapter 15.

36. Vasantarāja. Sections on yātrā are scattered throughout his *Vasantarājaśakuna*. Various verses are quoted by Śivarāja (pp. 211; 212; and 215), by Nārāyaṇa (on *Muhūrtamārtaṇḍa* 7, 21), and by Govinda (on *Muhūrtacintāmaṇi* 11, 8; 11, 40; 11, 54; 11, 100–101; 11, 102–103; 11, 104; and 11, 108).

37. Naracandra. He touches on military astrology in *Jñānacaturviṃśī* 20.

38. Pseudo-Kālidāsa. He deals with this subject in *Jyotirvidābharaṇa* 11.

39. Bhaṭṭapāda. He is quoted by Viṣṇuśarman (on *Vidyāmādhavīya* 12, 1).

40. Siddhārtha. He is quoted by Viṣṇuśarman (on *Vidyāmādhavīya* 12, 14).

41. Śivagupta. He is quoted by Viṣṇuśarman (on *Vidyāmādhavīya* 12, 15).

42. Rudrabhaṭṭa. He is quoted by Viṣṇuśarman (on *Vidyāmādhavīya* 12, 15).

43. Kṛṣṇa. He is quoted by Viṣṇuśarman (on *Vidyāmādhavīya* 12, 1).

44. Keśava. He also is quoted by Viṣṇuśarman (on *Vidyāmādhavīya* 12, 1).

45. Vidyāmādhava. He wrote on yātrā in chapter 12 of his *Vidyāmādhavīya*.

46. Māṭhara. He is quoted by Śivarāja (p. 199).

47. Nārāyaṇadāsa Siddha. He covers this topic in *Praśnavaiṣṇava* 3–8.

48. Kumāragaṇaka. His book is entitled the *Raṇadīpikā*.

49. Nārāyaṇa. He wrote on yātrā *Muhūrtamārtaṇḍa* 7.

50. Rāmacandra. His work is called *Samarasāra*.

51. Nīlakaṇṭha. He deals with military astrology in several places in the *Tājikanīlakaṇṭha*:

a) pp. 354–355;

b) pp. 365–367;

c) pp. 379–380, from the *Praśnapradīpa*; and

d) pp. 381–382, from the *Praśnacintāmaṇi*.

52. Rāma. He composed on this subject chapter 11 of the *Muhūrtacintāmaṇi*.

53. Kāśīnātha. He covers yātrā in *Śīghrabodha* 2, 46–74.

54. Gaṇapati. Chapter 17 of his *Muhūrtagaṇapati* is on military astrology.

55. Nandarāma Paṇḍita. He writes on this topic in *Keralīyapraśnaratna* 5, 47–49.

56. Rāmakṛṣṇa. He deals with it in *Praśnacaṇḍeśvara* 7, 1–7.

This list is by no means complete, but it will afford the reader some concept of the vastness of the Sanskrit literature on the subject.

1–4. With this description of the ideal conqueror about to set forth on a victorious campaign compare Varāhamihira (*Bṛhadyātrā* 1, 3, which is cited by Utpala [on *Yogayātrā* 1, 1]; and *Yogayātrā* 2, 10–13).

1. Cf. Varāhamihira (*Yogayātrā* 1, 2; 1, 2a is quoted by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 31–37]), Vasiṣṭha (*Vasiṣṭhasaṃhitā* 37, 1, which is cited by Govinda [on *Muhūrtacintāmaṇi* 11, 1]), Nārada (*Nāradasaṃhitā* 33, 1, which is cited by Śivarāja [p. 183]), and Gaṇapati (*Muhūrtagaṇapati* 17, 1).

5. On the role of the lord of the daśā see, e.g., Varāhamihira (*Bṛhadyātrā* 11, 2–5) and Utpala (on *Yogayātrā* 5, 22). Cf. also *Yavanajātaka* 76, 56.

6–7. Cf. verses 21–24. Compare chapter 4 of Varāhamihira's *Ṭikaṇikayātrā* (4, 2 is cited by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 13; see also the three verses in the footnote]).

7. For the normally unfortunate influence of a weak Moon see, e.g., Varāhamihira (*Yogayātrā* 4, 57).

8. With the first line compare 75, 6; with the second, 74, 7–8, as well as Vasiṣṭha (*Vasiṣṭhasaṃhitā* 37, 67) and Nārada (*Nāradasaṃhitā* 33, 26).

9. That the wind should be blowing from one's back is stated by Manu (cited by Utpala [on *Yogayātrā* 5, 16]), Varāhamihira (*Yogayātrā* 5, 16–17), and Bhadrabāhu (*Bhadrabāhusaṃhitā* 13, 126). An expedition setting out during the day is in accord with the ayana of the Sun, one setting out during the night with the ayana of the Moon; see Garga (quoted by Śivarāja [p. 186]), Varāhamihira (*Yogayātrā* 5, 7; *Ṭikaṇikayātrā* 7, 1; and *Bṛhadyātrā* 12, 25), Vasiṣṭha (*Vasiṣṭhasaṃhitā* 37, 61, which is cited by Govinda [on *Muhūrtacintāmaṇi* 11, 39]), Nārada (*Nāradasaṃhitā* 13, 15c–16b, which is also quoted by Govinda [on *Muhūrtacintāmaṇi* 11, 39]), Nārāyaṇa (*Muhūrtamārtaṇḍa* 7, 5), and Rāma (*Muhūrtacintāmaṇi* 11, 39); see also Gaṇapati (*Muhūrtagaṇapati* 17, 134–137). For the lords of the directions see *Yavanajātaka* 1, 66–67.

11–17. These verses list the times of day at which it is inauspicious to set out on an expedition as the Moon is in each nakṣatra; a similar list, differing only slightly in details, is given by Garga as cited by Varāhamihira (*Bṛhadyātrā* 4, 6–8; 4, 6–7 are quoted by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 4]. See also *Ṭikaṇikayātrā* 1, 12–15). A part of Garga's list is repeated by Bhadrabāhu (*Bhadrabāhusaṃhitā* 13, 95–97); cf. Vasiṣṭha, Maheśvara, and Śrīpati (all of whom are cited by Govinda [on *Muhūrtacintāmaṇi* 11, 11]), Rāma (*Muhūrtacintāmaṇi* 11, 11), and Gaṇapati (*Muhūrtagaṇapati* 17, 41–43).

Nakṣatra	Sphujidhvaja	Garga
Kṛttikā	afternoon	dawn
Rohiṇī	morning	morning
Mṛgaśiras	first half of night	first half of night
Ārdrā	dawn	noon
Punarvasu	second half of night	second half of night
Puṣyā	afternoon	afternoon
Āśleṣā	dawn	noon
Maghā	second half of night	midnight
Pūrvaphalgunī	second half of night	midnight
Uttaraphalgunī	morning	morning
Hastā	afternoon, night	afternoon
Citrā	first half of night	first half of night
Svātī	afternoon	afternoon
Viśākhā	morning	morning
Anurādhā	first half of night	first half of night
Jyeṣṭhā	dawn	noon
Mūlā	dawn	noon
Pūrvāṣāḍhā	second half of night	midnight
Uttarāṣāḍhā	morning	morning
Śravaṇā	second half of night, night	second half of night
Dhaniṣṭhā	second half of night	second half of night (some add noon)
Śatabhiṣaj	second half of night	second half of night
Pūrvabhādrapadā	second half of night	midnight
Uttarabhādrapadā	morning	morning
Revatī	first half of night, night	first half of night
Aśvinī	afternoon	afternoon
Bharaṇī	second half of night	midnight

18–20. These verses ascribe the four cardinal directions to the 28 nakṣatras (adding Abhijit to the preceding list!) in groups of 7; the arrangement begins with Kṛttikā, as is normal with early lists.

East—Kṛttikā, Rohiṇī, Mṛgaśiras, Ārdrā, Punarvasu, Puṣyā, Āśleṣā.

South—Maghā, Pūrvaphalgunī, Uttaraphalgunī, Hastā, Citrā, Svātī, Viśākhā.

West—Anurādhā, Jyeṣṭhā, Mūlā, Pūrvāṣāḍhā, Uttarāṣāḍhā, Abhijit, Śravaṇā.

North—Dhaniṣṭhā, Śatabhiṣaj, Pūrvabhādrapadā, Uttarabhādrapadā, Revatī, Aśvinī, Bharaṇī.

The earliest occurrence of this distribution of the directions among the nakṣatras seems to be in Garga (cited by Śivarāja [p. 185]); but it presumably is not accidental that the group of northern constellations begins with Dhaniṣṭhā, as does the udagayana of the Sun according to the *Jyotiṣavedāṅga* (verse 6). See also Vasiṣṭha (*Vasiṣṭhasaṃhitā* 37, 31), Varāhamihira (*Bṛhadyātrā* 4, 1, which is cited

by Utpala [on *Yogayātrā* 5, 1], by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 2], and by Govinda [on *Muhūrtacintāmaṇi* 11, 36]; 1a is also cited by Utpala [on *Bṛhatsaṃhitā* 42, 12]; *Yogayātrā* 5, 1; and *Ṭikaṇikayātrā* 1, 16), Nārada (*Nāradasaṃhitā* 33, 7, which is quoted by Govinda [on *Muhūrtacintāmaṇi* 11, 36]), Vidyāmādhava (*Vidyāmādhavīya* 12, 2), Kumāragaṇaka (*Raṇadīpikā* 2, 3–4), Nārāyaṇa (*Muhūrtamārtaṇḍa* 7, 3), Rāma (*Muhūrtacintāmaṇi* 11, 36), and Gaṇapati (*Muhūrtagaṇapati* 17, 129).

18. The "gate-keepers"—also known as "the best" (śreṣṭha)—are enumerated thus by Varāhamihira (*Bṛhadyātrā* 4, 4, which is cited by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 4]):

East—Puṣyā
South—Hastā
West—Śravaṇā
North—Dhaniṣṭhā and Aśvinī.

See also Guru (cited by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 4]), Vidyāmādhava (*Vidyāmādhavīya* 12, 4), and Nārāyaṇa (*Muhūrtamārtaṇḍa* 7, 1).

Elsewhere are listed the "spears of the directions" (dikśūlāni):

East—Rohiṇī
South—Uttaraphalgunī
West—Jyeṣṭhā
North—Pūrvabhādrapadā

These were evidently referred to by Sphujidhvaja in a verse not preserved in N, but quoted by Viṣṇuśarman (on *Vidyāmādhavīya* 12, 4): ātyayikeṣu dikśūlabhāni varjayed eva / yasmād yavaneśvaraḥ /

ṛkṣeṣv athaiteṣu yathoktakāṣṭhāṃ na bhūtikāmo manasāpi yāyāt /
mohād ya ullaṅghya yadi prayāyāt sarāṣṭrabhṛtyo na cirād vinaśyet //

The dikśūlāni are also named by Varāhamihira (*Bṛhadyātrā* 4, 3, which is quoted by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 4]; *Ṭikaṇikayātrā* 1, 19, which is cited by Utpala [on *Yogayātrā* 5, 2]; and *Yogayātrā* 5, 2), Nārada (*Nāradasaṃhitā* 33, 6), Vidyāmādhava (*Vidyāmādhavīya* 12, 4), Nārāyaṇa (*Muhūrtamārtaṇḍa* 7, 2), and Gaṇapati (*Muhūrtagaṇapati* 17, 35–36). It is stated by Garga (cited by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 4]) that one must not set forth when either a dvārābhimukhya or a dikśūla is in a direction opposite to its own.

Finally, there are lists of "middling" (madhya) nakṣatras:

East—Mṛgaśiras
South—Citrā
West—Anurādhā
North—Revatī.

See Varāhamihira (*Bṛhadyātrā* 4, 4, which is cited by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 4]). Others substitute Śravaṇā (a western constellation!) for Revatī; so, e.g., Guru (quoted by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 4]).

The rule expressed in verses 18–20 in a rather cryptic manner appears to be the following. If the "gate-keeper" of the East is in the East (the ascendent), or the "gate-keeper" of the North in the North (the hypogee), then one may set out either to the East or to the North; and similarly with regard to the South and West, mutatis mutandis. Others claim that if any of the following four nakṣatras (a list very similar to that of the dvārābhimukhyas)—Puṣya (eastern), Hastā (southern), Anurādhā (western), and Aśvinī (northern)—is in one of the cardines, then one may set out in any direction; see Garga (cited by Śivarāja [p. 186]), Vasiṣṭha (*Vasiṣṭhasaṃhitā* 37, 32, which is quoted by Govinda [on *Muhūrtacintāmaṇi* 11, 38]), Varāhamihira (*Bṛhadyātrā* 4, 5a, which is cited by Govinda [on *Muhūrtacintāmaṇi* 11, 38]; *Yogayātrā* 5, 1; and *Ṭikaṇikayātrā* 1, 18, which is cited by Utpala [on *Yogayātrā* 5, 1] and by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 4]), Nārada (*Nāradasaṃhitā* 33, 6), Guru (quoted by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 4]), Nārāyaṇa (*Muhūrtamārtaṇḍa* 7, 3), and Gaṇapati (*Muhūrtagaṇapati* 17, 132). Kāśīnātha (*Śīghrabodha* 2, 50) lists the nakṣatras as Hastā, Revatī, Aśvinī, Śravaṇā, and Mṛgaśiras.

21–24. Cf. verses 6–7. Compare chapter 7 of Varāhamihira's *Bṛhadyātrā* (7, 3; 7, 6; and 7, 8–9 are quoted by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 13], and 7, 10 [on 12, 17]; 7, 7 equals *Ṭikaṇikayātrā* 4 fn.). See also *Yogayātrā* 5, 24.

21. For the Rikta tithis (4, 9, and 14 of each pakṣa), see the commentary on verses 25–26.

23. Varāhamihira (*Bṛhadyātrā* 11, 21) says that similarly disastrous consequences result from the Moon's being in the ascendent of the expedition-horoscope, regardless of the position it had in the commander's birth-horoscope; see also *Yogayātrā* 5, 23.

25–26. Traditionally the fifteen tithis of each pakṣa are divided into the following five categories:

Nanda (happy)—1, 6, and 11
Bhadra (prosperous)—2, 7, and 12
Jaya (victorious)—3, 8, and 13
Rikta (empty)—4, 9, and 14
Pūrṇa (full)—5, 10, and 15.

Each produces an effect consonant to its name. See Vasiṣṭha (*Vasiṣṭhasaṃhitā* 37, 17–22, which are quoted by Govinda [on *Muhūrtacintāmaṇi* 11, 9]), Varāhamihira (*Bṛhadyātrā* 3, 1; and *Ṭikaṇikayātrā* 1, 9; 1, 9a–b is cited by Utpala [on *Yogayātrā* 5, 8 and on *Bṛhatsaṃhitā* 42, 12]; see also, for Rikta tithis, *Yogayātrā* 5, 8), and Vidyāmādhava (*Vidyāmādhavīya* 12, 6). The effects of each tithi are listed by Kāśīnātha (*Śīghrabodha* 2, 56–60) and by Gaṇapati (*Muhūrtagaṇapati* 17, 17–21).

Varāhamihira (*Bṛhadyātrā* 3, 3, which is cited by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 6]) states that some astrologers are of the opinion that Pratipad (the first tithi of a pakṣa) and the fifteenth tithi do not give good results; see Devala (cited by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 6]).

CHAPTER 74

1–6. There is clearly a relationship between these verses and those elsewhere in the *Yavanajātaka* which list the objects subordinate to each sign.

7–8. Cf. 73, 8. Sphujidhvaja's dictum is repeated by Varāhamihira (*Bṛhadyātrā* 8, 3a–b, which is quoted by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 14]; and *Ṭikaṇikayātrā* 1, 6 and 5, 4), pseudo-Kālidāsa (*Jyotirvidābharaṇa* 11, 51), and the *Daivajñavallabha* as cited by Śivarāja (p. 188).

CHAPTER 75

3. See *Mahābhārata* 12, 101, 17:

yataḥ śukras tato jayaḥ.

Also cf. Vasiṣṭha (*Vasiṣṭhasaṃhitā* 37, 37; and 37, 93, which is cited by Govinda [on *Muhūrtacintāmaṇi* 11, 40]).

4. The rule against proceeding toward Venus is reflected in Kālidāsa (*Kumārasambhava* 3, 43):

dṛṣṭiprapātaṃ parihṛtya tasya kāmaḥ puraḥ śukram iva prayāṇe /

See also Vasiṣṭha (*Vasiṣṭhasaṃhitā* 37, 95, which is quoted by Śivarāja [p. 196] and by Govinda [on *Muhūrtacintāmaṇi* 11, 41]), Varāhamihira (*Yogayātrā* 5, 12, which is cited by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 9] and by Govinda [on *Muhūrtacintāmaṇi* 11, 40]; and *Ṭikaṇikayātrā* 8, 2–3; 8, 2 is cited by Utpala [on *Yogayātrā* 5, 12] and by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 5]), Nandin (cited by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 5 and 12, 9]), Nārada (*Nāradasaṃhitā* 33, 16c–d, which is quoted by Govinda [on *Muhūrtacintāmaṇi* 11, 40]), and Atri (cited by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 5]).

Utpala (on *Yogayātrā* 5, 12), following Varāhamihira (*Ṭikaṇikayātrā* 8, 2), interprets pratiśukram in three ways:

1) When Venus' heliacal rising is in the West, pratiśukram is in the same direction; when it is in the East, pratiśukram is also to the East.

2) The pratiśukra direction varies with the place occupied by Venus:

place	pratiśukra direction
ascendent	East
second or third	Northeast
fourth	North
fifth or sixth	Northwest
seventh	West
eighth or ninth	Southwest
tenth	South
eleventh or twelfth	Southeast

3) The pratiśukra direction depends on the direction governed by the group of seven nakṣatras (see 73, 18–20) in which Venus is.

See also Ṛṣiputra and Lalla (cited by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 5]), Vidyāmādhava (*Vidyāmādhavīya* 12, 5), the various texts quoted by Śivarāja (pp. 196–198), and Gaṇapati (*Muhūrtagaṇapati* 17, 138–139).

5. Bhṛgu (cited by Śivarāja [p. 183]) follows the first half of this verse; it seems that Bhadrabāhu (*Bhadrabāhusaṃhitā* 13, 74) intends to say the same thing.

6. Cf. 73, 8–9. See Varāhamihira (*Yogayātrā* 5, 4; and *Ṭikaṇikayātrā* 1, 10).

7–14. Cf. 77, 2–8. These lists of things acquired when the expedition starts on each of the planetary week-days are, of course, closely related to the other lists of planetary objects given earlier in this book. Similar lists in this same context are given by Varāhamihira (*Bṛhadyātrā* 5, 1–4; 5, 1–4b are cited by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 8]; and 5, 1a is quoted by Utpala [on *Bṛhatsaṃhitā* 42, 12]; *Yogayātrā* 5, 27–33, which are cited by Śivarāja [pp. 195–196]; 5, 27a–b is quoted by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 8]; and *Ṭikaṇikayātrā* 2, 1–2), though he does not agree with Sphujidhvaja's optimistic prediction for Monday. See also Vasiṣṭha (*Vasiṣṭhasaṃhitā* 37, 24, which is cited by Govinda [on *Muhūrtacintāmaṇi* 11, 9]).

CHAPTER 76

1–12. The idea behind these verses is the theory of transits; see the commentary on 43, 11–17. Derived from this passage of the *Yavanajātaka* is one in Varāhamihira (*Bṛhadyātrā* 8, 8–11, which are cited by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 12]); but he includes variant interpretations for the second and tenth places.

13–16. The standard characterizations of the natives born under each planet is used by "Palchus" (144, which equals Theophilus [*De bello* 27 in *CCAG* 11, 1; 215, 7–14]): *καὶ ἂν μὲν Κρόνος ὡροσκοπῇ, ὁ ἐπιστρατευόμενος ἄδικός ἐστι καὶ πανοῦργος καὶ ἱκανὸς καὶ βραδὺς καὶ βαρὺς καὶ δυσάντητος· Ζεὺς δὲ ὡροσκοπῶν σημαίνει τὸν ἐπιστρατευόμενον δίκαιον καὶ ἐπιτευκτικὸν ἢ βασιλέα· Ἄρης σημαίνει τολμηρόν, ῥιψοκίνδυνον, ἄτακτον· Ἥλιος δὲ καὶ Σελήνη βασιλέα ἢ ἐπίσημον καὶ μέγα στρατόπεδον· Ἀφροδίτη στρατηγὸν ἥμερον καὶ ἡδύτατον καὶ ἐπιμελούμενον τοῦ στρατοῦ· Ἑρμῆς στρατηγὸν συνετὸν καὶ ἐπιτετρακταϊσμένον.* A more elaborate system is found elsewhere in Theophilus (*De bello* 2 in *CCAG* 11, 1; 233–242).

But Sphujidhvaja utilizes instead his usual list of objects associated with each of the planets; he is followed by Varāhamihira (*Bṛhadyātrā* 8, 13–14, which are cited by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 14] and which equal *Daivajñavallabha* [15, 26–27]; and *Yogayātrā* 5, 27–33, which are quoted by Śivarāja [pp. 195–196]; 5, 27a–b is quoted by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 8]), who, however, disagrees with regard to the Moon.

18–29. In these verses the results of the benefic and the malefic planets' being in each of the places are detailed. Varāhamihira (*Bṛhadyātrā* 10, 1–19, which are quoted by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 25]), on the other hand, lists separately the influence of each planet in each place, thereby to some extent duplicating the contents of *Bṛhadyātrā* (8, 13–14). But elsewhere (*Ṭikaṇikayātrā* 7, 1–7, which equal *Daivajñavallabha* [15, 3–9]) he follows Sphujidhvaja

more closely; see also the anonymous verses cited by Śivarāja (pp. 194–195). Bṛhaspati (quoted by Śivarāja [pp. 191–194]) does the same thing as does Varāhamihira in *Bṛhadyātrā* (10, 1–19).

36. Virtually the same thing is repeated by Varāhamihira (*Bṛhadyātrā* 12, 10; 12, 10a–b is quoted—wrongly—by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 12]); cf. also a *Daivajñavallabha* cited by Śivarāja (p. 191), which disagrees with the last pāda of Sphujidhvaja's verse.

37. Compare Julian of Laodicea as preserved in "Palchus" (61 in *CCAG* 5, 1; 183, 26–184, 3), who judges the cause of the war according to the place occupied by Mars:

ascendent	*περὶ ζωῆς*
second	*διὰ χρημάτων*
third	*περὶ γένους ἢ θεῶν θηλειῶν*
fourth	*περὶ γῆς ἢ τάφων*
fifth	*διὰ γυναῖκα ἢ πόλιν*
sixth	*περὶ ἀκρωτηριασμοῦ τινος καὶ ἀδικίας*
seventh	*περὶ βλάβης*
eighth	*διὰ ἀρχαῖα ἢ νεκρικὰ πράγματα*
ninth	*περὶ θεῶν ἠμελημένων ἢ νόμων*
tenth	*περὶ ἀρχῆς*
eleventh	*διὰ φιλίαν ἢ τέκνα*
twelfth	*περὶ ὑπηκόων.*

Both Julian and Sphujidhvaja have clearly simply modified the *δωδεκάτοπος*.

Somewhat different, however, is another chapter in "Palchus" (146, which equals Theophilus [*De bello* 29 in *CCAG* 11, 1; 213, 10–214, 14 and in (ps)-Zoroaster [fr. 0 87 Bidez–Cumont]): *ἐκ τοῦ ὡροσκόπου ... γνωρίζεται ἡ τοῦ πολέμου ἀρχὴ καὶ αἰτία καὶ πᾶσα ἡ ἐνεστῶσα ἔφοδος ... ἐκ τοῦ ὑπογείου ὁ τόπος ἐν ᾧ ὁ πόλεμος γίνεται, ἤγουν πεδιάσιμός ἐστιν ἢ ὀρεινός, παρὰ θάλασσαν ἢ παρὰ λίμνην ἢ παρὰ μέγιστον ποταμόν, ἐν φάραγγι ἢ ἐν συνδένδρῳ τόπῳ ἢ ἐν ἐρήμῳ. ἐκ τοῦ πέμπτου τόπου τῶν στρατιωτῶν τὸ πρόθυμον ἢ τὸ ῥᾴθυμον, τὸ ἀνδρεῖον ἢ τὸ δειλόν. ἐκ τοῦ ἕκτου τόπου τὰ κτήνη τοῦ στρατοπέδου, ἤγουν ἵπποι καὶ ἡμίονοι καὶ κάμηλοι. ἐκ τοῦ ἑβδόμου τὰ μηχανήματα καὶ τὰ ἔντεχνα ἢ ἄτεχνα. ἐκ τοῦ ὀγδόου τὰ συμβαίνοντα ἔκ τε τραυμάτων καὶ ζωγρήσεων καὶ δρασμῶν καὶ λειποταξίας καὶ τῶν τοιούτων. ἐκ τοῦ ἐννάτου ἡ κατασκόπησις καὶ πᾶσα ἡ τῶν ἐναντίων γνῶσις. ἐκ τοῦ δεκάτου ὁ τρόπος τοῦ στρατηγοῦ καὶ τῶν σὺν αὐτῷ ἀρχόντων. ἐκ τοῦ ἑνδεκάτου ἡ παράταξις τοῦ πολέμου καὶ ἡ σύστασις τῶν ταγμάτων καὶ ἡ ἐφόρμησις κατὰ τῶν ἐναντίων. ἐκ τοῦ δωδεκάτου τὸ ἔθνος τὸ κακούμενον ἢ ἡ χώρα ἢ ἡ πολεμουμένη πόλις καὶ ἐπιστρατευομένη.*

Virtually the same list as Sphujidhvaja's is given by Bādarāyaṇa (quoted by Utpala [on *Yogayātrā* 4, 1]), Varāhamihira (*Yogayātrā* 4, 1, which equals *Daivajñavallabha* [15, 1]), Nārada (*Nāradasaṃhitā* 33, 29–30, which are cited by Govinda [on *Muhūrtacintāmaṇi* 11, 55]), Śrīpati (*Jyotiṣaratnamālā*, cited by Śivarāja [p. 189]), Vidyāmādhava (*Vidyāmādhavīya* 12, 24), and Rāma (*Muhūrtacintāmaṇi* 11, 55).

38. A similar idea is expressed by Satya (quoted by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 12]) and by Varāhamihira (*Bṛhadyātrā* 8, 6a–b, which equals *Ṭikaṇikayātrā* 5, 2a–b), who say that the commander dies if the enemy's sixth place is in the ascendent, but that the enemy dies if his eighth place is in the ascendent.

39. Comparable to this yoga is one described by Bādarāyaṇa (cited by Utpala [on *Yogayātrā* 4, 9]) and by Varāhamihira (*Yogayātrā* 4, 9; this verse is quoted as Lalla's by Śivarāja [p. 200]).

40. Cf. Bādarāyaṇa (cited by Utpala [on *Yogayātrā* 4, 7] and by Govinda [on *Muhūrtacintāmaṇi* 11, 59]), Varāhamihira (*Yogayātrā* 4, 7, which is quoted by Govinda [on *Muhūrtacintāmaṇi* 11, 59]), and Nārāyaṇadāsa Siddha (*Praśnavaiṣṇava* 3, 11).

41. Varāhamihira (*Yogayātrā* 4, 6, which is cited by Govinda [on *Muhūrtacintāmaṇi* 11, 58]), seems to have read the first line thus:

budho jalastho bhṛgujo sutarkṣe jīvo vilagne dinakṛt tṛtīye /

he was followed by Rāma (*Muhūrtacintāmaṇi* 11, 58). But cf. Nārāyaṇadāsa Siddha (*Praśnavaiṣṇava* 3, 2).

44. Similar to this yoga is one described by Varāhamihira (*Yogayātrā* 4, 15, which is cited by Govinda [on *Muhūrtacintāmaṇi* 11, 66]; cf, *Yogayātrā* 4, 35, which is also cited by Govinda [on *Muhūrtacintāmaṇi* 11, 73]).

46. This yoga is almost the same as that in verse 44.

47. Compare Bādarāyaṇa (quoted by Utpala [on *Yogayātrā* 4, 18]) and Varāhamihira (*Yogayātrā* 4, 18, which is quoted by Śivarāja [p. 201]).

48–52. For the use of the Horās, Decans, navāṃśas, and dvādaśāṃśas in military astrology, see the ninth chapter of Varāhamihira's *Bṛhadyātrā* (9, 3–4 and 8–18 equal *Daivajñavallabha* [15, 30–31; 15, 12–21; and 15, 23]; and by Viṣṇuśarman are quoted 9, 4 and 6 [on *Vidyāmādhavīya* 12, 14], 9, 7–8b and 10–14 [on 12, 24], and 9, 15–18 [on 12, 14]).

49 and *51.* The substance of these two verses is repeated by Varāhamihira (*Bṛhadyātrā* 9, 15–16); but, with reference to the navāṃśas, it does not agree with another passage of Varāhamihira (*Yogayātrā* 5, 27–33, which are cited by Śivarāja [pp. 195–196]; 5, 27a–b is quoted by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 8]).

54. Garga (cited by Śivarāja [p. 191]), who is followed by Varāhamihira (*Bṛhadyātrā* 12, 24; *Yogayātrā* 1, 12; and *Ṭikaṇikayātrā* 7, 9), mentions only four upāyanas:

sāma (conciliation)	Jupiter and Venus
daṇḍa (punishment)	Mars and the Sun
dāna (bribery)	the Moon
bheda (dissension)	Saturn, Mercury, Rāhu, and Ketu.

But Manu (*Manusmṛti* 7, 109) and Māgha (*Śiśupālavadha* 2, 54) give a list of the seven expedients of war which is in some respects closer to Sphujidhvaja's: sāma (conciliation), dāna (bribery), bheda (dissension), daṇḍa (punishment), māyā (deceit), upekṣā (trickery), and indrajāla (magic).

56–65. Cf. Garga (cited by Śivarāja [p. 207]), Varāhamihira (*Bṛhadyātrā* 20; 20, 3 is cited by Govinda [on *Muhūrtacintāmaṇi* 11, 89], and 20, 3d [on 11, 90]; *Yogayātrā* 2; 5, 20–22; and 5, 26; and *Ṭikaṇikayātrā* 9, 1–2), Guru (quoted by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 19] and by Śivarāja [p. 207]), Bhadrabāhu (*Bhadrabāhusaṃhitā* 13, 116–119), Śrīpati (cited by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 19] and by Śivarāja [p. 207]), Kumāragaṇaka (*Raṇadīpikā* 2, 9–10), Rāma (*Muhūrtacintāmaṇi* 11, 83–85), and Gaṇapati (*Muhūrtagaṇapati* 17, 213–214).

56. Cf. Garga (quoted by Śivarāja [p. 183]).

58. According to Varāhamihira (*Yogayātrā* 6) one should worship:

East—Indra and Sūrya (the Sun)
Southeast—Agni and Śukra (Venus)
South—Yama and Aṅgāra (Mars)
Southwest—Nirṛti and Rāhu
West—Varuṇa and Saura (Saturn)
Northwest—Vāyu and Candra (the Moon)
North—Kubera and Candrātmaja (Mercury)
Northeast—Mahādeva and Bṛhaspati (Jupiter)

See also Vasiṣṭha (*Vasiṣṭhasaṃhitā* 37, 124–135; 37, 124–125 and 134–135 are quoted by Govinda [on *Muhūrtacintāmaṇi* 11, 83]) and Nārada (*Nāradasaṃhitā* 33, 66c–76b; 33, 66c–67b are cited by Govinda [on *Muhūrtacintāmaṇi* 11, 82]). Worship of the planets (nine or seven) is also prescribed in chapter 18 of Varāhamihira's *Bṛhadyātrā* (18, 1–2 are quoted by Utpala [on *Bṛhatsaṃhitā* 43, 14]) and Vasiṣṭha (*Vasiṣṭhasaṃhitā* 37, 99–113; 37, 99–109 and 111–113 are quoted by Govinda [on *Muhūrtacintāmaṇi* 11, 40], and 37, 100–104 and 107–111 by Śivarāja [pp. 197–198]); cf. Vidyāmādhava (*Vidyāmādhavīya* 12, 18). Compare the elaborate rituals described in *Viṣṇudharmottarapurāṇa* (I, 92–100).

59. On the significance of the dream one sees before setting out, see, e.g., Varāhamihira (*Yogayātrā* 6, 28 and 17, 16) and the anonymous verses cited by Viṣṇuśarman (on *Vidyāmādhavīya* 12, 12).

60–63. A parallel list of auspicious and inauspicious things for the campaigner to see, hear, or touch is given by Varāhamihira (*Yogayātrā* 17, 4–16; 17, 10–13 are cited by Utpala [on *Yogayātrā* 1, 2]; 17, 10–14 equal *Bṛhadyātrā* [27, 2–6]; 17, 10–16 equal *Ṭikaṇikayātrā* [9, 11–17]; and 17, 15 equals *Bṛhadyātrā* [27, 1]); see also Bhāradvāja (cited by Śivarāja [pp. 212–213]), Vasiṣṭha (*Vasiṣṭhasaṃhitā* 37, 6–7 and 50), Nārada (*Nāradasaṃhitā* 33, 87–90; 33, 87c–90 are quoted by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 20] and by Govinda [on *Muhūrtacintāmaṇi* 11, 100–101]), pseudo-Kālidāsa (*Jyotirvidābharaṇa* 11, 95–112), Śrīpati (cited by Viṣṇuśarman [on *Vidyāmādhavīya* 12, 20]), Nārāyaṇa (*Muhūrtamārtaṇḍa* 7, 15), Rāma (*Muhūrtacintāmaṇi* 11, 100–101), and Gaṇapati (*Muhūrtagaṇapati* 17, 271–280).

64. With the fourth pāda compare Varāhamihira (*Bṛhadyātrā* 20, 1a–b):

vrajed digīśaṃ hṛdaye niveśya yathendram aindrīm aparāṃś ca tadvat /

66. The circumstances favorable to the king's re-entry into his own palace are otherwise described by Varāhamihira (*Yogayātrā* 20, 22–23); cf. also Bhadrabāhu (*Bhadrabāhusaṃhitā* 13, 79), pseudo-Kālidāsa (*Jyotirvidābharaṇa* 11, 132), and Gaṇapati (*Muhūrtagaṇapati* 17, 334–336).

CHAPTER 77

In this chapter and the next Sphujidhvaja deals with methods of determining the best time for undertaking various activities—what is generally called catarchic astrology, from the Greek *καταρχή*; military astrology, which was covered in chapters 73–76, is largely a branch of catarchic. There is also a very close connection with the astrology of interrogations, and I refer the reader to my bibliographies of these two types of astrology to supplement the following.

Catarchic astrology in Greek (it is dealt with in a rather unsatisfactory manner by Bouché-Leclercq, pp. 458–486) first becomes a distinct subject in the work of Serapion (quoted by "Palchus" [19 in *CCAG* 1; 99–100]). But the most thorough, and by far the most influential, coverage of it is found in the fifth book of Dorotheus. Below I list the titles of the chapters in that book, and the chapters of Hephaestio and Maximus which are derived from it.

1. Introduction. See Hephaestio (III 1).
2. On the straight-rising and crooked-rising signs. See Hephaestio (III 1).
3. On the tropic signs. See Hephaestio (III 1).
4. On the two-bodied signs. See Hephaestio (III 1).
5. On the corruption of the Moon. This is the basis of the first chapter of Maximus (lines 606–607; the more complete prose summary is on pp. 79–80 Ludwich). It is also quoted by "Palchus" (88 in *CCAG* 6; 67). See Hephaestio (III 1 and 2).
6. On erecting a building. This is quoted by Hephaestio (III 7).
7. On destroying a building.
8. On paying rent.
9. On buying and selling. See Hephaestio (III 16).
10. On buying land. See Hephaestio (III 16).
11. On buying slaves. This is the source of chapter 2 in Maximus (only the prose version is left, on pp. 80–81 Ludwich), and of Hephaestio (III 16).
12. On buying animals. This is used by Hephaestio (III 19).
13. On freeing slaves. This is used by Hephaestio (III 21).
14. On asking for a favor. This is used by Hephaestio (III 25).
15. On writing letters. This is used by Hephaestio (III 27).
16. On marriage and sexual intercourse. This is quoted by Hephaestio (III 9); it is the source of chapter 5 in Maximus (lines 59–140, which equal, of the prose version, pp. 84–86 Ludwich—also edited without identification in *CCAG* 11, 1; 166, 30–167, 35. Cf. Michael Italicus in J. A. Cramer, *Anecdota Graeca e codd. manuscriptis Bibliothecarum Oxoniensium*, vol. 3, Oxford 1836, repr. Amsterdam 1963, pp. 185–186).

17. On the woman who quarrels with her husband and leaves the house. This is used by Hephaestio (III 11).

18. On abortion. This is used by Hephaestio (III 12).

19. On partnerships.

20. On debts. This is quoted by Hephaestio (III 28). The original was paraphrased in Greek (*CCAG* 6;108).

21. On traveling. This is quoted by Hephaestio (III 30); it is the source of the fourth chapter of Maximus (lines 1–58, which correspond to the prose version on pp. 82–84 Ludwich).

22. On returning from a journey. This is used by Hephaestio (III 30).

23. On buying and building ships. Chapter 23 is used by Hephaestio (III 17).

24. On beginning to build a ship. This also is used in Hephaestio (III 17).

25. On when to launch a ship. This is quoted by Hephaestio (III 30); it is the source of the third chapter in Maximus (only the prose version is left, on pp. 81–82 Ludwich).

26. On messages.

27. On imprisonment. This is quoted by Hephaestio (III 40); it is the source of chapter 11 in Maximus (lines 544–566, which equal, in the prose version, pp. 94–95 Ludwich).

28. On judging about the future.

29. On asking about sick people. This is used by Hephaestio (III 31).

30. On undertakings in general.

31. On the condition of a sick person. This is the source of the sixth chapter in Maximus (lines 141–275, which correspond to the prose version on pp. 87–89 Ludwich). See Hephaestio (III 31).

32. On the wealth of a child. See Hephaestio (III 41).

33. On judgments in quarrels. This is quoted by Hephaestio (III 38).

34. On exiles.

35. On objects that are lost or stolen. This is used by Hephaestio (III 42–46) and Maximus (chapter 12; lines 567–610, which correspond, in the prose version, to pp. 95–96 Ludwich), and is referred to by "Palchus" (58 in *CCAG* 1; 103, 19–21). The Arabic was translated into Byzantine Greek (*CCAG* 4; 88–90 and Dorotheus fr. 24–25 Stegemann).

36. On runaway slaves. This is used by Hephaestio (III 47); it is the source of the eighth chapter of Maximus (lines 320–438; the prose version is on pp. 90–92 Ludwich).

37. On dealing with spirits. This is used by Hephaestio (III 33).

38. On purges and medicines for diarrhea. See Hephaestio (III 34).

39. On surgery. This is used by Hephaestio (III 32); it is the source of the seventh chapter in Maximus (lines 276–319, which equal, in the prose version, pp. 89–90 Ludwich).

40. On objects in the eye. This is used by Hephaestio (III 32).

41. On various diseases.

42. On wills. This is used by Hephaestio (App. II).

43. On the phases of the Moon. This is quoted by Hephaestio (III 16).

The name of Serapion has already been mentioned. Of his work on *καταρχαί* "Palchus" preserves the following chapters:

a) *περὶ καταρχῶν* (19 in *CCAG* 1; 99–100)
b) *περὶ συναλλαγῶν πρὸς γυναῖκας* (33 in *CCAG* 5, 1; 179–180)
c) *περὶ δρασμοῦ* (38 in *CCAG* 1; 101)
d) *περὶ συνοχῶν καὶ κατακλίσεων* (39 in *CCAG* 1; 101–102)
e) *περὶ πάσης κοινωνίας* (40 in *CCAG* 5, 1; 180)

There are other fragments in Rhetorius, Abū Maᶜshar, and various manuscripts which need not be enumerated here.

Another obscure author on *καταρχαί* is Demetrius, whose *Ἀστρολογούμενα* are epitomized in *CCAG* 8, 3; 98. From that epitome we learn that his work contained the following chapters:

1) *περὶ τῶν εἰς ὁμιλίαν τινὶ ἀφικομένων*
2) *περὶ πωλούντων καὶ ἀγοραζόντων*
3) *περὶ αἰτούντων*
4) *περὶ γάμου*
5) *περὶ δραπετευόντων*. This is preserved by "Palchus" (60 in *CCAG* 1; 104–106).
6) *περὶ πλεόντων καὶ ἀποδημούντων*. This is edited (*CCAG* 8, 3; 98 fn.).
7) *περὶ κριτηρίων*
8) *περὶ ἀπαγωγῆς*
9) *περὶ διαθηκῶν*
10) *περὶ ἀγορασμοῦ*
11) *περὶ κοινωνίας*

But the extensive and extant works on catarchic astrology in Greek are the third book of Hephaestio's *Ἀποτελεσματικά* and all of Maximus' *Περὶ καταρχῶν* (both of which, as we have seen, are largely derived from the fifth book of Dorotheus), much of "Palchus'" *Ἀποτελεσματικὴ βίβλος*, Theophilus' *Περὶ καταρχῶν διαφόρων*, and the fourth book of "Achmat's" *Εἰσαγωγή*.

In India this subject is usually subsumed into the vast field of muhūrtaśāstra, which utilizes primarily the course of the Moon through the nakṣatras, and represents the oldest form of astrology (or astral omens) in India (see *Isis* 54, 1963, 230). It would indeed be tedious to catalogue the Sanskrit works on catarchic astrology, which run into the hundreds; this task will be put off for my *Census of the Exact Sciences in Sanskrit.*

1. See the commentary on 76, 58. The syncretism here seems to be based on the characters of the Greek deities whose names are given to the planets:

Κρόνος = Prajāpati
Ζεύς = Mahendra
Ἄρης = Skanda
Ἥλιος = Fire
Ἀφροδίτη = Devī
Ἑρμῆς = Viṣṇu
Σελήνη = Water

Sphujidhvaja's identifications are also given by Varāhamihira (*Bṛhajjātaka* 2, 5), Parāśara (*Pūrvakhaṇḍa* 2, 8), Kalyāṇavarman (4, 12), Śrīpati (quoted by Śivarāja [p. 36]), Guṇākara (2, 18), and Vaidyanātha (2, 20). A list expanded to include the nodes of the Moon and altered to emphasize the author's Śaiva faith is given by Mantreśvara (2, 27). Compare also a passage in the *Sūryasiddhānta* (12, 24, which is quoted by Viṣṇuśarman [on *Vidyāmādhavīya* 1, 19]) and *Yavanajātaka* (1, 111). Parāśara (*Pūrvakhaṇḍa* 1, 28–30) proclaims that the ten manifestations of Viṣṇu are avatāras of the navagrahas and of the stars.

2–8. One is always told to examine the lord of the day in reaching decisions about undertakings; in the West this practice goes back at least to Serapion (see the references given above). As Utpala points out, Sphujidhvaja was followed by Varāhamihira (*Bṛhatsaṃhitā* 103, 61–63); and a multitude of other Indian authors could here be cited.

But what is interesting to note is that here—for the first time—Sphujidhvaja lists the planets in the normal Indian order, which assumes that Sunday is the first day of the week. This raises a serious question concerning the date of Sphujidhvaja; for F. J. Dölger ("Die Planetenwoche und der christliche Sonntag," *Antike und Christentum* 6, 3, 1941, 202–238) concluded that it was Constantine (306–337) who made the week in the civil calendar begin with Sunday instead of Saturday, and H. Stern (*Le calendrier de 354*, Paris 1953, p. 50) favors a still later date in the fourth century. However, Vettius Valens (1, 10) proves that, among astrologers at least, the week began with Sunday in the first half of the second century A.D.; the example he gives in this chapter is dated 4 Hadrian = 148 Augustus, or A.D. 120.

9. See Varāhamihira (*Bṛhadyātrā* 9, 5a–b).

12–18. The ideas behind these yogas are rather commonplace and need no further explanation. Sphujidhvaja has briefly touched on some of the standard topics of muhūrtaśāstra.

20–21. These associations, of course, are derived from the characterizations of the planets given in chapter 1.

CHAPTER 78

4–9. Compare the lists given earlier—e.g., in chapter 4.

11–17. The rule for finding the lord of the year is given in 79, 52. This method of predicting the character of the whole year is still commonly used in saṃvatsaraphala.

CHAPTER 79

This most difficult chapter contains one of the earliest expositions of mathematical astronomy written in Sanskrit. Its mastery is clearly essential to anyone who wishes to ply the trade of caster of horoscopes. For the astronomy in this chapter see D. Pingree, "The Mesopotamian Origin of Early Indian Mathematical Astronomy," *JHA* 4, 1973, 1–12, and "An Essay on the History of

Mathematical Astronomy in India," to appear in volume 15 of the *Dictionary of Scientific Biography*.

2. The great solar yuga (yugaṃ mahat sauram) is probably a reference to the Mahāyuga of 4,320,000 years which was certainly known in India by the second century A.D. (see *Isis* 54, 1963, 238), but was not utilized for obtaining the mean longitudes of the planets till the Gupta period (it is not so utilized here). The small yuga for predicting eclipses is probably the 18-year eclipse-cycle for whose use in Babylon we have evidence going back to the second half of the eighth century B.C. (A. J. Sachs, *Late Babylonian Astronomical and Related Texts*, *Brown Univ. St.* 18, Providence 1955, no. 1414 [see p. xxxi]).

3. The opinion of Vasiṣṭha here referred to may be that of the *Vasiṣṭhasamāsasiddhānta* summarized in chapters 2 and 17 of Varāhamihira's *Pañcasiddhāntikā*; for its connection with Babylonian linear astronomy see the edition by Neugebauer and Pingree.

If the yuga of 165 years were that which is called the "small yuga" in verse 1, it will not serve to predict eclipses as it does not contain an integer number of draconitic months. It does, however, contain almost an exact integer number of synodic months—i.e., 2,041. I know of no Greek cycle of 2,041 synodic months.

4. The day begins at dawn, the month at the conjunction of the Sun and Moon, and the year with Caitra; all these elements are shared by the majority of Indian astronomical texts.

5. Since 1 mean synodic month equals 30 tithis by definition, if 1 tithi equals $\frac{63}{64}$ days, 1 synodic month equals 29;31,52 days; and, if 1 day equals $\frac{61}{60}$ tithis, 1 synodic month equals 29;30,28 days. As in all the relationships given in this chapter, Sphujidhvaja here gives only approximations. It should be noted that the *Jyotiṣavedāṅga* (37 in the Yajus recension) states that a tithi equals a day minus $\frac{1}{62}$.

Since there are 6 seasons (ṛtu) in a year, there must be 990 in 165 years. If each ṛtu consists of 62 tithis, there are 372 tithis in a year (as in the *Jyotiṣavedāṅga* [29]); $372 \times \frac{60}{61} = 6{,}5;54{,}3$ days in a year. This would also mean that there are 61,380 tithis in a yuga; we shall see that the correct number is 61,230 (verse 7).

6. The four systems of time measurement are, as listed, e.g., in the *Paitāmahasiddhānta* of the *Viṣṇudharmottarapurāṇa* (III 1):

1) saura or solar
2) cāndra or lunar
3) sāvana or civil
4) nākṣatra or sidereal

If there are 60,265 days in 165 years, 1 year equals 6,5;14,32 days. If my restoration of binduyutāni ṣaṭ (6 with 0 = 60) is correct, this is the earliest reference known to the decimal place-value system with a symbol for zero (bindu) in India. The extreme clumsiness with which Sphujidhvaja expresses

numbers is a reflection of the fact that a satisfactory and consistent method of versifying them had not yet been devised in the late third century.

A more logical order might be achieved by interchanging 6c–d with 7c–d.

7. A nychthemeron of 30 muhūrtas is normal in India.

If there are 61,230 tithis in a yuga, there must be 2,041 synodic months of 30 tithis each. Again in this verse there seems to be a reference (ṣaṭ khāyutāni) to the decimal place-value system with a symbol for zero.

8. The number of times a planet will "rise" during a given period of time is equal to the difference between the number of revolutions of the fixed stars from East to West and the number of revolutions of the planet from West to East. The risings of the Sun, of course, determine the civil days, and a revolution of the Sun from West to East occurs in one year; therefore, in a yuga of 60,265 civil days and 165 years, there must be 60,430 revolutions of the fixed stars from East to West. Similar calculations are found in most siddhāntas; see, e.g., *Jyotiṣavedāṅga* (29).

Since it is then given that there are 58,231 risings of the Moon, there must be 2,199 sidereal months in 60,265 civil days; a sidereal month, then, equals 27;24,18 days. The *Jyotiṣavedāṅga* (29) subtracts synodic rather than sidereal months.

9. The number of solar months or sauramāsas is equal to twelve times the number of solar years; and $12 \times 165 = 1{,}980$. That the number of synodic months is correctly 2,041 has been shown in the commentary on verse 7; it is confirmed by the number of intercalary months—61—given in verse 10. Each synodic month equals 29;31,38 days.

10. There are, then, four types of months: civil months, solar months, sidereal months, and intercalary months. The 61 intercalary months, of course, represent the difference between the 2,041 synodic months and the 1,980 solar months.

11. The civil or sāvana month of 30 civil days is clear. Since a muhūrta is $\frac{1}{30}$ of a day and a kalā $\frac{1}{60}$ of a muhūrta, a solar month equals 30;26,9,52,4 days, and a solar year 6,5;13,58,24,48 days. Here, as in verse 6, the year is apparently tropical.

12. A kṣaṇa is 30 kalās or half a muhūrta; I have taken the dual multiplied by two to signify a multiplication by four. A synodic month, if this interpretation is correct, equals 29;31,54,34 days.

13. A sidereal month, according to this verse, equals 27;17,10,34 days. I suppose that what vibhakto dalitaiḥ samāsaiḥ means is that, within each sidereal month, only a conjunction and an opposition may occur, never two of either one or the other.

14. The yuga of 165 years, as we know from verse 4, begins at dawn of the first tithi of the bright pakṣa of Caitra when the Sun and Moon are in conjunction in the first degree of Aries. This verse relates the beginning of one 165-year yuga to the Śaka era, whose epoch is Caitraśuklādi of 3,179 Kaliyuga or A.D. 78. In order to determine the date referred to so obscurely in the first half of this verse, we must first determine the years following 78 in which a conjunction of

the Sun and Moon occurred at about Aries 0° (we do not know precisely where Sphujidhvaja would have located this) on a Sunday (or Saturday); I use the tables of H. H. Goldstine (*New and Full Moons 1001* B.C. *to* A.D. *1651, Mem. Amer. Phil. Soc.* 94, Philadelphia 1973), which are computed for 7 P.M., corrected for the longitude of Ujjain. The times and longitudes I give are not absolutely precise, but good enough for the present purpose. The solution which I proposed in *JOR Madras* 31, 1961–62 (1964), 20—some of which was lost in the printing, in any case—must now be abandoned.

	Date A.D.	Time at Ujjain (appr.)	Longitude of conjunction (appr.)
1.	21 March 79	Sunday 11:51 P.M.	♓29°
2.	20 March 90	Saturday 4:52 A.M.	♓28°
3.	21 March 117	Saturday 7:33 A.M.	♓29°
4.	17 March 120	Saturday 8:21 A.M.	♓26°
5.	27 March 130	Sunday 6:07 A.M.	♈ 5°
6.	22 March 144	Saturday 9:42 A.M.	♈ 1°
7.	19 March 147	Saturday 2:29 P.M.	♓27°
8.	28 March 157	Sunday 1:41 P.M.	♈ 7°
9.	24 March 171	Saturday 11:39 A.M.	♈ 2°
10.	20 March 174	Saturday 9:16 P.M.	♓29°
11.	22 March 201	Sunday 4:33 A.M.	♈ 1°
12.	18 March 215	Saturday 4:15 A.M.	♓27°
13.	23 March 228	Saturday 12:11 P.M.	♈ 2°
14.	19 March 242	Saturday 6:29 A.M.	♓28°
15.	15 March 245	Saturday 7:18 P.M.	♓25°

The number as given in the manuscript—ṣaḍagre ʾrdhaśate—could be read as either 56 or 156. If current years are referred to, this would be 133 or 233; if expired years, 134 or 234. None of these years fits the necessary conditions. But if we emend ṣaḍagre to ṣaḍeke (16), then the year becomes 66 or 166 of the Śaka era, which corresponds to 143 or 243 current and 144 or 244 expired. The year 144 appears on our list as having had a conjunction of the Sun and Moon at ♈1° (of the astronomically correct sāyana zodiac) at c. 10 A.M. in Ujjain on Saturday 22 March. The epoch of the 165-year yuga, then, should be dawn of Sunday 23 March 144, which corresponds to Caitraśuklādi of the expired year 66 of the Śaka era. That this date is identical with that proposed by Ghirshman for the epoch of the era of Kaniṣka is, I think, probably pure coincidence; Ghirshman (following Dikshit) is so specific only because the year A.D. 144 = 66 Śaka begins the third century of the Vikrama era. The yuga that began in 144 was current when both Yavaneśvara and Sphujidhvaja wrote.

15. As I remarked in *JOR Madras* 31, 1961–62 (1964), 18 fn. 6, this verse cannot be used to date the Kuṣāṇas if one accepts the reading of N. But if one modifies Utpala's reading of the last pāda slightly, one can interpret the verse

in the following way: koṣāṇagatābdasaṃkhyā is the number of expired years between the epoch of the Kuṣāṇa era and any date; and kālaḥ śakānāṃ is the number of expired years between the epoch of the Śaka era and that date. If the elapsed years of the yuga are regarded as a negative quantity, the epoch of the Kuṣāṇa era fell 149–66 = 83 years before A.D. 144 or in A.D. 61. If one accepted the late chronology for Kaniṣka, this Kuṣāṇa era of A.D. 61 might have been founded by Kujula Kadphises. But this line of interpretation is to the highest degree hypothetical.

16–18. These verses give a rule for computing the ahargaṇa which is essentially that of the later Indian siddhāntas. With verse 16 one finds the lapsed tithis; for the epact see verse 19. With verse 17 one finds the avamas, which are the difference between the number of tithis and the number of civil days. My interpretation of the second half of this verse is extremely dubious; one expects a rule for calculating the lapsed avamas. With verse 18 the final step in finding the ahargaṇa is given, along with a statement about the week-day; for the latter see also verse 52.

19. The epact is stated to be 11;11 tithis, which means that each year consists of 371;11 tithis; in verse 5 the number was 372.

20. This verse is based on the proportion:

$$\frac{\text{tithis in a yuga}}{\text{lapsed tithis}} = \frac{\text{intercalary months in a yuga}}{\text{lapsed intercalary months}}$$

The number of intercalary months in a yuga is 61; the number of tithis is 30 times the number of synodic months (2,041) or 61,230.

21–22. These two verses give a crude rule for obtaining the elongation between the Sun and Moon; this elongation is taken to amount to 12° for every 1° traversed by the Sun, and this is taken to be roughly equivalent to 12° per tithi. One must, of course, start from the initial position at the beginning of a yuga when the Sun and Moon are in conjunction.

23. The true motion of the Sun is here found by means of a linear zigzag function of ultimately Babylonian origin; the reader is referred especially to O. Neugebauer, *Astronomical Cuneiform Texts*, London 1955 (hereafter abbreviated *ACT*), and D. Pingree, "Astronomy and Astrology in India and Iran," *Isis* 54, 1963, 229–246. Sphujidhvaja takes the limits of daily solar motion to be 0;57° and 1;2°, as does also, e.g., Paulus Alexandrinus (28); the *Pauliśasiddhānta* in the version of Lāṭadeva assumed them to be 0;57° and 1;1° (*Pañcasiddhāntikā* 3, 17). The daily motion increases between Aries 0° and Libra 0°, and decreases between Libra 0° and Aries 0°; presumably there is a constant difference of 0;0,50° between the daily motions of successive signs. With the last half of this verse compare also the solar theory of the *Vasiṣṭhasiddhānta* in the summary of Varāhamihira (*Pañcasiddhāntikā* 2, 1).

24–25. These two verses give a similar linear zigzag function for lunar motion. The lower limit here is 700 + minutes, the difference 0;12, 20° +; the upper limit is lost. Compare the *Vasiṣṭhasiddhānta* (in *Pañcasiddhāntikā* 2, 4–6)

again; there M = 6154/7 minutes (14;39,8,30,...°), m = 702 minutes (11;42°), and d = $\frac{90}{7}$ minutes (0;12,51,24,...°). Vasiṣṭha's system is based on the well-known parameter; 9 anomalistic months equal 248 days. It is unclear what Sphujidhvaja's is based on. As the *Yavanajātaka* remarks, the rate of motion of the Moon depends on its distance from its ucca; but there is no rule given for finding that ucca.

26. This is another Babylonian linear zigzag function. See 1, 68 and the commentary thereon, and verse 31 below.

27. The outflowing water-clock, which is here described, was, of course, well known in antiquity in both East and West.

28–29. These relationships are all normal except for the number of nimeṣas in a kalā; usually a kalā consists of 30 kāṣṭhās, and a kāṣṭhā of either 15 or 18 nimeṣas. Therefore one wants either 450 or 540 instead of 790.

31. Though much of this verse is hopelessly corrupt, the meaning is clear; the length of the longest day is 18 muhūrtas, and the difference between this and the shortest day is $\frac{1}{3}$ of that or 6 muhūrtas. The ratio of longest to shortest day, then, is 3 : 2; for the Babylonian origin of this parameter see the article in *Isis* referred to above.

32. This formula is given in a somewhat different form in *Pañcasiddhāntikā* 4, 48:

> ṣaḍghne 'thavā dyumāne chinne sadvādaśair vimādhyāhnaiḥ /
> chāyāṅgulair gatās tā nāḍyaḥ prāk pṛṣṭhataḥ śeṣāḥ //

The gnomon (śaṅku) is, of course, 12.

33. The rule here so obliquely referred to is undoubtedly that given, e.g., by Bhāskara I (*Mahābhāskarīya* 3, 30–33) according to which the time which has passed of the day is subtracted in rising-times from the longitude of the Sun; the point on the zodiac where this time is exhausted is the ascendent-point.

34. A year of 6,5;14,47 days is, of course, only 0;0,1 day less than the tropical year of Hipparchus, which was also used in the earliest version of the *Romakasiddhānta* (see *Pañcasiddhāntikā* 1, 15); should one emend tryūnaṃ to dvyūnaṃ? The number of days in Sphujidhvaja's yuga implies a year of 6,5;14,32 days; see the commentary on verse 6.

35–36. These two extremely corrupt verses originally gave yugas (numbers of solar years) of the five star-planets and the number of synodic periods within each such yuga.

planet	yuga	number of synodic periods	synodic period
Saturn	31	30	377 days
Jupiter	130	120	395 days
Mars	32	15	779 days
Venus	115	72	583 days
Mercury	1	3	122 days

37–38. Somehow these two verses seem to have given directions for computing planetary positions by means of the synodic periods, but the text is again too corrupt for any sense to be made of it. Verse 38 seems to refer to the year 105 (= [10 × 2] + 6 − 1 + 80) of the yuga which began in A.D. 144; Sphujidhvaja wrote in the year 125 of that yuga (see verse 62). It is also possible to interpret the number in verse 38 as 84, however (= [10 × 2] + 80 − 16). Neither alternative has any particular astronomical significance that I am aware of.

39. This is indeed a curious rule. There are, of course, 1,800 minutes in each sign. Since the dvādaśāṃśas equal degrees/12, and the degrees equal signs × 30, the first part of the formula amounts to:

$$\frac{60 \times 30 \times \text{signs} \times 30 \times 12}{\text{signs} \times 30} \text{ or } 60 \times 30 \times 12,$$

which is 21,600, the number of minutes in 360°. The dvādaśāṃśas of the ascendent will be a different matter.

40–43. These verses preserve a Babylonian linear planetary theory for the superior planets; I have already discussed them in *JAOS* 79, 1959, 282–284. For further references to the use of Babylonian linear astronomy in India, see my article in *Isis* which has been cited above.

For now I will limit my comments to a comparison of the synodic arcs and synodic periods in the *Yavanajātaka* and in Babylonian cuneiform texts. The significant ("Greek-letter") phenomena referred to in the theory of the superior planets are:

Γ = first visibility in the East = udaya
Φ = first stationary point = sthitvā
Θ = opposition
Ψ = second stationary point
Ω = last visibility in West = asta
$\Phi \rightarrow \Psi$ = retrogression = vakra

Jupiter

Yavanajātaka		Babylonian slow	Babylonian medium	Babylonian fast
$\Gamma \rightarrow \Phi$	16°	16;15°	18;16,52,30°	19;30°
$\Phi \rightarrow \Psi$	−8°	−8;20°	−9;22,30°	−10°
$\Psi \rightarrow \Omega$	21°	15;50°	17;48,45°	19°
$\Omega \rightarrow \Gamma$	6;15°	6;15°	7;1,52,30°	7;30°
	35;15°	30°	33;45°	36°

Mars

Yavanajātaka		Babylonian system 1		system 2
$\Gamma \to \Phi$	162° in 288 tithis	162;40° in 280 tithis		162;24° in 275;37 tithis
$\Phi \to \Psi$	−34°	191;20°	} $\Phi \to \Omega$ 157°	
$\Psi \to \Omega$	—			
$\Omega \to \Gamma$	88;30°			89;19°
				408;43°

With reference to $\Phi \to \Psi$, the arc of retrogression, where Sphujidhvaja has −34°, it is to be noted that $\Phi \to \Omega$ in system 2 (157°) minus $\Psi \to \Omega$ in system 1 (191;20°) equals −34;20°. This is, in fact, much too high.

Sphujidhvaja should, of course, have given the time-intervals between the occurrences of all the Greek-letter phenomena for all the planets for his presentation to have had a practical use.

Saturn

Yavanajātaka		Babylonian fast	slow	time-intervals
$\Gamma \to \Phi$	8;15° in 112 tithis	9°	7;30°	120 tithis
$\Phi \to \Psi$	−8° in 100 tithis	−8°	−6;40°	112;30 tithis
$\Psi \to \Omega$	—	9;3,45°	7;33,7,30°	120 tithis
$\Omega \to \Gamma$	—	4°	3;20°	—
	12°	14;3,45°	11;43,7,30°	

In Sphujidhvaja, before the remainder of Saturn was lost, it should have been stated that $\Psi \to \Omega$ is about 8° in 120 tithis, and $\Omega \to \Gamma$ about 3;45° in 40 tithis.

44–47. These verses similarly give linear theories for the two inferior planets. The nature of the surviving cuneiform material unfortunately does not permit a detailed comparison between the Babylonian and the *Yavanajātaka*'s systems, but only between their total mean synodic arcs and periods.

The "Greek-letter" phenomena for the inferior planets are the following:

Γ = first visibility in the East = prācyadarśana
Φ = stationary point in the East
Σ = last visibility in the East
Ξ = first visibility in the West = aparadarśana
Ψ = stationary point in the West
Ω = last visibility in the West
$\Psi \to \Phi$ = arc of retrogression = vakra

Mercury

	Yavanajātaka	Babylonian
$\Sigma \to \Xi$	48° in 16 tithis	
$\Xi \to \Psi$	16° in 8 tithis	
$\Psi \to \Phi$	−x in 24 tithis	
$\Phi \to \Phi'$	x° in 16 tithis	
$\Phi' \to \Sigma'$	20° in 32 tithis	
$\Sigma' \to \Sigma$	20° in 12 tithis	
	104° in 108 tithis	114;12° in 117;42,39 tithis

Venus

	Yavanajātaka	Babylonian
$\Xi \to \Psi$	258° in 208 tithis	259;15°
$\Psi \to \Phi$	−24° in 48 tithis	($\Psi \to \Omega$ 6;15°)
Φ	0° in 5 tithis	
$\Phi \to \Phi'$	5° in 36 tithis	
$\Phi' \to \Phi''$	8° in 16 tithis	
$\Phi'' \to \Xi$	(at rate of 7° in 6 tithis.)	
		575;30° in 593;10 tithis

48. This verse is extremely obscure. The interest in the gṛhabhukti may be related to the so-called Stobart Tables and related papyri; see Neugebauer and Parker, *EAT*, vol. 3, pp. 225–240.

The 5° reminds one that Ptolemy (III 11, 3; this is quoted by Heliodorus [in *CCAG* 4; 82]) proclaims the ὡροσκόπος to consist of the 5° immediately above the Eastern horizon, and the next 25° immediately below it. Some connection between this theory and the present verse is hinted at also by the word prāgantara, which means something like "the interval of the East" or, perhaps, "the distance from the ascendent-point."

49. The main "Greek-letter" phenomena are here enumerated. The term saṅkhyānavṛddhi must be a translation of the Greek προσθετικὸς τοῖς ἀριθμοῖς.

50. Sphujidhvaja here lists the elongations between the planets and the Sun which are necessary for the former to be visible. I compare his values with those of Brahmagupta (*Khaṇḍakhādyaka* 6, 6), which are fairly standard for all Indian astronomers.

	Sphujidhvaja	Brahmagupta (kālāṃśas)
Saturn	15°	15°
Jupiter	11°	11°
Mars	15°	17°
Venus	8°	9°
Mercury	15°	13°
Moon	12°	12°

51. This verse on retrogression needs no further comment, except to note that the last pāda, if I have interpreted it correctly, contradicts 1, 85.

52. For the list of the planetary week-days beginning with Sunday, see 77, 2–8 and the commentary thereon. For the lords of the years, see further verses 53–54. Exactly the same rules for finding these lords are given elsewhere—e.g., in the *Paitāmahasiddhānta* of the *Viṣṇudharmottarapurāṇa* (III 2).

53. The avamas have been utilized previously in verse 17.

54. The intervals between the planetary week-days in this list of lords of the years indicate that the number of days in a year is an integer multiple of 7 plus 3; presumably the "year" is here assumed to consist of 360 ($= [51 \times 7] + 3$) days, which contradicts the rule in verse 53. There is a similar problem with regard to the lords of the months; if they are the same (i.e., occur in the same order) as the lords of the years, the "months" must each be 31 ($[4 \times 7] + 3$) days long.

55. Exigency of meter caused Sphujidhvaja to write ahnaniśa in verse 52 and ahorniśā in this verse.

56–62. These final verses of the *Yavanajātaka* give a traditional Indian history of the transmission of science:

Prajāpati
|
Aśvins
|
Sun
|
Yavaneśvara
|
Sphujidhvaja

Compare, for example, the account of Caraka (*Carakasaṃhitā* 1, 1, 4–5) of the transmission of āyurveda:

Brahmā
|
Prajāpati
|
Aśvins
|
Śukra
|
Bharadvāja

The Sun is most notably utilized as the intermediary between the Creator's knowledge and that of this world in the *Sūryasiddhānta*; Caraka, like the author of the *Paitāmahasiddhānta* of the *Viṣṇudharmottarapurāṇa* (III 1) employs Śukra (= Bhṛgu). Aliique alios.

56–57. Compare especially 1, 14–25 and chapter 4.

58. Yama is indeed dharmarāja as the first part of this verse indicates; but his further identification with viśvātmika Prajāpati seems very odd.

59. Of course, the lists of nakṣatras given in chapter 73 begin, as do the earlier lists in Vedic literature, with Kṛttikā; but Aśvinī already begins at Aries 0° in the *Paitāmahasiddhānta* (summarized in *Pañcasiddhāntikā* 12), whose epoch is A.D. 80.

60–61. These, and the concluding verse, are discussed more fully in the introduction. Here let me only remind the reader that Yavaneśvara's date corresponds to A.D. 149/50, so that "the foremost of kings" was Rudradāman I.

62. Sphujidhvaja's date corresponds to A.D. 269/70. The text is, of course, not written in pure indravajrā meter as stated by Sphujidhvaja, nor in upendravajrā as suggested by the scribe, but in a mixture of both—i.e., in upajāti.

Biographic and Bibliographic Information on the Astrological Authorities Cited in the Commentary

A. ARABIC, PERSIAN, AND SYRIAC

1. Abraham ben Ezra was a Jewish scholar born in Toledo, Spain, towards the end of the eleventh century. He traveled widely in Spain, Italy, France, and England, writing extensively on astronomy and astrology, among other subjects. He died in 1167. For his *Tractatus de nativitatibus* I have used the edition of Lucas Gauricus published by Valerius and Aloisius Doricus, Brixiani 1545.

2. Abū Maᶜshar was born in Balkh (now in Afghanistan) on 10 August 787. He spent most of his active life as an astrologer and astronomer in Baghdād; see D. Pingree, *The Thousands of Abū Maᶜshar*, London 1968, and the article on Abū Maᶜshar in vol. 1 of the *Dictionary of Scientific Biography*. He died at al-Wāsiṭ in ᶜIrāq on 8 March 886. His principal works referred to here are his *Madkhal al-kabīr*, which is largely cited in the Byzantine summary in book 3 of his *Μυστήρια* (of the whole of which I am preparing an edition), and his *Aḥkām taḥāwīl sinī al-mawālīd*, for which I have used again the Byzantine version made in the tenth century and edited by me as *Albumasaris De revolutionibus nativitatum*, Lipsiae 1968.

3. *Ἀχμὰτ ὁ Πέρσης* (Aḥmad al-Farsī) is the alleged author of an enormous compilation in four books existing only in a Byzantine version, probably of the eleventh century. The work is entitled: *εἰσαγωγὴ καὶ θεμέλιον εἰς τὴν ἀστρολογίαν*. The original, and apparently now lost, Arabic text seems to have been written in the ninth century. Of this text also I am preparing an edition.

4. ᶜAlī ibn abī al-Rijāl was astrologer to the Zīrid prince al-Muᶜizz ibn Bādīs (1016–1062) at Qayrawān (now in Tunisia). He died apparently in the 1040's; see my article on him in the *Encyclopedia of Islām*. His chief work, an astrological compendium in 8 books entitled *Kitāb al-bāriᶜ*, exists not only in the original Arabic, but also in Old Castilian, Latin, Hebrew, Old Portuguese, French, and English. I have here referred to the Old Castilian edition by G. Hilty, *El Libro Conplido en los Iudizios de las Estrellas*, Madrid 1954, and the Latin translation made from the Old Castilian by Aegidius de Tebaldis and Petrus de Regio for Alfonso X el Sabio of Castile and León (1252–1284) and edited by Antonius Stupa, *Albohazen Haly filii Abenragel Libri de ivdiciis astrorum*, Basileae 1551.

5. Bar Daiṣan (Bardesanes) was born in Edessa in Syria (now in Turkey) in 154, and died there in 222/223. He propounded an original cosmological theory based on Christian gnostic and other sources; see H. J. W. Drijvers, *Bardaiṣan*, Assen 1965. His astrological theories are set forth in the *Book of the Laws of Countries* written by his pupil Philippus (ed. by H. J. W. Drijvers, *The Book of the Laws of Countries*, Assen 1965); for the fragments of his own works I have used F. Nau's edition in *Patrologia Syriaca*, vol. 2, Paris 1907.

6. Al-Bīrūnī was born in Khwārazm (now in Uzbek, USSR) on 4 September 973. During the course of varied adventures in his native land and in Iran, Afghanistan, and the Panjab he made extensive astronomical observations and wrote a large number of works on astronomy, astrology, chronology, and other subjects (see the article by E. S. Kennedy in the first volume of the *Dictionary of Scientific Biography*). He died not long after 1050, probably at Ghazna (now in Afghanistan). I have referred only to his *Kitāb fī taḥqīq mā li al-Hind* (*India*), published at Hyderabad–Deccan, 1958, and translated by E. Sachau, *Al-Beruni's India*, 2 vols., London 1910; to his *Kitāb al-tafhīm li awā'il ṣinā'at al-tanjīm*, ed. with a translation by R. R. Wright, *The Book of Instruction in the Art of Astrology*, London 1934; and to his *Tamhīd al-mustaqarr li taḥqīq ma'nā al-mamarr* (*On Transits*), published in *Rasā'il al-Bīrūnī*, Hyderabad–Deccan 1948, as no. 3, and translated by M. Saffouri and A. Ifram, *Al-Bīrūnī On Transits*, Beirut 1959.

7. Al-Dimāshqī was born in Damascus in Syria in 1256. He spent most of his life as an imām in a village near Damascus, where he wrote in *ca.* 1324 his *Nukhbat al-dahr fī ajā'ib al-barr wa al-baḥr*. He died at Safad near Mt. Tabor in 1327. I have used the edition of his work by A. Mehren, reprinted Leipzig 1923.

8. Moshan (Muḥsin) Fānī was a ṣūfī from Kashmir who flourished under Shāh Jahān (1628–1658). He is alleged to be the author of the *Dabistān al-mazāhib*, though in fact that work was written by an unknown Persian who came to India (Patna) as a child in about 1618, visited Agra in 1623, traveled between Kashmir and Lahore between 1627 and 1643, visited the Panjab and Gujarat between 1643 and 1649, was perhaps at Meshhad in 1643 and at Sikakul in 1653; he died in 1670. See J. J. Modi, "A Parsee High Priest (Dastur Azar Kaiwan, 1529–1614 A.D.) with his Zoroastrian Disciples in Patna, in the 16th and 17th Century A.C.," *Journal of the K. R. Cama Oriental Institute* 20, 1932, 1–85. I have used the translation of the *Dabistān* by D. Shea and A. Troyer, 3 vols., Paris 1843.

9. Al-Qabīṣī, apparently a student of al-ʿImrānī (died 955/956) in Mawṣil in ʿIrāq, dedicated his *Al-madkhal ilā aḥkām al-nujūm* to Sayf al-Dawla ibn Ḥamdān, who held court at Aleppo, Syria, from 944 to 967. It is preserved, e.g., in Hamidiye 856; I refer also to the Latin translation made by Ioannes Hispalensis (who flourished at Toledo in Spain between 1135 and 1153) published by E. Ratdolt, *Libellus ysagogicus*, Venetiis 1482/3 and, with the commentary completed by Ioannes de Saxonia in Paris in 1331, edited by Bartholomeus de Altem et Nusia, *Alchabitius cum comento*, Venetiis 1502/03.

10. Sahl ibn Bishr, a Jewish astrologer, worked for Ṭāhir ibn al-Ḥusayn, governor of Khurāsān from 820 to 822, and later for al-Ḥasan ibn Sahl (died 850/51), the wazīr of al-Ma'mūn (813–833). He wrote many works on various aspects of astrology; I have used his *Al-madkhal fī aḥkām al-nujūm* in a Latin translation, *Introductorium Zahelis Ysmaelite*, printed at Prague(?) in 1562(?).

11. Pseudo-Shem is the author of a zodiologion in Syriac published by A. Mingana in the *Bulletin of the John Rylands Library* 4, 1917, 76–85 and 108–115.

12. Al-Ṣūfī was born in Rayy in Iran on 8 December 903. He traveled widely in Western Iran. By 960 he was at the court of the Buwayhid ʿAḍud al-Dawla

(ruler of Fārs from 949, of Kirmān from 967, and of Baghdād from 978; he died in 983), to whom he dedicated his *Ṣuwar al-kawākib* in 964. He died on 6 June 985. I have used the edition of the *Ṣuwar al-kawākib* published at Hyderabad–Deccan in 1954.

13. ʿUmar ibn al-Farrukhān al-Ṭabarī was one of the Iranian scientists at the early ʿAbbāsid court in Baghdād where he befriended Yaḥyā ibn Khālid ibn Barmak and al-Faḍl ibn Sahl. He commented on Abū Yaḥyā al-Baṭrīq's translation from the Greek of Ptolemy's *Ἀποτελεσματικά* in 812, and commented on, or rather himself translated from the Pahlavī, the astrological poem of Dorotheus of Sidon. His *Kitāb fī mawālīd* is preserved in Nuruosmaniye 2951 ff. 161v–172; I refer also to the Latin translation, *De nativitatibus*, edited by N. Pruckner, *Iulii Firmici Materni Iunioris Siculi V.C. ad Mavortium Lollianum Astronomicῶν Libri VIII*, Basileae 1551, pt. 2, pp. 118–141.

B. GREEK AND LATIN

1. Antiochus Atheniensis (see Riess, *RE* 1, 1894, c. 2494; Cumont, *RE Suppl.* 1, 1903, c. 92; Cumont, *Mélanges de l'École Française de Rome* 37, 1918, 38–47; W. Kroll, *RE Suppl.* 4, 1924, c. 32 and *RE Suppl.* 5, 1931, cc. 2–3; Cumont, "Antiochus d'Athènes et Porphyre," *Mélanges Bidez. Annuaire de l'Institut de philologie et d'histoire orientale* 2, 1933, 135–156; Cramer, *Astrology*, p. 187; Gundel–Gundel, *Astrologumena*, pp. 115–117; and D. Pingree, "Antiochus and Rhetorius," to appear in *Classical Philology*) apparently lived in about A.D. 200 (he is quoted by Porphyrius [38]) although Cumont, followed by Gundel–Gundel, dates him in the first half of the first century B.C., suggesting his identity with the Antiochus of Ascalon who taught Cicero in Athens. A *Περὶ ἀστέρων ἀνατελλόντων καὶ δυνόντων ἐν τοῖς ιβ μησὶ τοῦ ἐνιαυτοῦ* ascribed to Antiochus in Vat. gr. 1056, is edited by F. Boll, *Griechische Kalender I. Das Kalendarium des Antiochos, Sitzungsberichte der Heidelberger Akademie der Wissenschaften*, Philos.-hist. Kl. 1910, 16, Heidelberg 1910. Besides this we know of two works he wrote. The *Θησαυροί* was extensively copied by Porphyrius and Rhetorius (it is unclear whether Hephaestio I 13–16 are derived from Antiochus directly or from the work of Porphyrius). The *Εἰσαγωγικά* in two books was a similar treatise; we possess a summary of it in the so-called *Epitome Parisina* (*CCAG* 8, 3; 111–119), in which are quoted Timaeus (I 19), Hermes (I 27), and Nechepso and Petosiris (II 3). A number of chapters were tentatively ascribed to him by Boll (*CCAG* 7; 107–128). Of these the first eight (107–118) are from Rhetorius (equaling his chapters 109, 62, 67, 56, 59, 68–76, 79–80, and 85–96); it is difficult to determine how much, if any, may in fact be derived from Antiochus' *Θησαυροί*. As for the next five chapters (118–124), the first is the beginning of Paulus 28, the second is close to Paulus 14, but the last three undoubtedly are Antiochus', the second of them being an epitome of *Εἰσαγωγικά* I 1. "Palchus" 134, *Ὅσα οἱ ἀστέρες ἐν τοῖς τόποις τοῦ θέματος τυχόντες σημαίνουσιν* (Dorotheus fr. 26 Stegemann), is ascribed to Antiochus; but it is in verse and the attribution is dubious. The astrologer of Ioannes Synadinus (fl. 1153), a

notoriously inaccurate compiler, appends Antiochus' name to a *Περὶ τῆς τοῦ Κυνὸς ἐπιτολῆς καὶ τῆς προγνώσεως τῶν ἐξ αὐτοῦ συμβαινόντων* (*CCAG* 4; 154–155), which is in fact preserved without name in the eleventh century Laur. 28, 34 f. 123v (Zoroaster fr. 0 40 Bidez–Cumont) and is closely related to *Geoponica* I 8, which is ascribed to Zoroaster (fr. 0 39 Bidez–Cumont). The genuineness of this treatise also, then, must be doubted.

It remains that Antiochus is quoted by Firmicus (2, 29, 2), Hephaestio (II 1, 7 and II 10, 9 and 29), and "Palchus" (135), and that there exist extensive fragments of Anṭīqūs in the compilations of al-Ṣaymarī, al-Qaṣrānī, and others.

2. Anubio (see Riess, *RE* 1, 1894, cols. 2321–2322; H. Usener, "Aus Julian von Halikarnass," *Rheinisches Museum* 55, 1900, 321–340; Cumont, *RE Suppl.* 1, 1903, c. 87; Gundel–Gundel, *Astrologumena*, pp. 155–157), who certainly wrote after Dorotheus and before Firmicus (i.e., in the second or third century), composed a poem on astrology in elegiacs. As he is the only author known by name to have composed a poem in elegiacs on astrology (there are some elegiacs in the collection of astrological verses ascribed to Manetho; even these have been assigned by some to Anubio), every papyrus fragment on astrology containing elegiacs has been attributed to him; see, in particular, P Oxy 464 (B. P. Grenfell and A. S. Hunt, *Papyri Oxyrhynchi*, vol. 3, London 1903, no. 464; A Ludwich, "Das elegische Lehrgedicht des Astrologen Anubion und die Manethoniana," *Philologus* 63, 1904, 116–134; W. Kroll, "Ein astrologischer Dichterling," *Philologus* 63, 1904, 135–138; O. Neugebauer and H. B. Van Hoesen, "Astrological Papyri and Ostraca: Bibliographical Notes," *Proceedings of the American Philosophical Society* 108, 1964, 57–72, no. 122) and P. Berlin 9587 (W. Schubart, *Griechische literarische Papyri, Berichte über die Verhandlungen des Sächsischen Akademie der Wissenschaften zu Leipzig, Philol.-hist. Kl.* 95, 5, Leipzig 1950, no. 15; S. Weinstock, "A New Anubio Fragment," *Chronique d'Égypte* 27, 1952, 210–217; Neugebauer–Van Hoesen, no. 106). In fact, all that can definitely be ascribed to him are some verses cited by Hephaestio (II 2, 11–14) and Rhetorius (82); there also exists a prose summary of a *Περὶ ἐπεμβάσεων τῶν ἀστέρων* ascribed to him by Olivieri on the grounds that it contains elegiacs (*CCAG* 2; 202–203) and another prose summary entitled *Περὶ τῶν πρὸς ἀλλήλους σχηματισμῶν τῶν ἀστέρων ἐκ τῶν Ἀνουβίωνος* (*CCAG* 2; 204–212 and Dorotheus, pp. 344–367 Pingree).

The Pseudo-Clementine *Homilies* (IV 6 in *Patrologia Graeca* 2, 161) speak of an astrologer, Anubio of Diospolis, who was alleged to be a student of Simon Magus; there is no reason to identify him with the poet-astrologer.

3. Aratus of Soli is traditionally associated with Antigonus Gonatas of Macedon (278–274 B.C.), by whom he is said to have been given a copy of Eudoxus' *Φαινόμενα* which he versified in his own *Φαινόμενα*. I have used the edition of J. Martin, *Arati Phaenomena, Biblioteca di studi superiori* 25, Firenze 1956.

4. Augustinus was born at Tagasta (now in Algeria) in 354, studied there and at Carthage, taught rhetoric at Rome in 383 and at Milan in 384–387, returned to North Africa in 388, was ordained a priest in Hippo (now in Tunisia) in 391, and was bishop of that city from 396 till his death in 430. He wrote the *De*

civitate Dei in 413–426; I have used the edition of E. Hoffmann, *Sancti Aurelii Augustini Episcopi De civitate Dei libri XXII*, *Corpus Scriptorum Ecclesiasticorum Latinorum* 40, 2 parts, Pragae–Vindobonae–Lipsiae 1899–1900.

5. Balbillus (see F. Cumont, *RE Suppl.* 1, 1903, c. 240; F. Cumont, *Mélanges de l'École Française de Rome* 37, 1918, 33–38; C. Cichorius, "Der Astrologe Ti. Claudius Balbillus, Sohn des Thrasyllus," *Rheinisches Museum* 76, 1927, 102–105; W. Kroll, *RE Suppl.* 5, 1931, cc. 59–60; F. H. Cramer, *Astrology*, passim; and Gundel–Gundel, *Astrologumena*, pp. 151–153) is evidently the son of the astrologer Thrasyllus (q.v. below; for an opposing view see Groag and Stein, *Prosopographia Imperii Romani*, vol. 1, Berlin–Leipzig 1933, p. 349) who served under the emperor Claudius (41–54); he is mentioned by Seneca (*Quaestiones Naturales* IV 2, 13), by Tacitus (*Annales* XV 47), by Suetonius (*Nero* 36), and by Dio Cassius (*Historia* 65, 9). He dedicated his *Ἀστρολογούμενα*, of which we possess a summary in the *Epitome Parisina* (*CCAG* 8, 3; 103–104), to a certain Hermogenes (for speculations concerning his identity see Cumont in *CCAG* 8, 4; 233). Aside from this there are five chapters in "Palchus" attributed to him by Cumont. Chapter 81, *Ὅσα εὗρον χρειώδη ἐν τοῖς βραβίλοις*, was not copied by Eleutherius, but is found in Par. gr. 2425 ff. 165v and 167 (*CCAG* 8, 4; 235–238); chapter 82, *Ποίῳ μηνὶ τελευτήσει τις ἐπὶ πάσης γενέσεως* (*CCAG* 8, 4; 232), is also found in Achmat (IV 74); chapter 84, *Περὶ στηριγμῶν καὶ τῶν ἐξ αὐτῶν ἀποτελεσμάτων* (*CCAG* 8, 4; 241–242); chapter 85, *Περὶ ἐκπτώσεως* (*CCAG* 8, 4; 242–243), cites Dorotheus; chapter 86, *Περὶ χρόνου θανάτου* (*CCAG* 8, 4; 243), also cites Dorotheus. Cumont also tentatively assigns to Balbillus a chapter in Par. gr. 2506 f. 81, *Περὶ γονέων τῆς προτελευτῆς* (*CCAG* 8, 4; 234–235 fn.) and another in several manuscripts including Par. gr. 2425 and Par. gr. 2506, *Περὶ ξενιτείας* (*CCAG* 8, 4; 240–241). The only one of these several attributions which has much merit is the first, "Palchus" 81, where *βραβίλοις* (*βαβύλου* in Par. gr. 2425) might be a scribal error for *Βαρβίλλου*, and there are two horoscopes dated respectively 72 and 43 B.C. (Neugebauer–Van Hoesen, *Greek Horoscopes*, pp. 76–78); moreover, the subject-matter is reminiscent of the first chapter of the *Ἀστρολογούμενα*.

6. Basilius was born in Caesarea, Cappadocia (now in Turkey) in *c.* 329. He was bishop of Caesarea from 370 till his death on 1 January 379. Towards the end of his life he wrote the *Ἑξαήμερον*, or six sermons on the six days of the Creation according to *Genesis*. I have used the edition of S. Giet, Paris 1950.

7. Beda, known as Venerabilis, was born in *c.* 673 at Jarrow, Durham, England. He became a monk in the Benedictine Abbey of Jarrow, and passed most of his life there till his death on 26 May 735. He wrote the *De tempore* in 703 and the *De temporum ratione* in 725. I have used the edition by C. W. Jones, *Bedae Opera de temporibus*, *The Mediaeval Academy of America*. Publication 41, Cambridge, Mass. 1943.

8. Callisthenes is the pseudonym of the author of a *Βίος Ἀλεξάνδρου τοῦ Μακεδόνος* probably written in *c.* 300, but based on earlier material of which the core may go back to *c.* 200 B.C. I have used the edition of W. Kroll, *Historia Alexandri Magni*, vol. 1, Berlin 1926.

9. Censorinus dedicated his *De die natali* to Quintus Cerellius in 238. I have used the edition of O. Jahn, *Censorini De die natali liber*, Berlin 1845.

10. Constantinus Manasses, who flourished under the Byzantine emperor Manuel I Comnenus (1143–1180), wrote a chronicle in political verses entitled *Σύνοψις ἱστορική*. I have used the edition by I. Bekker, Bonnae 1837.

11. Critodemus (see W. Kroll, *Neue Jahrbücher* 7, 1901, 572–573; Gundel-Gundel, *Astrologumena*, pp. 106–107) is often assumed to be a pupil of Berosus of Cos, who dedicated his *Βαβυλωνιακά* to the Seleucid monarch Antiochus I (293–261 B.C.) on the basis of the fact that Plinius (*Historia naturalis* VII 193) claims that the two authors agree on the number of years for which the Babylonians have preserved astronomical observations; he is, then, regarded as one of those chiefly responsible for the introduction of "Babylonian astrology" into the Greek-speaking world (see, e.g., F. Boll, *RE* 22, 1922, cc. 1928–1930). It may indeed be argued that there are signs of Babylonian influence in the fragments of his *Ὅρασις*; for instance, in the *συγκεφαλαίωσις*, apparently of a portion of that work, in the *Epitome Parisina* (*CCAG* 8, 3; 102) the allegedly Babylonian triad of Sun, Moon, and Venus seems to appear, and in the complicated *ὄργανον* quoted by Valens (VIII 1; cf. III 12–13) the length of life that an individual may enjoy depends on the rising-times of the signs, though according to a more complex system than that found in the theory of Berosus and Epigenes (see Neugebauer–Van Hoesen, *Greek Horoscopes*, pp. 174–175).

But none of these reasons is very compelling. That Plinius associates Critodemus with Berosus in giving 490,000 (7 × 7 × 10,000) as the number of years during which records of astronomical observations were kept in Babylon, whereas Epigenes (second century B.C.?) has extended the period to 720,000 (12 × 60 × 1,000) proves nothing more than that Critodemus wrote before Plinius dedicated his work to the emperor Titus in 77. The order of the planets in Valens IV 17–24, which is taken from the same section of the *Ὅρασις* as is that to which the *Epitome Parisina* refers, is regularly Sun, Moon, Ascendent, Saturn, Jupiter, Mars, Venus, and Mercury, with minor variations within each chapter. It is likely that in the *Epitome Parisina καὶ Ἑρμῇ* has accidentally been dropped after *Ἀφροδίτῃ*. And the use of the rising-times to determine the length of life of the native was introduced into Egypt, in a form much simpler than Critodemus', by Nechepso and Petosiris in the second century B.C.

There are, in fact, a number of "Egyptian" elements in Critodemus' fragments. The sequence Sun–Moon–Ascendent noticed above occurs in the fragments of Serapion (q.v. below), and again in Valens III 8 and VIII 8; the *κλῆροι* of Hermetic literature occur in Valens III 7 and IV 25; the period of ten years and nine months mentioned in Valens III 8 and IV 26 is also Hermetic and depends on the Egyptian calendar (that 129 months is equal to the sum of certain planetary periods is shown by Neugebauer–Van Hoesen, *Greek Horoscopes*, pp. 10–11; but ten years and nine months in the Egyptian calendar also is equivalent to 3720 days—$28^2 \times 5$); the *antiscia* in Valens III 7 were apparently not known before Hipparchus (see Firmicus II praef., 2 and 4); and if the passage on *βιαιοθάνατοι* preserved by Rhetorius (77 in *CCAG* 8, 4; 199–202),

of which an epitome appears under the eighth *τόπος* in Rhetorius 57 (*CCAG* 8, 4; 162), and which seems to have been used by Theophilus of Edessa (⟨*Ἀποτελεσματικά*⟩ 22), is really from Critodemus, then he must be dated relatively late as the Hermetic *δωδεκάτοπος*, in a fairly developed form, lies at its base. Furthermore, the use of the term *θηριομαχεῖν* proves that the text must have been written after the beginning of the second century B.C. and, if it is Egyptian, after the Roman occupation of that country in 30 B.C. (for the earliest examples of theriomachia see G. Jennison, *Animals for Show and Pleasure in Ancient Rome*, Manchester 1937, p. 47).

As has been noted several times already, Critodemus is cited by Pliny, Valens, and Rhetorius; to this list can be added Hephaestio (II 10, 41), the *Liber Hermetis* (15 from Valens V 12), and Theophilus of Edessa (*'Επισυναγωγὴ περὶ κοσμικῶν καταρχῶν* in *CCAG* 1; 129–131). He also appears at the end of a list in Firmicus (IV praef., 5) which includes Mercurius (Hermes), Einhnusvix (Hanubius? Chnubis?), Petosiris, Nechepso, Abram, and Orfeus.

Two other fragments ascribed to Critodemus, however, must be rejected as spurious. The *Ἀποτελέσματα ὁρίων Κριτοδάμους* which is found in the work of Achmat (I 8 in *CCAG* 8, 1; 257–261) and which is translated into Latin in the *Liber Hermetis* (25) cannot be by Critodemus as the *fines* mentioned therein, which are those of the Egyptians according to Ptolemaeus (I 21, 9–10), are completely different from those occurring in the examples given in Valens III 8 (*Περὶ ἐχθρῶν ἀστέρων καὶ κλιμακτηρικῶν τόπων περὶ τὸ α' ὄργανον Κριτοδήμου*). The other fragment which must be rejected is the *Παράδοσις χρόνων. ἀστέρων β' ἐπιμερισμοὶ ἐκ τῶν Κριτοδήμου* (*CCAG* 5, 2; 52–53 and 120–121); the title refers to Valens IV 17–24 while the text is largely derived from Valens II 41.

It has been argued (O. Neugebauer, "The Chronology of Vettius Valens' Anthologiae," *Harvard Theological Review* 47, 1954, 65–67, and Neugebauer–Van Hoesen, *Greek Horoscopes*, pp. 185–186) that the dates of the horoscopes in Valens indicate that Critodemus flourished towards the end of the first or beginning of the second century A.D. But there are many early horoscopes in Valens which have no connection whatsoever with Critodemus; VIII 6, for instance, has examples from 54 to 157, the subjects of all of which died after 120; and VIII 7 has examples from 75 to 151. In these two chapters are eight horoscopes dated before 100 which come from Valens' personal archives. In I 23, besides the horoscope of 62, are others of 114 and 126; as this chapter is based on Petosiris, the examples must be Valens' own or those of a commentator. From II 41 are known eleven horoscopes ranging in date from 65 to 123. As has been shown, the reason for connecting them with Critodemus will not hold up; and, in view of the fact that the predicted deaths probably took place when the natives of the earlier horoscopes were fairly aged, and that the series continues to 123, there is no reason why they should not be ascribed to the beginning of Valens' career. Chapter II 21 contains fourteen horoscopes dated from 50 to 109; but the native of L 74, XI (I refer to Neugebauer–Van Hoesen, *Greek Horoscopes*) died in 143, and that of L 82 in 152. These horoscopes also must be from Valens' private collection. In II 26 are three horoscopes dating from 78 to 101, all of whose

natives apparently had long careers. In II 36 are eleven examples from 83 to 118, which again appear to be of mature individuals. In all, there are thirty-four examples dated before 100 which cannot be connected with Critodemus; half of them are dated before 80. Therefore one cannot exclude the possibility that those early horoscopes which are associated with the name of Critodemus are, in fact, also from the professional files of Valens himself.

Perhaps left to be ascribed to Critodemus are L 37; L 61, X; L 68; and L 92. The last is combined with the horoscope of a man who died in 159, and from the text it appears that the native of L 92 lived at least until 136. Furthermore, in the title of the chapter the clause *καθὼς Κριτόδημος ἀπὸ Σελήνης τὴν ἄφεσιν ποιεῖται* is completely irrelevant; it refers instead to V 11. Therefore, L 92 can be disregarded.

L 61, X, on the other hand, is definitely intended to exemplify the *ὄργανον* of Critodemus. But this does not justify the claim that it originated with that author; for, as L 419 and L431 are taken from a late attempt to explain the use of Critodemus' obscure table, so might this horoscope have been borrowed by Valens from a scholiast of the end of the first century. The need to elucidate the enigmatic nature of Critodemus' tables will also explain the presence of L 37–68, which is intended to illustrate another canon. Moreover, the style of the *Ὅρασις* as described by Valens seems to preclude the occurrence of sample horoscopes in the text; they are far more likely to be the contributions of a commentator, whom their dates show to have flourished in *c.* A.D. 70.

One may conclude, then, that Critodemus was an Egyptian who wrote after Hermes and Nechepso-Petosiris, and probably after Serapion; his use of the term *θηριομαχεῖν* might further date him after 30 B.C. But he was an established authority when Pliny wrote in 77. His date must, then, be towards the end of the first century B.C. or the beginning of the first A.D.

12. Demetrius was an astrologer of uncertain date whose *Ἀστρολογούμενα* is summarized in *CCAG* 8, 3; 98. A chapter, *Περὶ δραπετευόντων* (cf. *Ἀστρολογούμενα* 5), is ascribed to him by "Palchus" (60 in *CCAG* 1; 104–106; it is also partly preserved in Par. gr. 2506 f. 37v); and another, *Περὶ πλεόντων καὶ ἀποδημούντων* (cf. *Ἀστρολογούμενα* 6) in Par. gr. 2506 ff. 72–72v (*CCAG* 8; 3; 98–99 fn.).

13. Dorotheus Sidonius (see Kuhnert, *RE* 5, 1905, c. 1572; W. Kroll, *RE Suppl.* 3, 1918, cc. 412–414; V. Stegemann, *Der griechische Astrologe Dorotheos von Sidon*, Heidelberg 1935; Gundel–Gundel, *Astrologumena*, pp. 117–121) wrote an astrological poem in five books which was extraordinarily influential on both ancient astrology (especially Firmicus, Maximus, Hephaestio, Rhetorius, and the *Liber Hermetis*) and medieval (Arabic, Persian, Hebrew, Greek, Latin, and their derivatives). An attempt to collect the numerous fragments of his lost work was made by V. Stegemann (only the first fifty-seven and part of the fifty-eighth were published before his death as *Die Fragmente des Dorotheos von Sidon, Quellen und Studien zur Geschichte und Kultur des Altertums und des Mittelalters, Reihe* B, Heft 1, Heidelberg 1939 and 1943; I also have a xerox of his complete manuscript kindly provided by Dr. E. Boer of Berlin. See also V. Stegemann, "Dorotheos von Sidon. Ein Bericht über die Rekonstruktionsmöglichkeiten

seines astrologischen Werkes," *Rheinisches Museum* 91, 1942, 326–349). Stegemann and a few other scholars have discussed Dorotheus' relation to later authors. For the astrological poets Maximus and Manetho see Stegemann, *Astrologie und Universalgeschichte*, *Stoicheia* 9, Leipzig–Berlin 1930, pp. 7–10; for his influence on Sahl ibn Bishr see Stegemann, *Dorotheos von Sidon und das sogennante Introductorium des Sahl ibn Bišr*, Prag 1942; for his relation to ʿAlī ibn abī al-Rijāl see Stegemann, *Der griechische Astrologe Dorotheos von Sidon und der arabische Astrologe Abu ʾl-Ḥasan ʿAli ibn abi ʾr-Riǧāl, genannt Albohazen*, *Quellen und Studien zur Geschichte und Kultur des Altertums und des Mittelalters*, *Reihe* D, Heft 2, Heidelberg 1935; and for his influence on Firmicus see W. Kroll in *CCAG* 2; 159, J. Heeg, "Dorotheos von Sidon und Firmicus Maternus Math. VI," *Hermes* 45, 1910, 315–319, and V. Stegemann, "Dorotheos von Sidon und Firmicus Maternus. Ein Beitrag zur Bewertung der Quellenexcerpte in den Mathesis," *Hermes* 78, 1943, 113–131.

Unfortunately, all this labor is marred by the inclusion of many pseudo-Dorothean texts in the Dorothean corpus. Our control of the true Dorotheus depends on an Arabic translation of a lost Pahlavī version of Dorotheus' poem which was not used by Stegemann or the other scholars mentioned above. It is to my edition of this Arabic text (Lipsiae 1976) that I refer in this work, with cross-references to Stegemann's fragments or passages in ancient authors which he has missed. The history of this text is briefly, as follows.

In Dorotheus I 21 is a horoscope which can be dated 2 May 29; in I 24 horoscopes that can be dated 29 March 7 B.C., 31 October 12, 26 Janaury 13, 25 November 14, 30 March 22, 2 April 36, and 2 August 43. These indicate that Dorotheus wrote in *c.* 50. We know from Ibn al-Nadīm's *Fihrist* (pp. 345–348 of the Cairo edition), who quotes from Abū Sahl al-Faḍl ibn Nawbakht, an astrologer who flourished under Hārūn al-Rashīd (786–809), that Dorotheus was translated into Pahlavī in the third century. The date of the translation may be indicated by a horoscope dated 20 October 281 in III 2. Indeed, in the Arabic version both Persian and Sanskrit technical terms have been introduced, indicating a Pahlavī original for the Arabic and a Sasanian redaction into which the Sanskrit material was inserted. The date of the Sasanian redaction is determined by a horoscope in III 1, which can be dated 26 February 381. Ibn al-Nadīm (p. 389 of the Cairo edition) asserts that ʿUmar ibn al-Farrukhān al-Ṭabarī "commented" on Dorotheus; this is copied by Ibn al-Qifṭī (p. 184 Lippert). It would seem rather that ʿUmar translated the work from Pahlavī as he is said to have worked for al-Maʾmūn as a translator. But the work was already known to Māshāʾallāh (died *c.* 815) when he wrote his *Kitāb al-mawālīd* (see E. S. Kennedy and D. Pingree, *The Astrological History of Māshāʾallāh*, Cambridge, Mass., 1971, App. 3). This substantiates the hypothesis that ʿUmar's translation appeared in *c.* 800. For the many passages and opinions falsely attributed to Dorotheus, see my forthcoming *Dorotheus in the Middle Ages*.

14. "Erasistratus" is mentioned first in a list of books by *Μασάλα* (= Māshāʾallāh) translated into Greek (*CCAG* 1; 81–82), and then by "Palchus" (i.e., Eleutherius Eleus) as the author of a text *Περὶ ἀπωλείας πράγματος* (17). The

name is undoubtedly a mistransliteration of ارسطرخس (Aristarchus), misread as ارسطرطس; it has been audaciously applied by Eleutherius to "Palchus" 17.

15. Firmicus Maternus (see Boll, *RE* 6, 1909, cc. 2365–2379; Gundel–Gundel, *Astrologumena*, pp. 227–234) of Syracuse in Sicily dedicated his *Mathesis* to Lollianus Mavortius, governor of Campania, between 334 and 337; he wrote a *De errore profanarum religionum* in 347. He drew much from the earlier Greek astrological poems of Petosiris and Dorotheus. I have used the edition of W. Kroll, F. Skutsch, and K. Ziegler, 2 vols., Lipsiae 1897–1913.

16. Geminus was apparently a native of Rhodes and later than Posidonius (*c.* 135–51 B.C.); he wrote an *'Επιτομῆς τῶν Ποσειδωνίου Μετεωρολογικῶν ἐξήγησις* in *c.* A.D. 50. His main surviving work is the *Εἰσαγωγὴ εἰς τὰ φαινόμενα*; I have used the edition of C. Manitius, *Gemini Elementa astronomiae*, Lipsiae 1898.

17. Georgius Antiochenus (Jurjīs al-fīlasūf al-Anṭākī in Ibn al-Qifṭī, p. 157 Lippert) is Šangin's identification of Gergis philosophus, whose *Liber de astronomiae disciplinae peritia* he published (*CCAG* 12; 216–229). According to Ibn al-Qifṭī he learned medicine in Antioch, then traveled to Egypt where he practiced this art. In Egypt he met Abū al-Ṣalt Umayya al-Maghribī who related that he devoted himself to a passion for Abū al-Khayr Salāma ibn Raḥmūn the Jew, an Egyptian physician, and then contempt for him. Abū al-Ṣalt Umayya was born in 1068 in Denia (now in Spain), came to Alexandria in 1096, went later to Cairo but left for al-Mahdīya in Tūnis in 1111, where he died 30 November 1134. This would place Georgius Antiochenus in Egypt in *c.* 1100. But the identification of this Georgius with Gergis is purely hypothetical.

18. Heliodorus (not to be confused with the astrologer Heliodorus who was executed in 372 according to Ammianus Marcellinus XXIX 1, 5 and 2, 6–13) was a pupil of Proclus (8 February 412–17 April 485) and the brother of Ammonius. He is known to have made observations at Alexandria between 498 and 510 (*CCAG* 2; 81 and J. L. Heiberg, *Ptolemaei Opera astronomica minora*, Lipsiae 1907 pp. XXXV–XXXVII). It has been contended that he wrote the prolegomena to Ptolemaeus' *Σύνταξις μαθηματική* (Heiberg, l.c., and P. Tannery, *Mémoires scientifiques*, vol. 2, Toulouse–Paris 1912, pp. 451–454), though this view has been doubted by A. Rome (*Studi e testi* 54, Città del Vaticano 1931, p. xvi) and denied by J. Mogenet (*L'Introduction à l'Almageste*, *Mémoires de l'Académie Royale de Belgique*, *Cl. lettres* 51, fasc. 2, Bruxelles 1956). The earliest reference to Heliodorus is probably in Ioannes Lydus (*Περὶ σημείων* praef. 2), though he appears suspiciously in the company of more ancient astronomers.

He is also quoted by a scholiast on Paulus Alexandrinus (p. 124 Boer) preserved in Par. gr. 2425 (XV cent.); the scholiast is referring to the *Εἰς τὸν Παῦλον* (p. 81 in the edition of Æ. Boer, Lipsiae 1962) which he evidently believes to be by Heliodorus as did the members of the school of Ioannes Abramius in the late fourteenth century (to whom are due the manuscripts of class B of Dr. Boer's edition; the work is anonymous in other manuscripts). However, several chronological references in the *Εἰς τὸν Παῦλον* indicate the late spring and summer of 564 (others indicate, less conclusively, 492/493; see D. Pingree on pp. 149–150 of Boer's edition). A tempting hypothesis by L. G.

Westerink (*Byzantinisches Zeitschrift* 64, 1971, 6–21) would make the *Εἰς τὸν Παῦλον* a series of lectures delivered by Olympiodorus in Alexandria between May and August of 564; Olympiodorus could have taken the material dated 492/493 from an earlier commentator (perhaps Heliodorus).

Though the commentary on Paulus thus is denied to Heliodorus, he remains an authority on astronomy and astrology. Besides the observations cited above one may mention:

I. *Οἱ κλιμακτῆρες λαμβάνονται κατὰ τὸν φιλόσοφον Ἡλιόδωρον ἐννεακαιδεκαχῶς* in the eleventh century Laur. 28, 34 f. 164.

II. *Ἀστρονομικὴ διδασκαλία* in eight chapters; of dubious attribution:

1. *Κεφάλαια διάφορα* (*CCAG* 7; 101–102); largely excerpted from *Εἰς τὸν Παῦλον* 38 (pp. 127–128 Boer).
2. *Περὶ φωσφορίας* (*CCAG* 7; 102).
3. *Περὶ διαμετρήσεως.*
4. *Σχόλια διάφορα.* Cf. "Palchus" 83 and *CCAG* 7; 122 and 8, 4; 239–240.
5. *Περὶ δεκανῶν ἀστέρων* (*CCAG* 4; 152–154; cf. *CCAG* 1; 150–151).
6. *Περὶ χροιᾶς σωμάτων* (*CCAG* 8, 4; 240).
7. *Περὶ τῆς τοῦ Ἡλίου κινήσεως καὶ τοῦ μαθεῖν ἐν ποίῳ ζῳδίῳ καὶ μοίρᾳ ἐστὶν παχυμερέστερον* (Paulus 28; cf. *CCAG* 7; 118, which is erroneously ascribed to Antiochus).
8. *Περὶ τοῦ πολεύοντος καὶ διέποντος* (*CCAG* 7; 113–114?).

III. *Ἐπίσκεψις τῶν πλανητῶν* (*CCAG* 4; 136–138). Doubtful.

IV. *Ποίησις κεφαλῆς ἀποτελέσματος* (*CCAG* 3; 53 and A. Delatte, *Anecdota Atheniensia*, vol. 1. Liège 1927, p. 450). Spurious.

19. Hephaestio Thebanus (F. Boll, *RE* 8, 1913, cc. 309–310; H. J. Rose, "Hephaestion of Thebes and Christianity," *Harvard Theological Review* 33, 1940, 65–68) addressed his *Ἀποτελεσματικά* in three books to his friend Athanasius. The Thebes from which he came was surely that of Egypt as, for instance, he refers always to Egyptian months. A *terminus post quem* for his composing the *Ἀποτελεσματικά* is provided by II 1, 32 where he computes the date of the conception of a native born in the third *κλίμα* (which includes Thebes) on 30 Athyr in the year 97 of Diocletian or 26 November 380 Julian; that this is *his own* nativity is shown by II 2, 23. This is in agreement with the longitudes of three fixed stars that Hephaestio gives in II 18, 68–70 (see Neugebauer–Van Hoesen, *Greek Horoscopes*, p. 187), which are for *c.* 390. Hephaestio, then, wrote the *Ἀποτελεσματικά* (largely compiled from Ptolemaeus and Dorotheus) in Egypt in *c.* 415. I have used my edition (2 vols., Lipsiae 1973–1974).

20. Hermes Trismegistus is a divine name which has served as the repository of many fictitious attributions. The most notable are the philosophical treatises which form the *Corpus Hermeticum*, for which I have used the edition by A. D. Nock and A.-J. Festugière, *Corpvs Hermeticvm*, 4 vols., Paris 1945–1954. The astrological doctrines ascribed to the god Thoth-Hermes have been studied by Festugière (*La révélation d'Hermès Trismégiste*, vol. 1, 2nd ed., Paris 1950, esp. pp. 89–186), but from a point of view entirely different from ours. His chronology—or lack of it—also vitiates his work for one interested in the history of

astrological techniques: for instance, he would place some of "Hermes'" writings before the Σαλμεσχοινιακά (p. 77) on the basis of a passage in Iamblichus (*De mysteriis* VIII 4) which seems rather to indicate that the Hermetic treatises were more elaborate (and, perhaps, thereby later) than the Σαλμεσχοινιακά; and he accepts Gundel's erroneous dating of the *Liber Hermetis* (pp. 112–113). Of course, parts of the Hermetic astrological corpus must be dated to the early second century B.C., as a papyrus of A.D. 138 (*CCAG* 8, 4; 95) indicates that Nechepso and Petosiris "established" their teachings upon Hermes', and as Firmicus Maternus (IV praef., 5) claims that they "explained" Hermes; but the *corpus* must have been constantly added to till the end of the middle ages.

Among the earliest Hermetic treatises are those which can be connected with Babylonian omen-texts. These include a Βροντολόγιον (*CCAG* 7; 226–230), whose source is the same as that of Fonteius (apud Ioannem Lydum, Περὶ σημείων 39–41) and which coincides in part with that of Vicellius (apud Ioannem Lydum, Περὶ σημείων 23–26; cf. *CCAG* 7; 163–167); it fits in with Lydus' definition of the Egyptian method (Περὶ σημείων 22). For brontology in Mesopotamia see, e.g., Hilaire de Wynghene, *Les présages astrologiques*, p. 56.

Another example is the poem Περὶ σεισμῶν attributed alternatively to Hermes or to Orpheus (O. Kern, *Orphicorum Fragmenta*, Berlin 1922, fr. 285), of which there also exists a prose paraphrase (*CCAG* 7; 167–171; for derived texts see Leo Sapiens [886–912] in *CCAG* 10; 132–135, and *CCAG* 5; 4; 155–163 and 10; 203–211). Though the poem as it stands seems to have been written during the Roman imperial age (see J. Heeg, *Die angeblichen orphischen ἔργα καὶ ἡμέραι*, München 1907, p. 58, fn. 1), yet Bezold and Boll (C. Bezold and F. Boll, *Reflexe astrologischer Keilinschriften bei griechischen Schriftstellern, Sitzungsberichte der Heidelberger Akademie der Wissenschaften, Philos.-hist. Kl.* 1911, 7 Abh., Heidelberg 1911, pp. 45–54) have proved that it is derived from cuneiform sources.

Hermetic works on astrological medicine were extremely popular not only during antiquity, but throughout the middle ages in the West, Byzantium, and Islām. The principle text was the Ἰατρομαθηματικά, last edited over a century ago (J. L. Ideler, *Physici et medici gracci minores*, vol. 1, Berlin 1841, pp. 387–396; the same text, with minor variations, is repeated on pp. 430–440). The antiquity of this work, at least in its original (verse?) form, is proved by its being used in the third century by Pancharius, a commentator on Ptolemaeus who is cited by Hephaestio (II 11), in his Ἐπιτομὴ περὶ κατακλίσεως (*CCAG* 1; 118–122). A more developed exposition of some of Hermes' methods is found in a Περὶ κατακλίσεων καὶ νόσων (*CCAG* 1; 122–124), which may also be by Pancharius; and the Ἰατρομαθηματικά was also epitomized by a Byzantine author later than Julianus Laodicensis (*CCAG* 1; 124–128). Moreover, there is evidence that the Ἰατρομαθηματικά is much older than Pancharius; for "Palchus'" excerpts from Serapion include one ("Palchus" 39) for which Hermes' method was clearly the inspiration. Therefore, the present text, though itself a late revision, represents an Hermetic doctrine of the second century B.C.

The decans were also employed by the Hermetics in iatromathematics (cf. Chaeremon apud Iamblichum, *De mysteriis* VIII 4). As evidence of this usage

can be cited the *Ἱερὰ βίβλος πρὸς Ἀσκλήπιον* (ed. Cardinal Pitra, *Analecta Sacra et Classica*, vol. 5, Paris–Rome 1888, pp. 284–290, and C.-E. Ruelle, *Revue de Philologie* 32, 1908, 247–277). In the first century A.D. this work was apparently used by Pamphilus (see Galenus, *Περὶ κράσεως καὶ δυνάμεως τῶν ἁπλῶν φαρμάκων* VI praef., in vol. 11, p. 792 Kühn), and in the fourth century by the so-called Anonymus anni 379 quoted by "Palchus" (137). A similar iatromathematical use of the decans appears in Nechepso-Petosiris (fr. 28–29 Riess) and in the first chapter of the *Liber Hermetis*.

There are three other iatromathematical works attributed to Hermes. The *Περὶ κατακλίσεως* is preserved as "Palchus" 74. The *Μέθοδος δι' ἀριθμῶν περὶ τοῦ προγνῶναι τὸν νοσοῦντα εἴτε ζήσει μετὰ ὑγιείας εἴτ' ἐπικινδύνως εἴτε ἀποθανεῖ* (*CCAG* 1; 128, and M. Berthelot and C.-E. Ruelle, *Collection des anciens alchemistes grecs*, Paris 1887, pt. 1, p. 23) is based on numerology. So also is perhaps the *Ἔκθεσις περὶ προφυλακῆς βίου καὶ κράσεως σώματος* on f. 350v of Laurentianus 28, 16.

A work on the *δωδεκάτοπος* is falsely ascribed to Hermes in a number of Byzantine manuscripts. In reality it is derived, with minor changes, from Rhetorius (57), who compiled it from a number of sources—from Paulus Alexandrinus, the source of Valens II 5–14, and Firmicus Maternus III 2–7 and 13 or his source. Rhetorius has also added an epitome of Critodemus' *Καθολικὰ σχήματα βιαιοθανάτων* and a passage quoting from Dorotheus.

Another treatise bearing the name of Hermes is the *Μέθοδος εἰς πᾶσαν καταρχήν*. Its two recensions have been edited by Cumont (*CCAG* 8, 1; 172–177). Cumont has defined the *terminus ante quem* of the date of this treatise by pointing out that Constantine the Great (306–337) abolished punishment by crucifixion. The text's classifications of the signs of the zodiac probably make Nechepso-Petosiris the *terminus post quem*, but see "Palchus" 77. Certain of its methods, however, such as the elaborate extension of the *κλῆρος τῆς τύχης*, the advanced method of determining the length of life, and especially the injunction to use the rising-times of the signs for the *κλίμα* in which the native is born, point to a date later than the second century B.C. The other Hermetic tracts dealing with the subject of *καταρχαί*—e.g., the *Ἐπιλογὴ καθολικὴ τῶν καταρχῶν* (*CCAG* 6; 79)—seem to be based on Byzantine translations from the Arabic; there is much Hermetica, e.g., in Abū Maʿshar.

There remains to be discussed the *Liber Hermetis* (ed. W. Gundel, *Neue astrologische Texte des Hermes Trismegistos, Abhandlungen der Bayerischen Akademie der Wissenschaften, Philos-hist. Abt.*, N.F. 12, München 1936). The editor of this Latin text claims that the Greek original was written in Egypt in the second century B.C. (pp. 10 and 146), but revised in the third century A.D. (p. 121), and that it was used by Critodemus, the *Σφαῖρα βαρβαρική*, Dorotheus, Ptolemaeus, and Valens. The Latin translation, he believes, was made in the fourth or fifth century (p. 10). It seems more plausible to hypothesize, however, that the Greek original was compiled (from earlier sources surely) in the seventh century, and that the Latin translation was made after the West had become familiar with Arabic astrology in the twelfth century.

Gundel's main argument for his dating is based upon the star-catalogues in chapters 3 and 25 (pp. 146–159). The oldest parts of the first catalogue show longitudes approximately 3° less than Ptolemaeus', which indicates that they date from the time of Hipparchus. Neugebauer (*The Exact Sciences in Antiquity*, 2nd ed., Providence, R.I. 1957, pp. 68–69) has shown that these longitudes are in fact correct for the period from *c.* 130 to 60 B.C. Thus Gundel's date for the essential part of one chapter of the *Liber Hermetis* can be accepted, though with some modification. This does not, however, establish the date of the whole treatise.

An analysis of the second catalogue shows that, after allowance has been made for the rounding off of fractions, obvious corruptions in the manuscript, and Gundel's blunders, of the longitudes of 73 stars at least 51 are 3;26° higher than Ptolemaeus' figures. This, of course, indicates a date of *c.* A.D. 480 for this chapter. However, the appearance in the text of translations of parts of Rhetorius pushes the date of the compilation of the *Liber Hermetis* into the seventh century. I indicate below the sources, when still extant, of the various chapters of the *Liber Hermetis*.

1. Cf. the *Ἱερὰ βίβλος*.

4. A translation with minor changes of Valens V 1 (that it is not Valens who has used the *Liber Hermetis* is proved by the retention in the Latin of his highly personal interjections).

5–7. A translation of Valens V 2.

8. A translation of Valens V 6; cf. IV 28.

9. Cf. Valens V 7 and IV 29.

10. A translation of Valens V 5.

11. A translation of Valens V 6.

12. A translation of Valens V 7.

13. A translation of Valens V 8.

14. Omitted in the present Greek version of Valens, which substitutes a reference to V 4.

15. A translation of Valens V 12 (pp. 236, 2–237, 23 and 237, 31–238, 17 Kroll).

16. A translation of Rhetorius 54.

17. Cf. Valens II 38.

18. Cf. Firmicus III 6, 30.

19. A translation of Rhetorius 97.

20. The beginning is a translation of Rhetorius 98.

22. A translation of Valens II 30.

23. A translation of Valens IV 6.

24. A translation of Paulus Alexandrinus 7.

26. The beginning is a translation of Paulus Alexandrinus 24.

27. Cf. Firmicus IV 9–15.

28. Cf. Valens I 22.

31. Cf. Firmicus VI 22–27.

32. Cf. Firmicus V 5–6.
33. Cf. Firmicus IV 8 and 15.
34. Cf. Firmicus V 2.
36. Cf. Firmicus VII 23.

In those cases in which the *Liber Hermetis* agrees with Firmicus they must both be translating the same Greek source, but in those in which it agrees with Valens, Paulus Alexandrinus, or Rhetorius a close examination of the text will reveal that the Latin is a direct translation of these Greek texts, not of their sources. One of the great values of the *Liber Hermetis* is that, especially for Valens, it frequently preserves longer passages of these authors than do the often faulty Byzantine manuscript traditions.

21. The *Hermippus* (ed. W. Kroll and P. Viereck, Lipsiae 1895) is a Christian dialogue defending astrology. F. Schumacher (*De Ioanne Katrario Luciani imitatore*, Bonn 1898) and F. Boll and C. Bezold (*Eine arabisch-byzantinische Quelle des Dialogs Hermippos, Sitzungsberichte der Heidelberger Akademie der Wissenschaften, Philos.-hist. Kl.* 1912, 18 Abh., Heidelberg 1912) believe that the scribe Ioannes Catrarius (fl. 1309–1322) was also the author of the *Hermippus*. This opinion was attacked by G. Mercati (*Byzantinische Zeitschrift* 24, 1923/24, 300–305), and recently it has been suggested by F. Jürss (*Byzantinische Zeitschrift* 59, 1966, 275–284) that the real author was one Ioannes Catrones.

22. Hippolytus was apparently Bishop of Rome in the early third century and probably is the presbyter banished to Sardinia in 235. Among his many works is a *Refutatio omnium haeresium* of great historical importance, though unfortunately very poorly preserved. I have used the edition of L. Duncker and F. G. Schneidewin (Gottingae 1859).

23. Imbrasius Ephesius appears in a fifteenth or sixteenth century manuscript, Oxf. Cromwellianus 12, pp. 450–452, as the author of a *Περὶ ἀρρώστων* which is identical with a *Περὶ κατακλίσεως προγνωστικὰ ἐκ μαθηματικῆς ἐπιστήμης* falsely ascribed to Galenus (ed. vol. 19, pp. 529–532 Kühn, and by F. Cumont, "Les 'Prognostica de decubitu' attribués a Galien," *Bulletin de l'Institut Historique Belge de Rome* 15, 1935, 119–131). It was S. Weinstock ("The Author of Ps.-Galen's Prognostica de decubitu," *Classical Quarterly* 42, 1948, 41–43) who claimed Imbrasius as the author, but the validity of the Cromwellianus' attribution is not beyond question. Imbrasius is otherwise totally unknown.

24. Ioannes Camaterus (see E. Miller, *Notices et extraits des manuscrits* 23, 2, Paris 1872, pp. 40–52; K. Krumbacher, *Geschichte der byzantinischen Literatur*, München 1897, pp. 760–761; F. Boll, *Sphaera*, Leipzig 1903, pp. 21–30), the correspondent of Michael Italicus (fl. *c.* 1142–1166) and the archbishop of the Bulgars after the death of Alexius II (1183), wrote two astrological poems, both dedicated to the emperor Manuel Comnenus (1143–1180); S. G. Mercati ("Nota a Giovanni Camatero," *Byzantinische Zeitschrift* 26, 1926, 286–287) thinks that there was an earlier publication of the second poem dedicated to one of the sons of Alexius Branas, who had married a daughter of Manuel's

sister. The first poem, entitled *Περὶ τοῦ ζῳδιακοῦ κύκλου καὶ τῶν ἄλλων ἁπάντων τῶν ἐν τῷ οὐρανῷ*, is edited by E. Miller (op. cit., pp. 40–112; cf. *CCAG* 12; 95–96). The second, *Εἰσαγωγὴ ἀστρονομίας*, is edited by L. Weigl (Leipzig 1908; on its sources see L. Weigl, *Studien zu dem unedierten astrologischen Lehrgedicht des Johannes Kamateros*, Würzburg 1902).

25. Ioannes Laurentius Lydus (see Klotz, *RE* 13, 1927, cc. 2210–2217; E. Stein, *Histoire du bas-empire*, vol. 2, Paris–Bruxelles–Amsterdam 1949, pp. 729–734 and 838–840) was an imperial official of the age of Justinian (527–565) who wrote three important books. The *Περὶ ἀρχῶν* (ed. R. Wuensch, Lipsiae 1903), which does not directly concern us here, was written between 554 and 561 (W. Ensslin, "Zur Abfassungszeit von des Johannes Lydos περὶ ἀρχῶν," *Philologische Wochenschrift* 62, 1942, cc. 452–454 proposed December 565 as the date of publication, but this was refuted by F. Dölger, "Nachmals zur Abfassungszeit von des Johannes Lydos περὶ ἀρχῶν," *Philologische Wochenschrift* 62, 1942, cc. 667–669). One should now consult T. F. Carney, *Bureaucracy in Traditional Society: Romano-Byzantine Bureaucracies Viewed from Within* (Lawrence, Kansas 1971). The *Περὶ διοσημείων* is edited by C. Wachsmuth (Lipsiae 1897; for chapters 16–20 see the more complete edition in *CCAG* 11, 1; 146–155; on the brontologion of Nigidius Figulus in chapters 27–38 see A. Piganiol, *Revue des Études Latines* 27, 1949, 84–85; idem, "Sur des textes fulguraires relatifs à l'interprétation du tonnerre," *Bulletin de la Société Nationale des Antiquaires de France*, 1950–51, 32–33; and idem, "Sur la calendrier brontoscopique de Nigidius Figulus," *Studies in Roman Economic and Social History in Honor of Allen Chester Johnson*, Princeton 1951, pp. 79–87). And the *Περὶ μηνῶν* is edited by R. Wuensch (Lipsiae 1898; see F. Börtzler, "Zum Texte des Johannes Lydus De mensibus," *Philologus* 77, 1921, 364–379; and U. von Wilamowitz-Möllendorf, *Hermes* 58, 1923, 84–86. On Lydus' possible use of Macrobius see P. Henry, "Une traduction grecque d'un texte de Macrobe dans le περὶ μηνῶν de Lydus," *Revue das Études Latines* 11, 1933, 164–171; C. Picard, "Note additionelle," *Revue des Études Latines* 11, 1933, 171–172; M. Nicolau, "A propos d'un texte parallèle de Macrobe et Lydus: la doctrine astrologique de la 'collaboration des astres'," *Revue des Études Latines* 11, 1933, 318–321; Croissant, *L'Antiquité classique* 4, 1935, 513–514; and P. Henry, *Les états du texte de Plotin*, Paris–Bruges 1961, pp. 288–292. On the sources of his historical material see F. Jacoby, "Die Überlieferung von Ps. Plutarchs Parallela minora und die Schwindelautoren," *Mnémosyne*, sér. 3, 8, 1940, 73–144). Both of these latter works perhaps also date from after Ioannes' retirement in 551/552. Unfortunately, the *Περὶ μηνῶν* has been transmitted only in excerpts, but Cumont has demonstrated that much of it can be recovered from the seventh century theologian Anastasius Sinaïtes (F. Cumont, "Lydus et Anastase le Sinaïte," *Byzantinische Zeitschrift* 30, 1929–30, 31–35; and idem, "Un fragment de Caton ou Capiton," *Mélanges Paul Thomas*, Bruges 1930, pp. 152–159).

26. Isidorus Hispalensis (see J. Fontaine, "Isidore de Séville et l'astrologie," *Revue des Études Latines*, 31, 1953, 271–300, and *Isidore de Séville et la culture*

classique dans l'Espagne wisigothique, 2 vols., Paris 1959) succeeded his brother Leander as bishop of Seville in Spain in 599 or 600, and occupied that see till his death in 636. His *De natura rerum* is edited by J. Fontaine (*Isidore de Séville, Traité de la nature, Bibliothèque de l'École des Hautes Études Hispaniques* 28, Bordeaux 1960), his *Etymologiae*, published after his death by his friend Braulio, bishop of Saragossa, by W. M. Lindsay (2 vols., Oxonii 1911).

27. Iulianus Laodicensis (see F. Boll, *RE* 10, 1919, cc. 13–15; Gundel–Gundel, *Astrologumena*, pp. 248–249) made an observation in 497 and corrected Ptolemy's longitudes of the fixed stars by 3;36° (Rhetorius 58); this correction indicates a date of *c.* 500. And, if "Palchus" 77 be derived entirely from Iulianus, he quotes Proclus (412–485).

To this obscure author is attributed in several manuscripts a work entitled *'Επίσκεψις ἀστρονομική*, whose contents are more astronomical than astrological. In Vindobonensis phil. gr. 179, ff. 79–91, this work appears to be intact in eighteen chapters; other copies (e.g., Monacensis gr. 287, ff. 139–145v, and Mutinensis 85, ff. 79–88) are interpolated with extracts from Paulus Alexandrinus. Only the first three chapters (*CCAG* 4; 99–109) and the last (*CCAG* 4; 110) have been published.

They present a further problem, however. The second and third chapters are copies of Ptolemaeus II 14; this would not be difficult to explain except that, as the editors of Ptolemaeus have pointed out, the same errors appear in "Julianus'" text as in a fifteenth century manuscript of Ptolemaeus, Parisinus gr. 2425. This fact casts suspicion on the authenticity of the whole work, though the excerpts of Hephaestio and the *Παράφασις* ascribed to Proclus teach us that there were many serious variations within the Ptolemaic textual tradition already in the fifth century. But the first chapter of the *'Επίσκεψις* is attested as Iulianus' in "Palchus" 75, as are also two fragments excerpted from it by the astrologer of Ioannes Synadinus in 1153 (*CCAG* 4; 151–152); even more decisive, however, is the fact that Synadinus' astrologer also attributes the next two chapters, those copied from Ptolemaeus, as well as chapter 18 to Iulianus.

A large amount of astrological material is ascribed to Iulianus by "Palchus." The three military chapters (61–63), however, are copied from Theophilus Edessenus (q.v.). Other "Palchian" excerpts are published in *CCAG* 8, 4; 244–253, while fragments preserved elsewhere can be found in *CCAG* 1; 134–139 and 6; 80 (Dorotheus, p. 389). Iulianus is also quoted by the nameless author of a *Περὶ νοσούντων* (*CCAG* 1; 125–126).

28. Macrobius, a contemporary of Symmachus and Servius, was apparently the praefectus praetorio Hispaniarum in 399 and 400, proconsul Africae in 410, and praepositus sacri cubiculi under Honorius (395–423) in 422. His two works, *Saturnalia* and *In Somnium Scipionis commentarii*, are edited by J. Willis (2 vols., Lipsiae 1963).

29. Manetho (see W. Kroll, *RE* 14, 1930, cc. 1102–1106; Gundel–Gundel, *Astrologumena*, pp. 159–164) is a name associated in Egypt with the revelation

of magical doctrines (see Preisendanz, *Papyri Magicae Graecae*, no. 3 [Louvre 2391], lines 440–441). The name also appears in connection with a compendium of astrological poetry divided into six books—the *Ἀποτελεσματικά* (ed. H. Köchly, Lipsiae 1858). Of these six books the most important are the first three in Köchly's edition—the second, third, and sixth in the unique manuscript. The third of these contains a horoscope dated 28 May 80 (see Neugebauer–Van Hoesen, *Greek Horoscopes*, p. 92), which may well be that of the author. Manetho is first quoted as an astrologer by Hephaestio (II 4, 27 and II 11, 125); and certain "libri Manethonis" were among the magical texts belonging to Ioannes Fullo of Thebes which were burned at Beirut in 487 or 488 by Severus Antiochenus (Zacharius Scholasticus, *Vita Severi Antiocheni*, *Patrologia Orientalis*, vol. 2, Paris 1907, pp. 57–63, and *CCAG* 2; 79–80). The poem appears not to be the original of the numerous Sanskrit fragments of Maṇittha preserved in the works of Varāhamihira, Pṛthuyaśas, Kalyāṇavarman, Govindasvāmin, Utpala, and Rudra among others, though it is likely that some other product of the activity of Greco-Egyptian astrologers passed under the name of Manetho in antiquity and was translated into Sanskrit in the third or fourth century.

30. Manilius (see Gundel–Gundel, *Astrologumena*, pp. 141–146) was a Latin poet who wrote between 8 and 22 a work in five books entitled *Astronomica* (ed. A. E. Housman, *Manilii Astronomicon libri V*, 2nd ed., Cambridge 1937).

31. Martianus Capella apparently composed his *De nuptiis Philologiae et Mercurii* (ed. A. Dick, Lipsiae 1925) between 410 and 439, probably at Carthage (now in Tunisia).

32. Maximus (see W. Kroll, *RE* 14^2, 1930, cc. 2573–2576; Gundel–Gundel, *Astrologumena*, pp. 234–235) was perhaps the teacher of the emperor Iulianus (361–363); in any case, he is not known to Hephaestio but was used by Nonnus (Kroll, c. 2575, and Stegemann, *Astrologie und Universalgeschichte*, pp. 8–10), who wrote his *Διονυσιακά* in the late fifth century. His *Περὶ καταρχῶν* (ed. A. Ludwich, Lipsiae 1877) survives incompletely in its poetic version, but there also exists a prose paraphrase made before the eleventh century. Some verses occur in the fragments of a *Γεωργία* which was known to one of the two Tzetzes' brothers, Ioannes and Isaac, in Constantinople in the early twelfth century, but under the name of Orpheus (see fragments 280–284 Kern, which are cited in Tzetzes' commentaries on Hesiod's *Ἔργα καὶ ἡμέραι* and on Homer's *Ἰλιάς*).

33. Nechepso is the name of an Egyptian king of the twenty-sixth dynasty, which ruled at Saïs from 663 to 525 B.C., to whom the priest Petosiris (see Gundel–Gundel, *Astrologumena*, pp. 31–35) is said to have addressed an extensive astrological compendium. There is a priest Petosiris (fourth century B.C.) whose tomb at Eshmunen was visited by the ill seeking a miraculous cure (see E. Suys, *Vie de Pétosiris*, Bruxelles 1927, and F. Daumas, "La scène de la résurrection au tombeau de Pétosiris," *BIFAO* 59, 1960, 63–80). He, of course, has nothing in reality to do with the several works whose fragments were collected by E. Riess (*Nechepsonis et Petrosiridis fragmenta magica*, *Philologus Suppl.* 6, 1892, 325–394; this collection is far from complete and sadly out of date, beyond contributing

his name (see Neugebauer–Parker, *Egyptian Astronomical Texts*, vol. 3, p. 216 and the article on Petosiris in the *Dictionary of Scientific Biography*).

The historical references within the work on astral omens have been discussed by W. Kroll (*Neue Jahrbücher* 7, 1901, 573–577); the sources, both Egyptian and Mesopotamian, by Bezold–Boll (*Reflexe*, pp. 13 and 37–44); and the influence, in part, by C. Darmstadt (*De Nechepsonis-Petrosiridis Isagoge quaestiones selectae*, Leipzig 1916; W. Kroll, *RE* 16, 1935, cc. 2160–2167, and 19, 1938, c. 1165). Much needs still to be done however, regarding the position of these important works in the development of horoscopic astrology out of Mesopotamian omen-literature, Egyptian star-lore, and Hellenistic philosophy and astronomy in the Egypt of the second and first century B.C.

34. Orpheus, the legendary poet, was presented as the author of several anonymous works (some in verse) composed under the Roman Empire. The fragments are collected by O. Kern (*Orphicorvm Fragmenta*, Berolini 1922). The *Ἀστρολογικά* consists of the following fragments: a *Δωδεκαετηρίδες* on Jupiter's twelve-year cycle (fr. 249–270 Kern); an *Ἐφημερίδες* on lucky and unlucky days, week-days, etc. (fr. 271–279 Kern); a *Γεωργία*, which includes the verses common to "Orpheus" and Maximus (fr. 280–284 Kern); the *Περὶ σεισμῶν*, whose authorship "Orpheus" contests with "Hermes" (fr. 285 Kern); the *Περὶ ἐπεμβάσεων* which I have quoted extensively (*CCAG* 2; 198–202, which is fr. 286 Kern, and fr. 287 Kern); and a *Περὶ καταρχῶν*, which is really Theophilus Edessenus, *Περὶ καταρχῶν* I 1–3 (fr. 288 Kern). Kern omits "Orpheus'" *Λιθικὰ κηρύγματα*, which was edited by E. Abel (Berlin 1881).

35. "Palchus," despite the assertions of earlier historians (e.g., W. Ensslin, *RE* 18², 1949, c. 82; Gundel–Gundel, *Astrologumena*, pp. 251–254), is not a compilor of *c*. 500, but is the mask behind which Eleutherius Eleus hid in 1388; the name "Palchus" is a Greek translation of the Arabic al-Balkhī—the resident of Balkh (see D. Pingree in *Gnomon* 40, 1968, 279)—and is not a personal name. The compendium put together by Eleutherius (which I cite from my as yet unpublished edition as "Palchus") is, however, extremely valuable for the many fragments of early astrology which it preserves; it must, however, be used with extreme caution.

36. Pancharius (see Kroll, *Philologus*, NF 11, 1898, 123; K. Preisendanz, *RE* 18², 1949, c. 495) wrote a commentary on Ptolemaeus' *Ἀποτελεσματικά* which is cited by Hephaestio (II 11, 8; 26; 46; 63; and 83). He must have flourished, then, between *c*. 200 and 350; the fact that he is unknown to Porphyrius may place him in the first half of the fourth century. The only work of his surviving (and that not in its entirety) is an *Ἐπιτομὴ περὶ κατακλίσεως* (*CCAG* 1; 118–122).

37. Paulus Alexandrinus (see W. Gundel, RE 18², 1949, cc. 2376–2386; Gundel–Gundel, *Astrologumena*, pp. 236–239) dedicated the second edition of his *Εἰσαγωγικά* (ed. Æ. Boer, Lipsiae 1958) to his son Cronamon in or shortly after 378. At least part of Paulus 2 (*Περὶ τῶν δώδεκα ζῳδίων*) was translated into Armenian by Ananias of Shirak in the seventh century; but the identification of Paulus Alexandrinus with the author of the *Pauliśasiddhānta* is totally false (see

D. Pingree, "The Later Pauliśasiddhānta," *Centaurus* 14, 1969, 172–241). Nor is Paulus in any way connected with the Anonymus anni 379 as tentatively suggested by Cumont (*CCAG* 5, 1; 194 and 199).

38. Pliny (C. Plinius Secundus) addressed his *Historia naturalis* to the emperor Titus in 77. It is edited by K. Mayhoff (6 vols., Lipsiae 1892–1909).

39. Plotinus, who was born in Lycopolis in Egypt in 203, studied philosophy at Alexandria under Ammonius Saccas (the latter name is sometimes, though unconvincingly, claimed to be a transliteration of Śākya) from 231 to 241, and taught in Rome from 244 till his death, in Campania, in 270. His writings, arranged in six books of *Ἐννεάδες* by his pupil Porphyrius, are critically edited by P. Henry and H.-R. Schwyzer (*Plotini Opera*, vols. 1–3, Paris–Bruxelles 1951–1973, contains books 1–6 and an English translation of the Arabic versions).

40. Porphyrius (see R. Beutler, *RE* 22^1, 1953, cc. 275–313; Gundel–Gundel, *Astrologumena*, pp. 213–215) was born in Syria in 234, and studied philosophy at Rome under Plotinus from 264; he died at Rome in *c.* 304. Firmicus Maternus (VII 1, 1) calls him "noster Porphyrius," which perhaps means that he studied under him in his youth. Towards the end of the third century he wrote an *Εἰσαγωγή* largely based on Antiochus (see F. Cumont, "Antiochus d'Athènes et Porphyre," *Annuaire de l'Institut de philologie et d'histoire orientale* 2, 1934, 135–156), though he also refers to Petosiris, Ptolemaeus, and Antigonus. This work, in 55 chapters (the last three are spurious; see V. Stegemann, *Dorotheus von Sidon und das sogennante Introductorium des Sahl ibn Bišr*, pp. 83 ff., and B. L. van der Waerden, *RE* 23^2, 1959, c. 1833), is edited by S. Weinstock and Æ. Boer (*CCAG* 5, 4; 187–228). Porphyrius also evidently wrote a commentary (*not* the anonymous commentary published by H. Wolf, *Εἰς τὴν Τετράβιβλον τοῦ Πτολεμαίου ἐξηγητὴς ἀνώνυμος*, Basileae 1559) on Ptolemaeus' *Ἀποτελεσματικά* of which fragments are preserved by Hephaestio (II 10, 24 and II 18, 15).

41. Proclus (see R. Beutler, *RE* 23^1, 1957, cc. 186–247; Gundel–Gundel, *Astrologumena*, pp. 245–247) was born in Byzantium on 8 February 412 (Neugebauer–Van Hoesen, *Greek Horoscopes*, pp. 135–136), studied at Alexandria and, at Athens, under Syrianus whom he succeeded as head of the Neoplatonic Academy in *c.* 450, and died 17 April 485; an observation made by him (?) in 475 is mentioned in our discussion of Heliodorus. Of the extensive literature written by him I have referred to the *Εἰς τὰς Πολιτείας Πλάτωνος ὑπόμνημα* (ed W. Kroll, 2 vols., Lipsiae 1899–1901) and the *Εἰς τὸν Τίμαιον Πλάτωνος* (ed. E. Diehl, 3 vols., Lipsiae 1903–1906). To Proclus is also, probably falsely, ascribed a *Παράφρασις εἰς τὴν τοῦ Πτολεμαίου Τετράβιβλον* (ed. L. Allatius, Lugduni Batavorum 1635).

42. Protagoras Nicaeensis (Gundel–Gundel, *Astrologumena*, p. 106) wrote a work (now lost) entitled *Συναγωγαί*. This is quoted along with Hermes and Petosiris in an anonymous *Περὶ νοσούντων* (*CCAG* 1; 126). However, there are absolutely no grounds for identifying him with the person mentioned in the early third century by Diogenes Laertius (IX 56): *γέγονε δὲ καὶ ἄλλος Πρωταγόρας ἀστρολόγος, εἰς ὃν καὶ Εὐφορίων ἐπικήδειον ἔγραψε*; Euphorion was librarian at

Antioch under Antiochus the Great (223–187 B.C.), while Protagoras follows a classification of the zodiacal signs which seems to have been introduced by Nechepso–Petosiris in *c.* 150 B.C. A *terminus ante quem* is provided by the citations in Hephaestio (III 30, 37 and III 47, 52). Protagoras probably wrote in the third or fourth century.

43. Ptolemaeus (see B. L. van der Waerden, *RE* 23², 1959, cc. 1788–1859; Gundel–Gundel, *Astrologumena*, pp. 202–213) made at Alexandria the observations which he records in his *Σύνταξις Μαθηματική* between the ninth year of Hadrian 17/18 Pachon (5 April 125) and 4 Antoninus 18/19 Phamenoth (2 February 141). As he refers to his *Σύνταξις* in the *Ἀποτελεσματικά* (I 1, 1), the latter was written some time after 141—i.e., approximately contemporaneously with Yavaneśvara. I have used the edition of F. Boll and Æ. Boer (Lipsiae 1954). To Ptolemaeus was also ascribed a work on interrogations entitled *Καρπός*(ed. Æ. Boer, Lipsiae 1952); the attribution is surely false.

44. Rhetorius Aegyptius (see F. Boll, *Sphaera*, pp. 11–21; F. Cumont, "Astrologues romains et byzantins," *Mélanges d'archéologie et d'histoire* 37, 1918, 33–54; W. Kroll, *RE Suppl.* 5, 1931, c. 731; Neugebauer–Van Hoesen, *Greek Horoscopes*, pp. 187–188; Gundel–Gundel, *Astrologumena*, pp. 249–251; and D. Pingree, "Antiochus and Rhetorius," to appear in *Classical Philology*) wrote a long compendium in 118 chapters entitled: *'Εκ τῶν Ἀντιόχου Θησαυρῶν ἐπίλυσις καὶ διήγησις πάσης ἀστρονομικῆς τέχνης*. In fact, the *συγκεφαλαίωσις* in the *Epitome Parisina* (*CCAG* 8, 3; 104–111) divides the 118 chapters into 90 and entitles the work: *Συγκεφαλαίωσις τῶν Ἀντιόχου Θησαυρῶν οἵτινες ἐπιλύσεις καὶ διηγήσεις τῆς ἀστρονομικῆς ἐπαγγέλλονται τέχνης*, and Rhetorius 1–57 include many chapters similar to those in Porphyrius' *Εἰσαγωγή*, and 56–109 include many chapters which are described in the *συγκεφαλαίωσις* of Antiochus' *Εἰσαγωγικά* and of which eight are published as Antiochus' in *CCAG* 7; 107–118. A version of Rhetorius has been published as follows: Preface and 1–53 in *CCAG* 1; 140–164; 54–98, 104, and 113–118 in *CCAG* 8, 4; 115–225; and 103 and 105–108 in Dorotheus, pp. 333–337. In this version are horoscopes of a grammarian of Thebes (Pamprepius of Panopolis) who was born on 29 September 440 and was executed in November 484 (Rhetorius 113; Neugebauer–Van Hoesen, *Greek Horoscopes*, pp. 140–141); probably also by Rhetorius is the chapter *γένεσις ἀτρόφου* which apparently corresponds to chapter 90 of the *συγκεφαλαίωσις* and contains the horoscope of a child of Leo I and Verina who was born at Constantinople on 25 April 463 and died five months later (Rhetorius 118?; Neugebauer–Van Hoesen, *Greek Horoscopes*, pp. 141–142). Moreover, Rhetorius 58 gives longitudes of fixed stars which exceed Ptolemaeus' by 3;40°, which indicates a date of *c.* 500. A horoscope dated 24 February 601 (Dorotheus, p. XII) in Rhetorius 110, however, indicates that he lived in the early seventh century.

But there exist also numerous extracts, which seem to me to be either contracted or inflated and not the genuine Rhetorius-text, though related to it. Among these versions I would include the following texts: those in *CCAG* 2; 187–192 (cf. Rhetorius 53, 82–83, 102, and 104–105); *CCAG* 5, 1; 196–226 (cf.

Rhetorius 58, 62, and 109); *CCAG* 5, 3; 79–80 (cf. Rhetorius 55); *CCAG* 7; 107–118 (cf. Rhetorius 56, 59, 62, 67–76, 79–80, 85–96, and 109); and *CCAG* 8, 1; 181–186 (cf. Rhetorius 109). The relation of this material to Rhetorius *ipsissimus* remains to be investigated.

There remain a number of passages ascribed to Rhetorius either by scribes or by editors, but which have no connection with his *Ἐκ τῶν Ἀντιόχου Θησαυρῶν*; these I have referred to as "Rhetorius." They are published in *CCAG* 2; 186–187 and 212–213; *CCAG* 7; 192–226 (important because apparently based on Teucer Babylonius); and *CCAG* 8, 1; 221–248. This last collection contains horoscopes of (perhaps) between 15 December 400 and 11 January 401 (Neugebauer–Van Hoesen, pp. 132–135), 8 September 428 (Neugebauer–Van Hoesen, pp. 138–140), 21 March 482 (Neugebauer–Van Hoesen, p. 146), (perhaps) 2 April 488 (Neugebauer–Van Hoesen, pp. 150–152), and 1 May 516 (Neugebauer–Van Hoesen, pp. 157–158).

Rhetorius was one of the main sources for Ioannes Camaterus; he may also be mentioned in an Old Slavonic text (W. Beneševič, "Spuren der Werke des Ägypters Rhetorius, des Livius Andronicus und des Ovidius in alt-slavischer Übersetzung," *Byzantinische Zeitschrift* 25, 1925, 310–312). The horoscope of 8 September 428 was known to Māshā'allāh (see E. S. Kennedy and D. Pingree, *The Astrological History of Māshā'allāh*, Cambridge, Mass., 1971, p. 172).

45. Serapio Alexandrinus (not to be identified with the founder of the Empirical school of medicine, who flourished in *c.* 200 B.C.) is a shadowy figure indeed, one often confused with his several namesakes. In April of 59 B.C. Cicero twice wrote to his friend Atticus (*Ad Atticum* II 4, 1 and II 6, 1) concerning a book about geography that he was reading at the time, written by a certain Serapio. In a Christian treatise *Περὶ οὐρανοῦ καὶ γῆς, Ἡλίου, Σελήνης, ἀστέρων, χρόνου καὶ ἡμερῶν* edited from Parisinus graecus 854 ff. 192v–197v by J. A. Cramer (*Anecdota Graeca e codd. manuscriptis Bibliothecae Regiae Parisiensis*, vol. 1, Oxford 1839, pp. 370–382) is the statement that Serapio said that the Sun is eighteen times the size of the earth, Eratosthenes that the Sun is one hundred times and the Moon thirty-nine times the size of the earth, and the teachers of "our Church" that the Sun is equal to the earth (p. 373; cf. also *CCAG* 7; 45). Both Cicero (*Ad Atticum* II 6, 1) and the anonymous mention this Serapio as a critic of Eratosthenes (*c.* 270–190 B.C.); he must then have flourished between *c.* 175 and 75 B.C., and is probably the Serapio *gnomonicus* whom Pliny cites as an authority for *Historia Naturalis* II and whom E. Honigmann (*Die sieben Klimata und die ἐπίσημοι πόλεις*, Heidelberg 1929, pp. 33–39 and 45ff.) believes to be the ultimate source (through Figidius Nigulus) of *Historia Naturalis* VI 212–218. He is also probably the Serapio Antiochenus whom Pliny mentions as an authority in the indices of *Historia Naturalis* 4 and 5. Neugebauer (*Osiris* 13, 1958, 110–111), however, has exploded the old theory that he was a disciple of Hipparchus who, as was claimed on the basis of a remark in Theon's *Εἰς τοὺς Προχείρους κανόνας* (I 10), corrected his master's tables; the Serapio whom Theon refers to flourished long after Hipparchus.

It is clear from Cicero, Pliny, and the anonymous, however, that a Serapio Antiochenus wrote on geography between 175 and 75 B.C. Cumont (*CCAG* 8, 4; 225) wished to identify this Serapio Antiochenus with the astrologer Serapio Alexandrinus; he is followed, inter alios, by Gundel–Gundel (*Astrologumena*, pp. 113–114). The identification is groundless.

F. H. Cramer (*Astrology in Roman Law and Politics*, Philadelphia 1954, p. 118), on the other hand, identified Serapio Alexandrinus with the astrologer Serapio the Egyptian who perished miserably in 217 (see Dio Cassius LXXVIII 4, 4–5; Ioannes Antiochenus fr. 134 in *Fragmenta Historicorum Graecorum*, vol. 4, p. 591; J. A. Cramer, *Anecdota Parisina*, vol. 2, pp. 286–287; Georgius Cedrenus, vol. 1, pp. 448–449 Bonn). But Cumont's arguments for the antiquity of Serapion are too weighty to permit the acceptance of this conjecture. In particular, he uses early terminology (*ὥρα* for *ὡροσκόπος*, etc.) and earlier techniques (he emphasizes the sign occupied by the moon and the *χρονοκράτωρ*). Yet much of his astrology is derived from Nechepso-Petosiris (the classification of the signs of the zodiac and the theory of the *χρηματιστικά*) and from Hermes (the *δωδεκάτοπος*); this means that he must be dated after *c.* 100 B.C. The earliest reference (apparently) to him is by the Anonymus anni 379 ("Palchus" 135), and indicates that he flourished before Ptolemaeus: *Σεραπίων δὲ καὶ μετ' αὐτὸν Πτολεμαῖος γινόμενος*. I would place him, then, in the first century B.C. or A.D.

All the "genuine" fragments of Serapion are found in "Palchus" and deal with *καταρχαί*:

1. *Περὶ καταρχῶν*. "Palchus" 19.
2. *Περὶ συναλλαγῶν πρὸς γυναῖκας*. "Palchus" 33.
3. *Περὶ δρασμῶν*. "Palchus" 38.
4. *Περὶ συνοχῶν ἢ κατακλίσεων*. "Palchus" 39.
5. *Περὶ πάσης κοινωνίας*. "Palchus" 40.
6. *Περὶ τοῦ εἰ τέλος ἕξει τὸ ζητούμενον εἴτε καὶ μή, καὶ εἰ ταχέως ἢ βραδέως*. "Palchus" 115.

There are also three other compilations ascribed to Serapion which, at best, contain only part of his genuine doctrines. The *Εἰσαγωγὴ ἐπισκοπικὴ περὶ οἰκοδεσπότου καὶ περὶ ὑψωμάτων* in Vindobonensis phil. gr. 262 ff. 203–203v and in Scorialensis I R 14 f. 195 is not yet published. The *Περὶ τῶν ζῳδίων* (*CCAG* 5, 3; 96–97) is a compilation of several lists of characteristics of the zodiacal signs. And the *Παρονομασίαι σχηματισμῶν τῶν ἀστέρων* (*CCAG* 8, 4; 225–232) is a collection of astrological definitions, some of which probably come from Serapion's work (cf., e.g., *CCAG* 5, 3; 125). That this fragment is in fact a compilation from several sources, however, can be seen from the numerous contradictions and repetitions it contains: compare 225, 9–11 with 229, 29–30 and 226, 17–19; 230, 7–15 with 231, 24–33; 230, 26–27 with 231, 13–15; and 231, 16–23 with 230, 28–30. The mentioning of Ptolemaeus and Dorotheus in this fragment, therefore, is not due to Serapion, but to the Byzantine compiler. I have referred to the latter as Ps.-Serapio.

46. Sextus Empiricus, according to Diogenes Laertius (IX 116), belonged to the following medical *guruparamparā*:

Ptolemaeus of Cyrene
|
Euphranor of Seleucia
|
Eubolus of Alexandria
|
Ptolemaeus (fl. *c.* 100 B.C.)
|
Heraclides (fl. *c.* 75 B.C.)
|
Aenesidemus of Cnosus
|
Zeuxippus Polites
|
Zeuxis Goniopous
|
Antiochus of Laodicea
|
Menodotus of Nicomedia (fl. *c.* 150)
|
Herodotus of Tarsus
|
Sextus Empiricus
|
Saturninus Cythenas

As pupil's pupil of Menodotus, Sextus must have flourished in *c.* 175–200. The same date is indicated by the fact that the first reference to him is by Galenus (vol. 14, p. 683 Kühn), who was born in 129 and died in 199. Among his voluminous writings is a *Πρὸς μαθηματικούς*, of which I have used the edition by J. Mau (Lipsiae 1954).

47. Teucer Babylonius (see W. Gundel, *RE* 5 A, 1934, cc. 1132–1134; he is not likely to be identical with Teucer of Cyzicus as suggested by Boll in *CCAG* 7; 193) is extremely important in the complicated history of the *παρανατέλλοντα* (see F. Boll, *Sphaera*, Leipzig 1903) as well as in that of the *δεκανοί.* Though he is first named by Porphyrius, it seems that he is the common source of the descriptions of the natures of the planets and of the zodiacal signs given by Valens and "Rhetorius"; it is probably safe to date him in the first century, then, and *Βαβυλώνιος* must refer to the city near modern Cairo in Egypt rather than to what remained of the Mesopotamian metropolis under the Parthians.

There was a Pahlavī translation of Teucer, probably made in the third

century though possibly later (see C. A. Nallino, "Tracce di opere greche giunte agli Arabi per trafila pehlevica," *A Volume of Oriental Studies Presented to Edward G. Browne*, Cambridge 1922, pp. 345–363; reprinted in Nallino's *Raccolta di scritti editi e inediti*, vol. 6, Roma 1948, pp. 285–303). Many fragments of this work, ascribed to Ṭīnkarūs or Tīnkalūs, survive in Arabic, though often confounded with a similar work (apparently a forgery) attributed to Tankalūshā. This material needs to be thoroughly investigated. Meanwhile, there are the following fragments of Teucer in Greek:

1. On the planets. Valens I 1 and "Rhetorius" (*CCAG* 7; 213–224).

2. On the signs of the zodiac and on the παρανατέλλοντα. Valens I 2 and II 36 and "Rhetorius" (*CCAG* 7; 192–213). See Boll, *Sphaera*, pp. 41–45.

3. On the decans. Porphyrius 47 = Rhetorius 10; Psellus in *Περὶ παραδόξων ἀναγνωσμάτων* (A Westermann, *Scriptores rerum mirabilium Graeci*, Brunsvigiae et Londini 1839, pp. 147–148); *CCAG* 9, 2; 180–186; Rhetorius 68–76; and "Rhetorius" in *CCAG* 8, 1; 246.

4. The *Ἀνάκρισις ἐκ τῆς τῶν ἀστέρων συγκράσεως* is a work on interrogations which is preserved in Theophilus' *Περὶ καταρχῶν διαφόρων* (I 13); the attribution to Teucer is not certain.

48. Theodorus Prodromus addressed his main astrological poem, entitled *Στίχοι συντεθέντες παρὰ τοῦ μακαριωτάτου φιλοσόφου κυροῦ Θεοδώρου τοῦ Προδρόμου*, to the *Σεβαστοκρατορίσση* Eirene, the wife of Andronicus, the second son of the emperor John II Comnenus (1118–1143) and the patroness of Constantinus Manasses and Ioannes Tzetzes as well as of Theodorus; these *Στίχοι* are published by E. Miller, (*Notices et extraits des manuscrits* 23, 2, Paris 1872, pp. 1–39). Theodorus also wrote *Στίχοι εἰς τοὺς δώδεκα μῆνας* (ed. B. Keil, *Wiener Studien* 11, 1889, 94–115) and *Στίχοι κατὰ ἰατρικὴν ἐπιστήμην εἰς τοὺς ιβ μῆνας* (ed. Boissonade, *Notices et extraits des manuscrits* 11, 2, Paris 1827, pp. 181–188).

49. Theophilus Edessenus or Thīyūfīl ibn Thūmā was, according to Ibn al-Qifṭī (p. 109 Lippert), "a Christian astrologer from Edessa. This astrologer was in Baghdād, where he was the chief of the astrologers of al-Mahdī." Ibn al-Qifṭī adds that he lived till the age of 90, but mentions no writings as his. Al-Mahdī, incidentally, was Caliph from 775 to 785. His association with al-Mahdī is also stated by Ghrīghūriyūs al-Malaṭī (Bar Hebraeus), who relates that Theophilus (whom he describes in precisely the words quoted above from Ibn al-Qifṭī) was consulted by Ḥasana, al-Mahdī's concubine, when he ordered her to accompany him on an expedition to Māsabdhān (*Taʾrīkh mukhtaṣṣar al-duwal*, ed. Bayrūt 1958, p. 127; *Chronography*, ed. and transl. E. A. Wallis Budge, 2 vols., Oxford–London 1932, vol. 1, pp. 116–117. Bar Hebraeus also records that Theophilus translated Amīrus' (Homerus') two books on the fall of Īliyūn (*Ἴλιον*) from Greek into Syriac (*Taʾrīkh*, p. 24; *Chronography*, vol. 1, p. 116), and refers to his statement that there were 5179 years from Adam to the Epoch of Alexander (as the latter is the Seleucid epoch of 312 B.C., Adam is placed at the traditional Byzantine date for the Creation: 5509 B.C.) (*Taʾrīkh*, p. 59; *Chronography*, vol. 1, p. 40). In the first passage cited above Bar Hebraeus states that Theophilus died 20 days before al-Mahdī; as the latter died with

eight days left in Muḥarram A.H. 169 (4 August 785), Theophilus must have died on 15/16 July 785.

Theophilus had great fame as an astrologer both among the Byzantines, who preserve his writings in a fairly intact state, and the Arabs, among whom he is preserved only in fragments, usually under the name Nūfīl. It is not yet clear whether or not he himself composed both the Greek and the Arabic versions (this seems the more likely explanation), or whether an Arabic (or Syriac) original was translated into Greek; I hope to edit both the Greek and the Arabic in the near future, and the answer to this question may then be apparent. I refer in the commentary on Sphujidhvaja to my unpublished edition of the Greek (references are also given to the existing, but scattered editions of various chapters). The works include the following: *Πόνοι περὶ καταρχῶν πολεμικῶν*, addressed to his son Deucalion, in 41 chapters; ⟨*Ἀποτελεσματικά*⟩, also addressed to his son Deucalion, in 30 chapters; and *Περὶ καταρχῶν διαφόρων* in 12 sections, each of which contains several chapters (much of this, including apparently all of sections 11 and 12, is lost).

50. Thrasyllus (see W. Gundel, *RE* 6 A, 1937, cc. 581–586; Gundel–Gundel, *Astrologumena*, pp. 148–151) was the son-in-law of Antiochus III of Commagene (who died in 17) and the astrologer of Tiberius (14–37); he apparently died in 36. As a person of renown he is mentioned by Tacitus (*Annales* VI 21), Suetonius (*Augustus* 98, 4 and *Tiberius* 14, 4), Dio Cassius (LV 11, 2–3), Themistius (*Orationes* V 8, 11 and 34), Iulianus (*Epistula ad Themistium* 265 c–d), Sidonius (*Epistulae* VIII 11, 10), Cedrenus (vol. 1, p. 344 Bonn), and an anonymous (in *CCAG* 8, 4; 99–100). Juvenal (*Saturae* VI 576) mentions "numeri . . . Thrasylli," which might possibly be identical with the numerological material usually associated with Pythagoras or Petosiris, but sometimes with Thrasyllus (see Oxoniensis Baroccianus 95 ff. 307–308 and P. Tannery, "Notice sur des fragments d'onomatomancie arithmétique," *Notices et extraits de manuscrits* 31, 2, Paris 1886, pp. 231–260 (esp. 255–260), reprinted in Tannery, *Mémoires scientifiques*, vol. 9, Toulouse–Paris 1929, pp. 17–50; cf. *CCAG* 11, 2; 139ff.). Of course, neither Juvenal's reference nor the existing texts is sufficient evidence that Thrasyllus wrote such a puerile work; they rather attest to his popular fame as an astrologer.

He apparently did write a serious work on the fundamentals of astrology, based mainly on Hermes and Nechepso-Petosiris; this treatise, entitled *Πίναξ*, was addressed to one Hierocles, and is summarized in the *Epitome Parisina* (*CCAG* 8, 3; 99–101). Thrasyllus is also cited as an expositor of Petosiris' views by Valens (IX 10) and Porphyrius (41), and is quoted concerning *ἀκτινοβολία* by Porphyrius (24), and is used by Hephaestio (II 11, 57 and II 23, 13).

51. Vettius Valens (Gundel–Gundel, *Astrologumena*, pp. 216–221) wrote a very practical astrological handbook entitled *Ἀνθολογίαι*, which has come down to us in a very mutilated state (ed. W. Kroll, Berlin 1908). From the horoscopes which he discusses it is clear that he flourished between *c.* 150 and 185 (see O. Neugebauer, "The Chronology of Vettius Valens' Anthologiae," *Harvard Theological Studies* 47, 1954, 65–67, and Neugebauer–Van Hoesen, *Greek Horoscopes*, pp. 176–185). It was translated into Pahlavī in the third century and

commented on by Buzurjmihr, the wazīr of Khusrau Anūshirwān (531–578); large fragments of the Arabic version of this Pahlavī translation, along with much pseudo-Valensiana, survive. Moreover, a substantial part of *Ἀνθολογίαι* V was translated into Latin in the *Liber Hermetis*. And in Byzantine manuscripts there are many excerpts that claim, sometimes perhaps correctly, Valens as their author. Those that have been published can be found in: *CCAG* 1; 139–140; *CCAG* 4; 146–149; *CCAG* 5, 3; 110–112 and 117–118; *CCAG* 8, 1; 161–171, 249, 255–257, and 263–265; *CCAG* 8, 2; 136. I hope to prepare an edition of all Valensiana in an attempt to clarify exactly what does belong to this important author.

52. Zoroaster is a name under which there circulated in antiquity a number of writings apparently produced by the "Magusaeans"—those Zoroastrians who, under the Achaemenids, had settled in Syria and Asia Minor (on the Magusaeans and their literature, see J. Bidez and F. Cumont, *Les mages hellénisés*, 2 vols, Paris 1938). One of these works, the *Περὶ φύσεως*, was apparently written in the third century B.C. as it seems to have been used by Hermippus Smyrnaeus in his *Περὶ μάγων*, which he wrote in *c.* 200 B.C., and by his contemporary Bolos of Mendes. The mathematical methods described in the fragments of this work preserved by Proclus (O 14 and O 15a, on the date of conception; O 39, on the duration of visibility and invisibility of the Moon during each night of a synodic month) and the celestial omina (O 40, on the influence of the Moon in each zodiacal sign at the heliacal rising of Sirius; O 41, a brontologion; O 42, a *δωδεκαετηρίς* of Jupiter) all have Babylonian antecedents, and it is manifest that the Magusaeans share with Berosus and his followers and with the Egyptians responsible for the works of Hermes and Nechepso-Petosiris the responsibility for introducing Mesopotamian celestial omens into Hellenistic civilization.

C. SANSKRIT

(Note that in this section only a minimum of information will be given; full particulars will be found in my *Census of the Exact Sciences in Sanskrit* of which Series A, vols. 1–3 [Philadelphia, 1970–1976] have appeared.)

1. Utpala finished his commentary on Varāhamihira's *Laghujātaka* in Śaka 888 = A.D. 966 (I cannot agree with those who, for a variety of reasons, propose earlier dates). It seems likely that he was a Kāśmīrī. I have used the following materials:

A. Commentaries on Varāhamihira's works:

1. *Bṛhatsaṃhitāvivṛti* ed. S. Dvivedin, *Vizianagram Sanskrit Series 10*, 2 vols., Benares 1895–1897.
2. *Bṛhajjātakaṭīkā* ed. Bombay, Śaka 1796 = A.D. 1874.
3. *Laghujātakaṭīkā*. MS Harvard 830 (= Poleman 5083).
4. *Bṛhadyogayātrāṭīkā*. My edition, Madras 1972.
5. *Yogayātrāṭīkā*. My unpublished edition.

B. Commentaries on other works:

1. On Pṛthuyaśas' *Ṣaṭpañcāśikā*, ed. V. Subrahmanya Sastri, Bangalore 1941.

2. On Bādarāyaṇa's *Praśnavidyā*. My unpublished edition.
3. On Brahmagupta's *Khaṇḍakhādyaka* ed. B. Chatterjee, 2 vols., Calcutta 1970.

C. Original works:

1. *Praśnajñāna* ed. V. S. Sastri, Bangalore 1949.

2. Kamalākara is the author of a *Jātakaratna*. I have used the section which is published by C. S. Patel and C. A. Subramania Aiyar, *Aṣṭakavarga*, Bombay 1957, chapter 16.

3. Kalyāṇavarman, who claims to be "Vyāghrapadīśvara" (I 5; A. Banerji, "Identification of Vyāghrataṭī Maṇḍala," *IHQ* 36, 1960, 78–79 places Vyāghrataṭī in Northern Bengal, but in XII 11 Kalyāṇavarman refers to Samataṭadeśa in Southern Bengal), composed, largely on the basis of Varāhamihira and Sphujidhvaja, the *Sārāvalī*. This is certainly later than the *Pūrvakhaṇḍa* of Parāśara's *Horāśāstra* (*c.* 650–750), and probably later than the Kanaka who was astrologer to Hārūn al-Rashīd (786–809) if he is identical with the Kanakācārya referred to in LIII 1. Kalyāṇavarman is quoted first by Govindasvāmin (fl. *c.* 850). This places him between 750 and 850, and perhaps between 800 and 850. He must have been a subordinate of Dharmapāla (*c.* 770–810) and Devapāla (*c.* 810–850). There is no evidence to connect Kalyāṇavarman with the Varmans who ruled in East Bengal from the middle of the eleventh century. I have used the edition of the *Sārāvalī* by V. S. Sastri (Bombay 1928).

4. Kālidāsa, the famous poet of *c.* 400, is alleged to be the author of a *Jyotirvidābharaṇa* (ed. S. Śarman, Bombay 1908). The mere fact that it claims that Kālidāsa, along with eight other famous authors including Varāhamihira, was at the court of the Vikramāditya to whom legend ascribes the founding of the "Vikrama Era" of 58 B.C., and that Kālidāsa composed this *Jyotirvidābharaṇa* in Kali 3068 = 34 B.C., suffices to prove that it is a forgery. Ś. B. Dīkṣita claimed that it refers to a *yoga* which occurred in Śaka 1164 = A.D. 1242. It has also been argued that the forger may be Bhāvaratna, the son of Bāhlā and Māṇḍaṇa and pupil of Mahimaprabhasūri of the Paurṇamīyagaccha, who commented on the *Jyotirvidābharaṇa* at Śrīpattana in Saṃ. 1768, Śaka 1633 = A.D. 1711; but at least four manuscripts of the work are known which were copied in the seventeenth century.

5. Kāśīnātha wrote an extremely popular series of textbooks: *Lagnacandrikā*, *Praśnadīpaka*, and *Śīghrabodha*. The earliest manuscript of any of his works is dated Saṃ. 1613 = A.D. 1556; and the earliest manuscript of the *Śīghrabodha* is dated Saṃ. 1616 = A.D. 1559. This manuscript, then, is probably virtually contemporary with the composition of the *Śīghrabodha*. I have used the edition of this text by Anūpamiśra (*Haridas Sanskrit Series* 51, Benares 1936).

6. Kumāragaṇaka wrote in Kerala a *Raṇadīpikā* (ed. K. S. Śāstrī, *Trivandrum Sanskrit Series* 95, Trivandrum 1928) which is cited by the *Praśnamārga* (which was written in 1650). He was a protégé of Devaśarman, the brother of Govinda. If this Govinda is the author of the *Muhūrtaratna* who flourished between *c.* 1237 and 1295, then Kumāragaṇaka must have written in *c.* 1300.

7. Keśava the son of Kamalākara and an inhabitant of Nandigrāma near the mouth of the Narmadā wrote, among other works, a *Jātakapaddhati* or

Keśavapaddhati in *c.* 1500 (his son, Gaṇeśa, was born in 1507). I have used the edition by Sītārāma Jha (Benares 1948).

8. Gaṇapati, the son of Hariśaṅkara Rāvala, wrote the *Muhūrtagaṇapati* in Saṃ. 1742 = A.D. 1685. I have used the edition of Rāmasvarūpa Śarman (Bombay 1867).

9. Garga is the alleged author of a *Gargasaṃhitā* whose original version probably dates from the first century A.D., but of which two later versions are known. I have referred largely to the printed citations from this work in the commentarial literature, especially that of Utpala; and I have listed manuscripts of the three versions in the commentary on the chapters concerning yātrā. An edition of Garga is an urgent necessity.

10. Guṇākara, the son of Śrīpati and the grandson of Nārāyaṇa, wrote the *Horāmakaranda* at Kharjūra in Avantī. He mentions the *Rājamṛgāṅka* of Bhojarāja (1042), and is quoted by Śivarāja; this places him between *c.* 1100 and 1400. I have used MS BORI 1029 of 1186/92.

11. Govinda, the son of Nīlakaṇṭha (fl. 1587) and the grandson of Ananta, wrote the *Pīyūṣadhārā*, a commentary on the *Muhūrtacintāmaṇi*, composed by his uncle Rāma at Benares in Śaka 1522 = A.D. 1600, at Benares in Śaka 1525 = 1603; Govinda was born in Śaka 1491 = A.D. 1569. I have used the Śrīveṅkaṭeś-vara Stīm Pres edition (Bombay Saṃ 1990, Śaka 1855 = A.D. 1933).

12. Govindasvāmin wrote a commentary on the *Mahābhāskarīya* of Bhāskara (fl. 629) and another, entitled *Prakaṭārthadīpikā*, on the *Uttarakhaṇḍa* of Parāśara's *Horāśāstra*. Since his pupil Śaṅkaranārāyaṇa wrote a commentary on Bhāskara's *Laghubhāskarīya* shortly after 869, Govindasvāmin can be dated *c.* 850. I have used my unpublished edition of the *Prakaṭārthadīpikā*.

13. Jaimini is the name under which there circulates widely an *Upadeśasūtra* or *Jaiminisūtra* of unknown, but relatively late date; it shows a strong Greek influence. The earliest manuscript is dated Saṃ 1793 = A.D. 1736, and the oldest commentary was written by Nīlakaṇṭha in Śaka 1676 = A.D. 1754. Lacking earlier citations and internal evidence, we cannot date it before *c.* 1700. I have used the edition by K. V. Abhyankar (Ahmedabad 1951).

14. Nandarāma Paṇḍita composed a *Keralīyapraśnaratna* in Saṃ 1824 = A.D. 1767, a *Saṅketacandrikā* in Saṃ 1834 = A.D. 1777. I have used the edition of the first of these by M. P. Śarman (Bombay 1953).

15. Naracandra, the pupil of Siṃhasūri of the Kāsahradagaccha on Arbuda-giri, wrote a *Praśnaśata* in Saṃ. 1324 = A.D. 1267 and a *Jñānacaturviṃśī*. Of the latter I have used the edition by A. Śarman (Haiderabad–Deccan 1956).

16. Narapati, the son of Naradeva of Dhārā in Mālava, wrote his *Svarodaya* or *Narapatijayacaryā* at Vallinagara under Ajayapāla (*c.* Saṃ. 1229–1232 = *c.* A.D. 1172–1176) in Saṃ. 1232 = A.D. 1176. I have used the Veṅkaṭeśvara edition (Bombay 1934).

17. Nārada is the sage under whose name circulates a *Nāradasaṃhitā* whose earliest manuscript is dated Śaka 1480 = A.D. 1558. I have used the Veṅkaṭeś-vara edition (Bombay 1936).

18. Nārāyaṇa, the son of Ananta, wrote the *Muhūrtamārtaṇḍa* at Ṭāpara, a

village north of the Śiva temple which lies to the north of Devagiri, in Śaka 1493 = A.D. 1571, and the *Mārtaṇḍavallabhā*, a commentary on the same, also at Ṭāpara in Śaka 1494 = A.D. 1572. I have used the edition by S. Pandeya (Benares 1938).

19. Nārāyaṇadāsa Siddha, the son of Nayajā and Brahmadāsa and the pupil of Harijīśarman, wrote a *Praśnavaiṣṇava* of which the earliest manuscript is dated Saṃ. 1600 = A.D. 1543. As Nārāyaṇadāsa is not only a Siddha but also a Gosvāmin, he would appear to be a follower of Caitanya, who was born at Navadvīpa in 1486 and died at Purī in 1533. I have used the edition of the *Praśnavaiṣṇava* by N. S. Paṭavardhana (Benares 1896).

20. Nīlakaṇṭha, the son of Padmāmbā and Ananta, wrote the *Tājikanīlakaṇṭhī* in three parts: Saṃjñātantra, Varṣatantra, and Praśnatantra. He compiled the Varṣatantra in Śaka 1509 = A.D. 1587. I have used the edition of M. Jhā (*Haridas Sanskrit Series* 143, 2nd ed., Benares 1950).

21. Padmaprabha sūri wrote a *Bhuvanadīpaka* in Saṃ. 1221 = A.D. 1164. I have used the Lakṣmī Veṅkaṭeśvara edition (Kalyāṇa–Bombay 1953).

22. Parāśara is a sage to whom is attributed a *Horāśāstra* in two parts: *Pūrvakhaṇḍa* and *Uttarakhaṇḍa*. The former adapts verses of the *Bṛhajjātaka* and uses as epoch for calculating the *ayanāṃśa* Śaka 444 = A.D. 522 (III 31); it should then be dated after *c.* 600. The *Uttarakhaṇḍa* refers to the *Pūrva* as already existing, and it was commented on by Govindasvāmin (fl. *c.* 850). Moreover, Kalyāṇavarman (fl. *c.* 800) refers to the *Pūrvakhaṇḍa*. One may, then, date the *Pūrvakhaṇḍa* in *c.* 600–700, the *Uttarakhaṇḍa* in *c.* 650–750. I have used the Veṅkaṭeśvara edition (Bombay 1932).

23. Puñjarāja, the pupil of Mādhava, wrote his *Śambhuhorāprakāśa* for the ruler of Nandidvāra, Śambhudāsa, the son of Śivadāsa; Śambhudāsa was born in Saṃ. 1719, Śaka 1584 = A.D. 1662. I have used the Veṅkaṭeśvara edition (Kalyāṇa–Bombay 1937).

24. Pṛthuyaśas, the son of Varāhamihira (fl. *c.* 550), wrote a *Ṣaṭpañcāśikā*, for which I have used the edition by D. Jhā (*Haridas Sanskrit Series* 149, Benares 1947). To him is also ascribed, though rarely, a *Horāsāra* (ed. V. S. Sastri and M. R. Bhatta, Bangalore 1949). The oldest manuscript of the *Horāsāra* is dated Saṃ. 1640 = A.D. 1583, and verses are quoted by Mantreśvara (fl. *c.* 1550?) and Viṣṇuśarman (fl. *c.* 1365). There are a large number of verses common to the *Candrābharaṇahorā* of Yavanācārya and the *Horāsāra*, and the former certainly is later than Kalyāṇavarman (fl. *c.* 800); but it is unclear which work has borrowed from the other. It remains, then, that the work must be older than *c.* 1350 though it seems very unlikely that it is as old as Pṛthuyaśas (*c.* 575). I have referred to it as ps.-Pṛthuyaśas.

25. The *Paitāmahasiddhānta* of the *Viṣṇudharmottarapurāṇa* was probably written between 400 and 450. I have referred to my translation in *Brahmavidyā* 31–32, 1967–68, 472–510.

26. Prajāpatidāsa composed a *Pañcasvarā* of which the earliest manuscript is dated Saṃ. 1688 = A.D. 1631. I have used the edition of R. P. Śukla (2nd ed., Benares 1941).

27. Balabhadra, the son of Dāmodara, wrote the *Hāyanaratna* at Rājamahala in Śaka 1551 = A.D. 1629 under Sāhi Sujātika (Shāh Shujāᶜ, who was born at Ajmer on 23 June 1616 and died in Arakān in 1658), and the *Horāratna* at the court of the emperor in Saṃ. 1710 = A.D. 1653. The emperor then was Shāh Jahān, who was born at Lahore on 5 January 1592, was crowned emperor on 4 February 1628 and died at Agra on 22 January 1666; from 2 December 1652 Shāh Jahān was in Delhi, save for a short trip to Agra in November–December 1653. The *Horāratna*, then, must have been written at Delhi. I have used MS BORI 1030 of 1886/92.

28. Bādarāyaṇa is the author of a *Yātrā* which is quoted by Utpala (fl. 966) and of a *Praśnavidyā* which is commented on by Utpala; he is also cited by Varāhamihira (fl. *c.* 550), but it is not at all certain that the pre-Varāhan Bādarāyaṇa is identical with the author of the *Yātrā* and the *Prāsnavidyā*. I have used my unpublished editions of these two latter works.

29. Brahmagupta, the son of Jiṣṇugupta, composed the *Brāhmasphuṭasiddhānta* at Bhillamāla in Śaka 550 = A.D. 628 at the age of 30, during the reign of the Cāpa king Vyāghramukha. The epoch of his second work, the *Khaṇḍakhādyaka*, is 15 March 665. I have used for the latter the editions of B. Miśra (Calcutta 1925) and P. C. Sengupta (Calcutta 1941).

30. Bhadrabāhu was a Jaina ācārya who is traditionally alleged to have led Candragupta Maurya (fl. *c.* 325–300 B.C.) to the Karṇāṭadeśa. In the *Bhadrabāhusaṃhitā* (I 1–4) he is said to have lived on Pāṇḍugiri in Rājagṛha in Magadha under the rājā Senajit. This cannot refer to Prasenajit, the contemporary of the Buddha (*c.* 566–486 B.C.) and ruler of Kośala, but seems rather to refer to that Prasenajit who, according to some traditions, was the last of the Śaiśunāga kings of Magadha and is supposed to have been overthrown by Mahāpadma Nanda in *c.* 350 B.C. The *Bhadrabāhusaṃhitā* pretends only to preserve his teachings, not his *verba ipsissima*. In any case, it imitates the *Bṛhatsaṃhitā* of Varāhamihira (fl. *c.* 550) and is quoted by Utpala (fl. 966). I have used the edition by A. S. Gopani (*Singhi Jain Series* 26, Bombay 1949).

31. Bhāskara wrote—apparently in Saurāṣṭra—a commentary on the *Āryabhaṭīya* of Āryabhaṭa (fl. 499) in 629; he also wrote a *Mahābhāskarīya* and a *Laghubhāskarīya*. For the *Mahābhāskarīya* I have used the edition of K. S. Shukla (Lucknow 1960).

32. Bhojarāja, who was Paramāra ruler of Dhārā between *c.* 995 and 1056, wrote the *Rājamṛgāṅka* in Śaka 964 = A.D. 1042. For his *Vidvajjanavallabha* I have used my edition in *M. S. University Series* 9 (Baroda 1970); for his *Rājamārtaṇḍa* the Veṅkaṭeśvara edition (Bombay 1896).

33. Mantreśvara, a Brāhmaṇa born at Śrīśālivāṭi, wrote a *Phaladīpikā* which has borrowed from the *Bṛhajjātaka* of Varāhamihira (fl. *c.* 550), Śrīpati (fl. 1040), and the *Horāsāra* (before *c.* 1350). The editor, V. S. Sastri (Bangalore 1937) dates him in about the sixteenth century.

34. Rāma, the son of Ananta, composed the *Muhūrtacintāmaṇi* at Benares in Śaka 1522 = A.D. 1600; he also wrote a commentary on this work entitled *Pramitākṣarā*. Both are edited by A. Miśra (Benares 1925).

35. Rāmakṛṣṇa wrote a *Praśnacaṇḍeśvara* of which the only indication of the date is the fact that Viṣṇudatta Vaidika of Karpūrasthala wrote a commentary on it entitled *Viṣṇupadī* in Saṃ. 1948 = A.D. 1891. I have used the Lakṣmīveṅkaṭeśvara edition (Kalyāṇa–Bombay 1960).

36. Rāmacandra, the son of Viśālākṣī and Sūryadāsa and a resident of Naimiṣa, wrote the *Nāḍīparīkṣā* in Saṃ. 1504 = A.D. 1447 and the *Kuṇḍākṛti* in Saṃ. 1506 = A.D. 1449. Among other works, he composed a *Samarasāra* for which I have used the Veṅkaṭeśvara edition (Bombay 1952).

37. Rudra wrote a commentary, *Naukā*, on the *Bṛhajjātaka* of Varāhamihira (fl. *c.* 550) in A.D. 1527; he has largely followed Utpala (fl. 966), though he also cites, *inter alios*, Śrīpati (fl. 1040) and Vidyāmādhava (fl. *c.* 1350). I have used the edition of S. K. Pillai (Trivandrum 1957).

38. Rudramaṇi Tripāṭhin, the son of Vālmīki, wrote the *Ramalenduprakāśa* in Śaka 1604 = A.D. 1682 at the age of 25; he also wrote a *Praśnaśiromaṇi*, perhaps in Śaka 1607 = A.D. 1685. I have used the Veṅkaṭeśvara edition of the latter (Bombay 1951).

39. Lagadha wrote the *Jyotiṣavedāṅga* probably between 450 and 350 B.C. It is a work that reflects Babylonian astronomy of that period, which was most probably introduced into Northern India during the Achaemenid occupation of the Panjab. I have used the edition of R. Shamasastry (Mysore 1936).

40. Varāhamihira, the son of Ādityadāsa, was a Maga Brāhmaṇa who wrote in Avantī a long series of astronomical and astrological works; there is some evidence that he flourished under the Aulikara ruler of Daśapura, Yaśodharman (fl. Saṃ. 589 = A.D. 532). Of his works I have used the following editions:

1. *Bṛhatsaṃhitā* ed. S. Dvivedin, *Vizianagram Sanskrit Series* 10, 2 vols., Benares 1895–97.
2. *Bṛhajjātaka* ed. Bombay 1874.
3. *Laghujātaka* ed. Veṅkaṭeśvara Press, Bombay 1935.
4. *Pañcasiddhāntikā* ed. O. Neugebauer and D. Pingree, København 1970–1971.
5. *Bṛhadyātrā* in my edition, Madras 1972.
6. *Yogayātrā* in my unpublished edition.
7. *Ṭikaṇikayātrā* ed. V. K. R. Pandit, *Journal of the University of Bombay* 20, 2 (Arts 26), 1951, 40–63.

41. Vasantarāja, the son of Śivarāja, wrote the *Vasantarājaśakuna* at the request of Candradeva, who may be the Gāhaḍavāla king of Kānyakubja whose known dates range between A.D. 1091 and 1099; in any case, Vasantarāja is already cited by Ballālasena in the *Adbhutasāgara* which he began in Śaka 1090 = A.D. 1168. I have used the edition of Śrīdhara Jaṭāśaṅkara (Bombay 1883).

42. Vasiṣṭha is a sage under whose name circulates a *Vasiṣṭhasaṃhitā* of which the oldest manuscript is dated Saṃ. 1500 = A.D. 1443. The earliest citations from it seem to be in the *Jyotirnibandha* of Śivarāja (fl. *c.* 1475–1500). I have used the Lakṣmīveṅkaṭeśvara edition (Bombay 1915).

43. Vidyāmādhava, the son of Nārāyaṇapūjyapāda from Guṇavatī near Gokarṇa, wrote the *Muhūrtadarśana* or *Vidyāmādhavīya*, on which a commentary

was produced by his son Viṣṇuśarman in *c.* 1365; Vidyāmādhava, then, must have written in *c.* 1350. I have used the edition of R. Shama Shastry (*Mysore Sanskrit Series* 63, 67, and 70, Mysore 1923–26).

44. Viṣṇuśarman, the son of Vidyāmādhava, wrote a commentary entitled *Muhūrtadīpikā* on his father's *Vidyāmādhavīya.* In his introductory verses he mentions Bukka bhūpati, who seems to be the Vijayanagara monarch Bukka I (1344–1377), and Malla bhūpa, who is probably Bukka's son Mallappa who is known to have been governing East Mysore in 1364 (he was replaced by his brother Kampana II in 1365). The *Muhūrtadīpikā* is published with the *Vidyāmādhavīya.*

45. Vaidyanātha, the son of Veṅkaṭādri, wrote the *Jātakapārijāta* based largely on the *Sārāvalī* of Kalyāṇavarman (fl. *c.* 800). His identification with the Vaidyanātha who is named as his guru by Keśava (fl. 1496) in his *Muhūrtatattra* is without basis as Keśava lived in Nandigrāma near the mouth of the Narmadā, and Vaidyanātha almost certainly in South India. Yet Vaidyanātha must have written before *c.* 1450 as he is cited by Śivarāja (fl. *c.* 1475–1500). I have used the edition of V. S. Sastri (2 vols., Bengalore 1932–33).

46. Śivarāja Śūramahāṭha is the author of the *Jyotirnibandha* of which the earliest manuscript is dated Śaka 1501 = A.D. 1579. But Śivarāja is quoted in the *Vivāhapaṭalaṭīkā* written by Pītāmbara at Stambhatīrtha in Śaka 1446 = A.D. 1524, and himself cites the *Jyotiṣprakāśa* which was written in Śaka 1361 = A.D. 1439. The *Jyotirnibandha* must have been composed then between *c.* 1475 and 1500. I have used the Poona edition (*Ānandāśrama Sanskrit Series* 85, Poona 1919).

47. Śrīpati, the son of Nāgadeva of Rohiṇīkhaṇḍa, wrote the *Dhīkoṭikaraṇa* in Śaka 961 = A.D. 1039 and the *Dhruvamānasa* in Śaka 978 = A.D. 1056. Of his astrological works, I have used the *Śrīpatipaddhati* (ed. V. S. Sastri, 4th ed., Bangalore 1957) and the *Jyotiṣaratnamālā* (partly ed. P. Poucha, "La Jyotiṣaratnamālā ou guirlande des joyaux d'astrologie de Śrīpatibhaṭṭa," *Archiv Orientální* 16, 1949, 277–309; Śrīpati's own Marāṭhī ṭīkā on this work is edited by M. G. Panse, *Deccan College Monograph Series* 20, Poona 1957). I have also used the *Daivajñavallabha* of which the first verse proclaims the author to be Śrīpati. This work relies extensively on Varāhamihira, a fact which probably explains the presence of Varāhamihira's name in the colophons to chapters 1 and 15. The oldest manuscript of the *Daivajñavallabha* is dated Saṃ. 1656, Śaka 1521 = A.D. 1599; it may well be a work of the son of Nāgadeva. I have used the Lakṣmīveṅkaṭeśvara edition (Kalyāṇa–Bombay 1937).

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गुणप्रधानः परदारगामी	29,4
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गुरुः कुजस्थानगतो ऽरिहन्ता	46,13
गुरुः प्रलम्बोरुभुजोदरांसः	1,128
गुरुः सभामुख्यमवासमानम्	20,20
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जीवस्तु सौराग्न्यरिसंहतार्थम्	34,2
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प्रमोदमिष्टद्रविणोपपत्तिम्	76,23	प्राग्लग्नसंस्थे तु चतुर्थराशौ	19,16
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शुक्रे जलाधानगृहे जले वा	6,10	शुक्रो ऽतिपानाशनमैथुनाभ्यः	42,8
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		संस्थानसादृश्यमनन्तकं स्यात्	36,3
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सूर्यस्तु सेवाकलिशिल्पयुक्ताम्	60,17	सूर्ये नृपस्त्रीप्रतिमा शिवा स्यात्	70,24
सूर्यस्त्वमित्राद्वनिमित्तमार्तिम्	60,89	सूर्येन्दुभौमेन्दुजजीवशुक्र	79,52
सूर्यस्य चन्द्रस्तनुकृच्छ्रकारी	50,7	सूर्येन्दुयोगे क्रयपण्यलाभः	60,91
सूर्यस्य भागे प्रथमे तृतीये	1,59	सूर्ये ऽम्बुजक्रव्यमृगीश्वराणाम्	70,8
सूर्यस्य राशेर्यदि शुक्रभागः	68,9	सूर्ये वनारण्यचतुष्पदानाम्	60,9
सूर्यांशकं वा शशिनि प्रपन्ने	8,25	सूर्ये विलग्नगमचतुष्पदाग्नि	54,5
सूर्यांशकस्थो रविणैव दृष्टः	32,9	सूर्यैन्दवौ वाक्यगुणैरुपेतम्	21,9
सूर्यांशके लग्नगते ऽर्कदृष्टे	8,30	सूर्यो ऽधनं रोगिनमर्कसूनुः	18,25
सूर्यांशके वाहननाशमाहुः	76,51	सूर्यो धनुर्द्वादशभागसंस्थः	34,20
सूर्यांशके सेवकमल्पसौख्यम्	33,7	सूर्यो नृपं मन्त्रिणमिन्दुसूरिः	18,31
सूर्यात्मकं हि प्रवदन्ति पुंस्त्वम्	5,1	सूर्यो नृपाज्ञार्थनदो विलग्ने	57,4
सूर्यात्मजेन्द्वोरपयानरौद्र	56,6	सूर्यो ऽस्तदेशान्तरविक्रयेण	25,21
सूर्याद्द्वितीयं गृहयुक्तमृक्षम्	11,1	सूर्यो भृशं संभ्रममीश्वरेभ्यः	60,41
सूर्यारसौरर्क्षगतौ ऽशसंस्थः	65,1	सूर्यो मृगाधान्तमनार्यदारम्	18,67
सूर्यावनेयौ बलसत्त्वयुक्तम्	21,10	सूर्यो ऽल्पकेशं कठिनाङ्गमुग्रम्	20,4
सूर्यावनेयौ विदुरत्र धातू	62,3	सूर्यो विषव्याधिबधाग्निचिन्ताम्	60,57
सूर्यासितौ वंशगुणैर्विशुद्धम्	21,11	सूर्यो ऽष्टमर्क्षे तु गतो नृशंसम्	12,15
सूर्येण कान्तारचराद्भयस्थान्	70,14	सेनोरगखड्गचतुष्पदानाम्	70,5
सूर्येण दृष्टी कनकं नृपो वा	70,10	सौभाग्यकृत् पंचमगो ऽष्टमाद्यः	44,17
सूर्येण भिन्नबलशस्त्रमन्ताम्	70,12	सौभाग्यभूषारतिकामवस्त्रः	19,12
सूर्येण राज्ञः क्षितिजेन योधान्	62,32	सौभाग्यहारी नवमे ऽर्थहा च	46,15
सूर्येण वह्नौ शशिनाप्सु मग्नैः	42,2	सौमुख्यमाद्यां महदर्थलाभम्	75,7

सौमुख्यमोजोबलमिन्दुरुद्यन्	57,10	सौरावनेयौ विषशस्त्रनिघ्न	21,21
सौम्यग्रहर्क्षे शुभदृष्टरूपे	64,14	सौरा समुद्रापटलिनिकाख्या	1,43
सौम्यग्रहाः स्वोच्चगृहे स्ववर्गे	43,4	सौरे कृषिक्लेशभृतिप्रमोष	54,12
सौम्यग्रहांशो ऽधिबलेषु सौम्येषु	73,7	सौरेक्षितो ऽर्को धनकीर्तिहन्ता	57,6
सौम्यर्क्षगस्तुङ्गपतिर्विलग्नात्	9,17	सौरे तु धाराश्रमगो ऽध्वरकः	25,15
सौम्याः स्ववर्गेषु चतुष्टयस्थाः	9,21	सौरे ऽर्कवर्गे ऽश्मविषाग्निशस्त्र	55,19
सौम्यांशकस्थाः शशिनि प्रपूर्णे	9,22	सौरे ऽस्तसंस्थे क्षितिजे जलस्थे	38,10
सौम्येश्वरक्षेत्रगतो ग्रहो ऽस्तात्	65,11	सौरो बुधस्थानगतो मतिघ्नः	45,16
सौम्येषु कालादिबलाधिकेषु	76,30	सौरो ऽलिगर्भत्रयटो विलग्ने	57,42
सौम्येषु लग्नेषु चतुष्टयस्थाः	9,24	सौरो ऽष्टमक्षेत्रगतो मनुष्यम्	17,15
सौम्येषु लग्नेषु सुहृद्गृहे च	9,20	स्कन्धे तु रिक्तः पुरुषस्य कुम्भः	1,24
सौम्येषु लग्नेष्वशुभो बलीयान्	76,31	स्तन्योपभोगं शशिनो वयः स्वम्	39,4
सौम्येषु लग्नेक्षितरेष्वनिष्टाः	36,14	स्तेनप्रमाणं ग्रहदृक्प्रमाणैः	64,11
सौम्योग्रमित्रारिगृहोच्चनीच	43,15	स्त्रियं पुमांसं च नपुंसकं च	62,28
सौरः कुजर्क्षे रिपुशस्त्रवह्नि	55,20	स्त्रीक्रोधजक्ष्यं पृथुपीनपादम्	18,23
सौरः श्रमव्याधिभयव्ययार्तम्	25,8	स्त्रीगर्भशय्यापतितं तु शुक्रात्	5,2
सौरं समामासदिनक्रमेण	52,5	स्त्रीगर्भशोकादिषु शुक्रसौरौ	60,48
सौरस्तु वृद्धाकृतिमिष्टमित्रम्	34,26	स्त्रीगुह्यभूषादिकृतां च शुक्रः	60,58
सौरांशकस्थं प्रतिपूर्णमिन्दुम्	22,13	स्त्रीचंचलः कामविपश्चिदात्मा	2,11
सौरांशकस्थावपि सूर्यमेन्दू	22,9	स्त्रीचंचलः स्यात् सुरतिर्मनस्वी	29,3
सौरांशकस्थो रविजेन दृष्टः	32,13	स्त्रीचित्रनिद्रारतिभोजपेय	4,29
सौरांशके क्षीणतनुः शशाङ्कः	22,8	स्त्रीदुर्गगं प्रेष्यकमस्वतन्त्रम्	13,10
सौरांशके लग्नगतः शशाङ्कः	65,4	स्त्रीदूषकोत्सर्गिनमैन्दवे ऽशे	33,13
सौरांशके लग्नगतं चटारः	65,5	स्त्रीधूर्तपारुष्यरतिः पिपासुः	19,52
सौरार्कसौम्यैकतराश्रिते तु	26,10	स्त्रीधूर्तयोषामणिरत्नशिल्प	55,5

स्त्रीधर्मपुत्रप्रभवं गुरुभ्याम्	60,72	स्त्रीसार्थलाभोपचयं च शुक्रः	60,50
स्त्रीपानदोषप्रभवैश्चैव	14,8	स्त्रीहेतुकायासमुदारवैरम्	54,3
स्त्रीपानदोषैः कफजैर्विकारैः	42,3	स्त्रीहेतुनाशव्ययबन्धभाजम्	14,2
स्त्रीपानवश्यः स्थिरकर्मशीलः	29,32	स्थानग्रहाभ्यां स्वगुणोद्भवाश्च	42,5
स्त्रीपीडहेतोरतिलब्धदुःखम्	12,24	स्थानप्रदो ऽर्को नवमे ऽथ हन्ता	44,15
स्त्रीपुत्रसौख्याम्बरदो विलग्ने	57,35	स्थानर्द्धिदः स्याद्दशमर्क्षगो ऽर्कः	44,6
स्त्रीभिर्वृता सर्वमनोहराभिः	2,47	स्थानच्युतिख्यातिकृदिन्दुसूनुः	49,5
स्त्रीभूषणाच्छादनदो भृगुः स्यात्	60,26	स्थानाङ्गनाख्यां गुरुभार्गवौ तु	60,8
स्त्रीभूषणाच्छादनमिन्दुशुक्रौ	60,13	स्थानानि जन्मग्रहसंश्रयाणि	51,20
स्त्रीभूषणाच्छादनमिन्दुशुक्रौ	60,45	स्थानार्थविद्यासुतधर्मलाभम्	46,29
स्त्रीमन्दचेष्टां बुधभार्गवाभ्याम्	60,15	स्थाने कुजः स्वे विजयार्थकारी	48,1
स्त्रीमृष्टपानाम्बरभोजनेप्सुः	28,14	स्थाने कुजस्यार्किरधर्मवैर	45,13
स्त्रीर्ष्याश्रया शुक्रशशाङ्कयोः स्यात्	60,21	स्थाने कुजस्यार्थसुतप्रदो ऽर्कः	44,13
स्त्रीबंधनार्था बुधभार्गवाभ्याम्	60,55	स्थाने कुजो ऽर्कैर्युधि कर्मसिद्धिम्	48,7
स्त्रीवल्लभं कामवशस्वभावम्	18,16	स्थाने गुरुर्वाग्मतिभूतिकारी	46,16
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स्त्रीवस्त्रलाभं क्षितिसूनुशुक्रौ	60,54	स्थाने गुरोर्ज्ञानधनप्रसिद्धिम्	50,13
स्त्रीविग्रहेर्ष्यामदमिन्दुशुक्रौ	60,61	स्थाने तु बौधे श्रुतिलेख्यशिल्प	61,10
स्त्रीवित्तनाशक्षितिबन्धुरत्न	55,14	स्थाने तु शौक्रे रतिरत्ननारी	61,11
स्त्रीवित्तलाभं नवमर्क्षसंस्थः	47,9	स्थाने बुधस्य स्मृतिमोहभङ्ग	44,16
स्त्रीवित्तसेवां भृगुजेन्दुजाभ्याम्	60,39	स्थाने बुधस्येन्दुरपत्यविद्या	50,22
स्त्रीवृद्धभृत्यत्रपुसीसशस्त्र	40,32	स्थाने बुधो ऽर्कैरुपकारहर्ष	49,7
स्त्रीव्याधिशोकादि च भार्गवारौ	60,62	स्थाने भृगोर्दैन्यरुगर्थदो ऽर्कः	44,10
स्त्रीष्वल्पवीर्यं मधुरं विनीतम्	13,12	स्थाने रवेर्बुद्धिसुहृद्धनाप्तिम्	46,4
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